1965

VICTORIA

AUSTRALIAN CONSULATE-GENERAL

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NEW YORK, N. Y. 10020

In Reply Please Quote.....

29 October 1976

TO WHOM IT MAY CONCERN:

This is to certify that to the best of our knowledge the attached document is a true copy of the Report of the Board of Inquiry into Scientology, published in Victoria in 1965.

(N. Archibald)
Vice-Consul

NA/sjw

1965

VICTORIA

REPORT

OF

THE BOARD OF INQUIRY INTO SCIENTOLOGY

Presented to both Houses of Parliament by command of His Excellency the Governor

By Authority:
A. C. BROOKS, GOVERNMENT PRINTER, MELBOURNE

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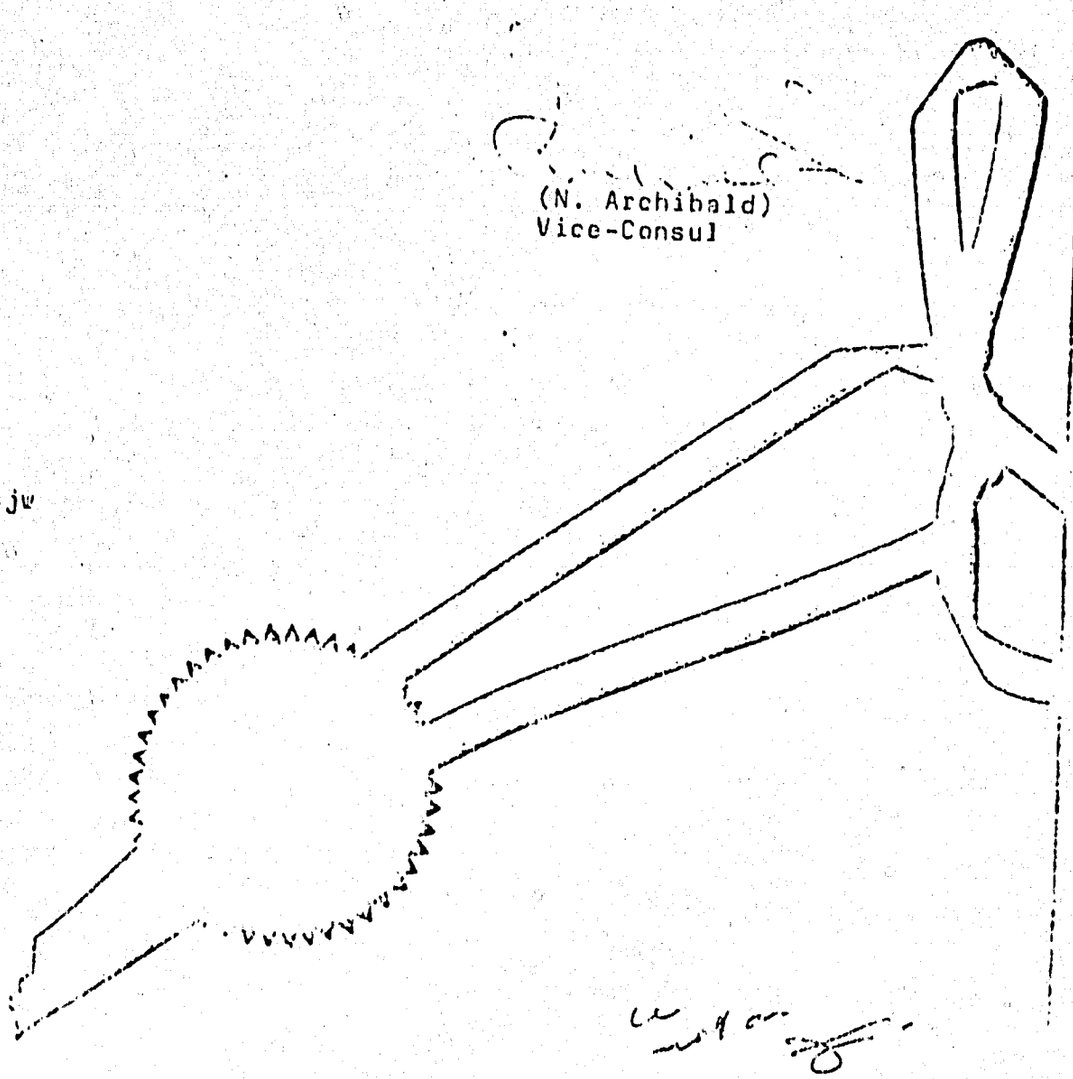

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the story out. Take an action, hold a press
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ained--Scientology in Schools.

n. One action one news story. And string it

Ministers demand FDA prove sterility pills

he newspapers, not the public.

To His Excellency Major-General Sir Rohan Delacombe, Knight Commander of the Most Distinguished Order of St. Michael and St. George, Knight Commander of the Most Excellent Order of the British Empire, Companion of the Most Honourable Order of the Bath, Companion of the Distinguished Service Order, Governor of the State of Victoria and its dependencies in the Commonwealth of Australia.

MAY IT PLEASE YOUR EXCELLENCY :

I, KEVIN VICTOR ANDERSON, Q.C., having been constituted and appointed by Order in Council made the 27th November, 1963, and published in the *Victoria Government Gazette* of the 28th November, 1963, No. 931, at p. 3547, to be a Board to inquire into, report upon, and make recommendations concerning Scientology as known, carried on, practised and applied in Victoria, HAVE THE HONOUR TO REPORT that, pursuant to and in accordance with the said Order in Council, I have inquired into Scientology and I herein report upon and make recommendations concerning Scientology as known carried on, practised and applied in Victoria.

1

PREFATORY NOTE

There are some features of scientology which are so ludicrous that there may be a tendency to regard scientology as silly and its practitioners as harmless cranks. To do so would be gravely to misunderstand the tenor of the Board's conclusions. This Report should be read, it is submitted, with these prefatory observations constantly in mind. Scientology is evil; its techniques evil; its practice a serious threat to the community, medically, morally and socially; and its adherents sadly deluded and often mentally ill.

Its founder is Lafayette Ronald Hubbard, an American now resident at Saint Hill Manor, East Grinstead, Sussex, England, who falsely claims academic and other distinctions, and whose sanity is to be gravely doubted. He is the governing director of, and has absolute power in, a world-wide organization named Hubbard Association of Scientologists International (the HASI), which promotes the practice of scientology and canvasses for adherents in most of the countries of the Western World. In eight years to 1964, scientology became strongly entrenched in Victoria.

For many years Hubbard was a prolific and successful writer of science fiction; the theories of scientology which he has developed have altogether extraordinary and novel qualities, rivalling in fantasy the most advanced science fiction.

Many scientology techniques, beyond the elementary stages, are essentially those of command or authoritative hypnosis, and are potentially dangerous to mental health. Scientology processing or "auditing" is administered by scientology trained "auditors" who have no knowledge or appreciation of, or skill in, orthodox psychiatry or psychology; they are generally unaware of the dangers of the techniques they practise and are unable to detect in their patients a variety of symptoms which would indicate to a medical practitioner or a trained psychologist mental and physical conditions which may require professional treatment.

A pseudo-science called "dianetics", also founded by Hubbard and claimed by him to be "the modern science of mental health", is an important part of scientology and categorically but falsely claims to cure 70 per cent. of man's ailments. Though scientology formally professes not to treat or cure physical or mental ailments, in a covert way it creates the impression that it does, and it frequently processes individuals for the purpose of curing or alleviating their ailments.

Scientology procedures have done very considerable mental harm to individuals who have been persuaded to undergo processing and training. In many cases, mental derangement and a loss of critical faculties have resulted from scientology processing and have continued long after the individuals concerned have ceased active association with scientology. In a number of instances the direct result of scientology processing has been to produce mental derangement which has required hospital treatment.

In the initial stages of scientology, its practitioners, using recognized psychological methods commonly found in schools, clubs and welfare and social organizations, have on occasions produced some apparent benefit for some people; but the enthusiasm resulting from such transient gains is deliberately exploited by the HASI to produce a subservience amounting almost to mental enslavement, from which, because of fear, delusion, debilitation and other conditions induced by scientology processes, the individual finds it extremely difficult, and often impossible, to escape. The dubious and temporary benefit which some people claim to have received from scientology processing does not justify the continuance by unskilled and ignorant operatives of practices which are positively harmful to mental health.

Though there was no evidence of blackmail in the popular sense, yet because of the domination which scientology asserts over its adherents who have been persuaded to reveal their innermost secrets in the course of processing, the potentiality for the misuse of confidences reposed in the HASI is great; the existence of files containing the most intimate secrets and confessions of thousands of individuals is a constant threat to them and is a matter of grave concern. This aspect is the more serious because copies of these reports are also held at Saint Hill Manor in England.

The appeal of scientology is at times deliberately directed towards the weak, the anxious, the disappointed, the inadequate and the lonely—those unduly concerned about themselves, who in some cases are mentally unwell. At other times it is directed at university and senior school students, ambitious business men and women, public servants, school teachers, housewives and others.

Scientology offers to "make the able more able", to remove "suppression", to improve IQ and personality, to proof people against mental and physical illness and to bestow a variety of other benefits, offering such successes by allegedly infallible means. All these claims are entirely unjustified. Public advertisements generally make no mention of scientology theory or advanced techniques; they merely offer lectures and benefits "without obligation" and make extravagant promises.

The principles and practices of scientology are contrary to accepted principles and practices of medicine and science, and constitute a grave danger to the health, particularly the mental health, of the community. Expert opinion to this effect was fully confirmed by the considerable number of specific cases of damage to mental health of which the Board heard evidence.

Many individuals have paid very large sums of money to the HASI for processing and other services, amounts of over £1,000 not being uncommon. The hourly rates for processing range from four and a half guineas downwards. Frequently, courses of processing extend over hundreds of hours; for these there are reduced rates. Financial hardship to the customer is the usual concomitant of processing. For the six years ended the 30th June, 1964, the gross income of the HASI was over a quarter of a million pounds, on which a flat 10 per cent. levy was payable to Hubbard's headquarters in England. In addition, considerable sums have been received by the Australian College of Personnel Efficiency at Geelong and the Melbourne College of Personal Efficiency at Hawthorn, two offshoots of the HASI.

Scientology has highly undesirable processes, many of which are hypnotic, wherein normal inhibitions and restraints are in abeyance. Sexual matters, normal and abnormal, are frequently dwelt upon extensively and erotically.

Scientology is not, and does not claim to be, a religion. The general attitude of its founder is hostile to and disparaging of religion.

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

The Board has been unable to find any worth-while redeeming feature in scientology. It constitutes a serious medical, moral and social threat to individuals and to the community generally.

CHAPTER 1

PRELIMINARY

Appointment of the Board.

This Board of Inquiry into Scientology was appointed by Order in Council made the 27th November, 1963, and published in the *Victoria Government Gazette* of the 28th November, 1963, No. 931, at p. 3547. The Order in Council was in the following terms :

BOARD OF INQUIRY INTO SCIENTOLOGY.

At the Law Courts, Melbourne, the twenty-seventh day of November, 1963.

PRESENT :

The Lieutenant-Governor as Deputy for His Excellency the Governor of Victoria.

Mr. Mack | Mr. Hamer.

WHEREAS it is deemed expedient that a Board of Inquiry be appointed to inquire into and report upon Scientology :

Now therefore, the Lieutenant-Governor as Deputy for His Excellency the Governor of the State of Victoria, in the Commonwealth of Australia, by and with the advice of the Executive Council of the said State, doth by this Order constitute and appoint—

KEVIN VICTOR ANDERSON, Q.C.,

to be a Board to inquire into, report upon, and make recommendations concerning Scientology as known, carried on, practised and applied in Victoria and in particular and without derogating from the generality of the foregoing—

1. The aims, objects and purposes thereof and whether it is capable of achieving to any and what extent such aims, objects and purposes.
2. The persons and organizations by whom and the place or places at which the same is so carried on, practised, or applied.
3. The methods, processes, practices, techniques, principles and treatment involved or used or applied in the carrying on, practice, or application thereof.
4. The circumstances in which and the conditions under or in accordance with which the same is carried on, practised or applied.
5. The circumstances surrounding, the principles involved in, the conditions relating to, and the methods applied in the teaching thereof.
6. The nature and amount of fees charged or remuneration received by persons or organizations engaged in the carrying on, practice, application and teaching thereof.
7. The instruments, machines, devices, other apparatus used in the carrying on, practice, or application thereof and the manner of use of and the effectiveness of the same.
8. The illnesses or ailments, mental or physical, treated in the course of the carrying on, practice or application thereof, the effectiveness of such treatment, and whether such treatment is in any and what way harmful or beneficial or likely to be harmful or beneficial to the persons treated.
9. The advertisements used in the carrying on, practice, or application thereof, and whether the same have been in any and what manner false or misleading, and whether the same should be prohibited, regulated, or restricted in any and what way.
10. Whether persons or organizations engaged in the carrying on, practice, or application thereof have indulged in any and what unlawful, improper, harmful or prejudicial practices or activities.
11. Whether children under the age of sixteen years have been treated by any and what persons or organizations in the carrying on, practice, or application thereof, the circumstances and conditions under which such children have been treated and whether such treatment has been or was likely to be in any and what manner harmful or beneficial.
12. The terms and conditions under which and the circumstances in which persons are engaged for employment and employed by persons or organizations carrying on, practising or applying the same.

And it is hereby directed that the said Kevin Victor Anderson shall, with as little delay as possible, report under his hand on this inquiry.

Whereof the said Kevin Victor Anderson and all other persons whom it may concern are to take notice and govern themselves accordingly.

And the Honorable Rupert James Hamer, for and on behalf of Her Majesty's Chief Secretary for the State of Victoria, shall give the necessary directions herein accordingly.

J. COLQUHOUN,
Clerk of the Executive Council.

Development of Official Interest in Scientology.

For a few years before the appointment of this Board there had been an uneasy stirring in various places in respect of scientology. The harm which scientology was likely to cause has been of continuing and increasing concern to the Mental Health Authority. This Authority, which is the successor in law of the Mental Hygiene Authority, is now constituted under the *Mental Health Act* 1959, which provides by section 12 that the "The functions of the Authority shall, subject to this Act and the powers of the Governor in Council and the Minister under this Act, be to formulate control and direct general policy and administration in respect of the treatment and prevention of mental illness and intellectual defectiveness, and, in particular, and without affecting the generality of the foregoing—

(*a*) to make provision for the improvement of the treatment and take measures for the prevention of mental illness and intellectual defectiveness ;

(*b*) to provide for the carrying out of research and investigations in relation to the causation and treatment of mental illness and intellectual defectiveness . . . ."

The Authority's increasing concern developed because of information which it received of people being persuaded to take scientology courses and in some instances pay large sums of money, and particularly because such people had done so consequent upon misrepresentations concerning mental health and the mentally ill. The interest of the Authority in scientology did not develop because of any desire to interfere with people's beliefs, religious or otherwise. From as early as 1957, when the Chief Commissioner of Police raised the matter with the Authority, scientology had been to an increasing degree under the surveillance of the Authority because of the fear that it would influence people in such a way as to be injurious to their mental health.

The University of Melbourne was also alert to the potential harm which scientology could do to University students and, in 1961 and 1962, the University Student Counsellor became concerned at the attempts being made by scientology to exploit the anxieties of students. Students in their teens and early twenties frequently experience considerable anxiety concerning their courses and the manner in which they are coping with their studies, and this anxiety has been accentuated in recent years by the introduction of quotas, when failure in a year may mean the end of a student's academic career. In most cases such anxieties are normal, and the University of Melbourne has a staff of trained psychologists who act as student counsellors to assist students to cope with their difficulties. There are, however, no short-cut methods, and the University of Melbourne viewed the dangers inherent in scientology so seriously that the Vice-Chancellor on two separate occasions warned students against "city practitioners" who were offering services purporting to be psychological to assist them in their studies. The case of a University student who was attracted by scientology advertisements is dealt with in Chapter 15.

The Australian Medical Association was also alive to the potential harm arising from the activities of the scientologists, and an occasional statement in the press by the Medical Secretary of the Victorian Branch of that Association provoked scurrilous attacks on him by the scientologists.

Melbourne newspapers were also aware of undesirable features of scientology and the daily newspapers declined in 1961 to accept advertisements from the HASI. The Melbourne *Truth* newspaper made pointed attacks on scientology in a series of feature articles.

There was thus a growing public interest in Victoria in the activities of scientology, which culminated in statements in the Legislative Council by the Honorable J. W. Galbally, M.L.C., and the Honorable J. M. Walton, M.L.C.

Debate on aspects of scientology took place in November, 1963, in the Legislative Council, and a Private Member's Bill "to prohibit the teaching and practice of scientology for fee or reward and the use in relation to such teaching or practice of any apparatus or device for recording or measuring personal reactions, impulses, or characteristics" was introduced into the Council by the Hon. J. W. Galbally, M.L.C., on the 26th November, 1963.

On the 27th November, 1963, this Board was appointed in the terms of the foregoing Order in Council.

Sittings of the Board.

The terms of reference required the Board to inquire into, report upon, and make recommendations concerning scientology as known, carried on, practised and applied in Victoria ; they were in very wide terms which explicitly mentioned many matters and implicitly required the Board to investigate all phases of scientology in Victoria.

The Board sat to receive evidence and hear submissions and addresses on 160 days. The first formal sitting was on the 6th December, 1963, at the Flemington Court House, when counsel appeared for various interested parties, certain formalities took place, and some preliminary evidence was heard. On that day the Board adjourned to the premises of the Hubbard Association of Scientologists International (the HASI) at 157-59 Spring-street, Melbourne, where counsel assisting the Board tendered in evidence the contents of 35 steel or wooden filing cabinets

and a large quantity of other records of the HASI. These records were left in the custody of Peter Rogers Williams, then the Continental Director of the HASI, on his undertaking to produce them as and when required.

The Board resumed sitting on the 17th February, 1964, in the National Herbarium, Birdwood-avenue, Royal Botanic Gardens, Melbourne, and thereafter sat at the Herbarium, except on four days when it sat at Department of Health premises at 19 Park-street, South Yarra, and four days when it sat at Owen Dixon Chambers, 205 William-street, Melbourne. On some occasions, the Board adjourned to the HASI premises at 157-59 Spring-street, Melbourne, and at 2 Coates-lane, Melbourne, to hear evidence, witness demonstration sessions of scientology processing and listen to tape-recorded lectures of the founder of scientology, Lafayette Ronald Hubbard.

The final sitting of the Board was on the 21st April, 1965.

Appearances.

Mr. Gordon Just of counsel (instructed by the Victorian Crown Solicitor) appeared to assist the Board.

Mr. J. R. O'Shea of counsel (instructed by Peter E. and Ewart F. Norris) appeared, until 26th May, 1964, for the Hubbard Association of Scientologists International, the Hubbard Association of Scientologists International Limited, Peter Rogers Williams, and Ernest Denzil Stephen Gogerly. On the 25th May, 1964, Mr. O'Shea announced that after the 26th May, 1964, he would not be further appearing before the Board and that Mr. Ian G. Abraham of counsel would be appearing instead. Mr. Abraham appeared with Mr. O'Shea on the 25th and 26th May, 1964, and thereafter he appeared alone for the clients formerly represented by Mr. O'Shea. Mr. Abraham continued to appear until the 30th November, 1964, when, on instructions from his clients, he withdrew from the hearing.

Mr. Warren C. Fagan of counsel (instructed by J. Robertson McMillan and Company) appeared for the Committee for Mental Health and National Security (an unincorporated association opposed to scientology) from the first sitting of the Board until the 6th May, 1964. (See below as to appearance permitted in lieu of Mr. Fagan.)

Mr. M. Ashkanasy, Q.C., with Mr. O'Shea (instructed by Peter E. and Ewart F. Norris), appeared on one occasion on the 28th April, 1964, for Mr. Peter Rogers Williams.

Mr. Richard Searby of counsel (instructed by Keith Ness and Son) appeared on the 18th May, 1964, for Southdown Press Pty. Ltd., the publisher of the *Truth* newspaper.

Mr. A. R. Bieske appeared as solicitor, on the 1st September, 1964, for a person whose evidence at that stage was heard in camera.

Mr. Mervyn Kimm of counsel (instructed by Cedric Ralph) appeared on the 10th September, 1964, for a person concerning whose possible interest in the Inquiry proceedings were held in camera.

Mr. J. F. Hill appeared as solicitor, on the 10th September, 1964, for three persons concerning whose possible interest in the Inquiry proceedings were held in camera.

In neither of these instances did the Board consider the matters raised in camera relevant to the terms of reference, and they were not further pursued.

Mr. B. L. Agapis, solicitor, of Sydney, was given leave on the 7th September, 1964, to appear for David Maxwell Tooley (commonly known as Marcus Tooley) the proprietor of the Australian Centre of Applied Psychology and The American College, both of 21 Bourke-street, Melbourne.

Mr. Phillip Bennett Wearne, the executive officer of the Committee for Mental Health and National Security, was given leave on the 27th May, 1964, to appear on behalf of that committee and himself, after Mr. Fagan of counsel ceased to appear for the Committee.

Mr. Douglas Moon was given leave to appear on the 18th August, 1964, in relation to an aspect of the Inquiry which related to him.

Mr. Michael Andrade Birch, the Melbourne representative of Marcus Tooley, was permitted to appear on the 17th August, 1964, on his own behalf.

Evidence and Witnesses.

Though the Board was not bound by the rules of evidence, it endeavoured to conduct the Inquiry, as nearly as the subject-matter and circumstances would allow, along lines conventionally followed by judicial and quasi-judicial tribunals.

The Board heard oral evidence on oath from 151 witnesses. The names of witnesses who gave evidence in the public sittings of the Board without restriction as to their identity, or whose names may be published without undue embarrassment, are listed in Appendix 1. The names of a small number of persons who gave evidence in public but in respect of whom the Board ruled that their identity be not disclosed are not included in Appendix 1, nor are the names of witnesses who gave evidence entirely in camera (except where no undue embarrassment is attendant upon the inclusion of such names).

The evidence of all witnesses was taken in shorthand by the Government Shorthand Writer's staff and transcribed. It comprised nearly four million words, covering 8,920 pages of transcript. The transcript of other than the strictly in camera evidence accompanies and forms part of this Report.

At all times, including during the in camera sessions, the scientology interests were permitted to be present, to participate in proceedings, to lead evidence and tes. evidence by cross-examination. This right was fully exercised until the 30th November, 1964, when counsel appearing for them was instructed by his clients to withdraw. Thereafter, they did not seek to exercise such right. The Board was thus denied the assistance of a final address by counsel for the scientology interests, and the burden imposed on counsel assisting the Board was greatly increased.

Unless there were compelling reasons to the contrary, the Board heard evidence in public. There were, however, a number of occasions when the Board considered it proper to sit in camera to hear evidence or submissions of and concerning people and matters, the general publication of which was considered undesirable because of the intimate, personal and embarrassing nature of the subject-matter. At times, the Board sat strictly in camera ; on other occasions, though not in camera, the Board directed that the name or any information which might identify a particular person or witness be not published. The Press co-operated, and observed directions given as to non-disclosure of identity in such circumstances.

Though many witnesses gave evidence in support of scientology, very few of them possessed any qualification which entitled them to speak authoritatively on scientific or technical matters. The Board repeatedly pointed out to the scientology interests the notable absence of any credible evidence to justify scientology theories and techniques ; however, this deficiency was not remedied.

Some persons with scientific or technical qualifications gave evidence before the Board on behalf of the scientology interests ; two of such witnesses were medical practitioners. However, none of these witnesses gave any reliable or acceptable evidence in attempted justification of scientology ; and, in particular, neither of the two medical practitioners was able to explain or justify scientology.

Scientology witnesses with scientific or technical qualifications found it impossible to reconcile, and did not attempt to reconcile, their scientific and technical learning with the theories and practices of scientology, but they sought to justify such theories by saying that they were in a different frame of reference from conventional scientific knowledge.

Out of consideration for such witnesses the Board has decided to adopt the course of not separately listing the names of the scientology witnesses mentioned in the last two preceding paragraphs. It is aware that persons who are known to be scientologists have sometimes suffered ridicule and even opprobrium, and it has no desire unduly to expose these witnesses, some of them highly qualified and competent in their chosen professions, to the embarrassment which might be visited upon them should their association with scientology be publicized. They were not scientology practitioners in any real sense but were preclears who had "cognited" to some extent on scientology. Accordingly, Appendix 2 lists the particular qualifications of a number of unidentified persons.

Contrasting with the virtual absence of any reliable scientific evidence in support of scientology was the testimony of an imposing array of highly qualified experts in many fields, whose evidence was to the effect that scientology was entirely unscientific, at variance with well established principles and practices of medicine and other sciences and possessed many dangerous features. Much of this Report will be concerned with the detail of their evidence and the conclusions of the Board drawn from that evidence. These expert witnesses are listed by name, qualifications, and appointments in Appendix 3.

Non-attendance of Hubbard.

As the founder of scientology, Lafayette Ronald Hubbard was an important figure in the Inquiry. He did not attend, though the Board indicated from time to time that it would have found his evidence informative and important. It appeared early in the Inquiry that Hubbard had no intention of visiting Victoria, having expressed himself as quite satisfied with the manner in which the Continental Director for Australia, New Zealand and Oceania, Peter Rogers Williams, was dealing with the Inquiry.

Subsequently, in October, 1964, the Melbourne solicitors of Hubbard requested the Government to pay the cost of bringing Hubbard from England to give evidence before the Board. This request and a similar request to the Board were refused. The Board is satisfied, however, that Hubbard had no intention of appearing before it. The applications for his expenses to be paid were made, knowing they would be rejected; they were made merely for the purpose of founding a criticism of the conduct of the Board and of this Report. Hubbard's evidence would have been of great interest to the Board; to what extent it would have been of assistance to the Board it is, of course, impossible to say. The Board had before it a very large quantity of Hubbard's writings, and this Report is based to a very substantial extent on these writings. It is not to be expected that Hubbard would have repudiated all that he has been writing since 1950. As this Report will show, he stands sufficiently condemned on his writings. In any event, it was for Hubbard to decide whether or not he attended the Inquiry. His financial resources and those of his organization were more than adequate to defray the expenses of his attendance at the Inquiry. It was his decision alone which resulted in his non-attendance.

Exhibits.

The Board received in evidence a vast quantity of documentary material. Though this material is listed as 621 numbered exhibits, (see Appendix 4), in fact it comprised many thousands of documents, including books, magazines, brochures, pamphlets, bulletins, policy and other letters, correspondence files, processing files, transcripts of tape-recorded lectures, and a variety of other documents.

Parliamentary Privilege.

As already mentioned, one of the events which eventually led to the appointment of this Board was the debate in Parliament concerning scientology. The Hon. J. W. Galbally, M.L.C., in the course of his second reading speech in the Legislative Council on the 27th November, 1963, said that he was prepared to give evidence before a Board of Inquiry into scientology. In answer to a request by the Board, Mr. Galbally attended before the Board on the 4th May, 1964. Counsel assisting the Board announced that, though Mr. Galbally had stated that he was prepared to give evidence before the Board of his knowledge of scientology, the question had arisen as to whether he was eligible to give evidence and whether the Board had jurisdiction to receive evidence from him. Because of what appeared to be the very wide effect of Parliamentary privilege attaching to anything said by a Member of Parliament in the course of proceedings in Parliament. After considering argument by counsel, the Board was of the view that privilege of Parliament attached to the statements made by Mr. Galbally in the Legislative Council, and that such privilege was not that of the member but of the House in which the statements were made. Notwithstanding Mr. Galbally's stated desire to give evidence before the Board and his desire, if he were able, to waive the privilege, the Board considered that it should not allow him to enter the witness box and be sworn and thereafter be questioned concerning the subject matter of his statement in Parliament. Accordingly, Mr. Galbally was not called as a witness.

Because of the importance of the privileges of Parliament, the Board's ruling and the reasons therefor are set out in Appendix 5.

Secondary Sources of Information.

As already mentioned, a number of articles in the Melbourne *Truth* newspaper over a period of about three years had directed attention to the practice of scientology in Victoria. One of the articles indicated that the newspaper had information which would be of assistance to the Board. Accordingly, the Editor of *Truth* was requested to arrange for the attendance before the Board of such of his staff as might be able to assist the Board. On the 18th May, 1964, the Editorial Director of Southdown Press Pty. Ltd. (the publisher of *Truth* newspaper) and another journalist employed by that company attended and gave evidence before the Board as to the source of the information contained in certain of the articles above referred to.

The evidence which Mr. Galbally was prepared, but not permitted, to give and the evidence which the representatives of Southdown Press Pty. Ltd. gave would have been and was of a secondary nature. It did not relate to anything which the individuals concerned knew of their own knowledge, but consisted of information which they had received from other sources.

As events turned out, the Inquiry was not handicapped by the non-availability of Mr. Galbally's evidence, as other evidence given before the Board indicated the probable source of most of his information.

Course of the Inquiry.

At the beginning of the Inquiry, consultation between the Board and counsel resulted in the adoption of a course of procedure whereby the Board would be informed at an early stage of the nature and purpose of scientology. This plan involved calling initially a number

of executive officers of the HASI to explain the principles and practices of scientology. It was further proposed that a number of witnesses who claimed to have benefited from scientology would be called at an early stage to give evidence of such benefits.

There were many other persons who were available to give evidence. They may broadly be divided into two groups :

(*a*) persons who had formed unfavourable opinions concerning scientology, either because they had formerly been associated with it and had broken away, or because they had observed its effects on other persons. Included in this group was a body of persons who had formed themselves into an unincorporated association which they named " The Committee for Mental Health and National Security.". Its executive officer was Phillip Bennett Wearne, who had formerly been an active scientologist.

(*b*) a number of professional persons—professors, medical practitioners (particularly psychiatrists), psychologists, physicists, scientists and the like whose evidence counsel assisting the Board considered should be heard because scientology purported to deal with a number of subjects which were their specialties.

Shortly after the Board commenced its regular sittings in February, 1964, the exceptionally wide scope of the terms of reference began to be appreciated and it became evident that the Inquiry would be of longer duration than originally expected. The subject-matter of scientology is dealt with in many thousands of pages of books, magazines, and pamphlets and in perhaps 30 million spoken words recorded on tapes. While, of course, the Board did not read and listen to all that material, much of which was repetitive, the subject matter of the Inquiry involved an investigation of a great variety of theories and practices and the effects, good and bad, of those practices.

After some 40 witnesses called at the request of the scientology interests had given evidence in favour of scientology (including Williams, whose evidence to that stage had occupied nineteen days and was not concluded) the Board heard evidence from several witnesses from each of the two categories mentioned above, namely, those opposed to scientology and expert witnesses.

Thereafter, the Board resumed hearing pro-scientology witnesses. At the beginning of September, 1964, the Board, after consultation with counsel, saw the prospect of finishing the hearing of evidence by the end of September or, at the latest, early in October. It was with surprise, therefore, that on the 9th September, 1964, which was the one hundred and first day on which the Board had sat, counsel for the scientology interests complained that " at this stage we have not heard the case of my clients at all, and that one hundred days have been taken up hearing hostile evidence.". (This manifestly incorrect statement deserves no further comment than that, at that stage, 56 pro-scientology witnesses had given evidence out of a total of 93 witnesses then heard.) Counsel then announced that he had somewhere in the vicinity of 50 more witnesses whom his clients desired to be called. (These had not even been hinted at when consultations had taken place as to the prospect of finishing the evidence by the end of September or early October.) The additional evidence which it was proposed to call, so counsel said, " ranges from some witnesses who wish to give evidence of a general nature against that already given to witnesses who are medical practitioners and who hold various University qualifications who will be giving expert evidence. They will cover the whole range of matters already dealt with in a way hostile to scientology ".

Though the announcement that the scientology interests wanted many more witnesses called was entirely unexpected, the necessity of hearing them was, of course, evident, and thereafter the Board heard evidence from an additional 44 pro-scientology witnesses called at the request of the HASI. The promise that there would be witnesses giving expert evidence in support of scientology had not been fulfilled by the end of November, 1964, when there were no more witnesses whom the scientology interests desired to be called. (The significant failure by the HASI to call any evidence to refute the evidence of the expert witnesses is dealt with in Chapter 7.)

Thereafter, on the 30th November, 1964, counsel for the HASI announced that, upon instructions from his clients, he was withdrawing from further participation in the Inquiry. This was at a stage when all the evidence which the HASI had wanted to place before the Board had been received, and when the only evidence then remaining to be heard was that of one expert witness attending that day and of a few witnesses to be recalled to complete minor details of their earlier evidence.

Co-operation by the HASI.

At the beginning of the Inquiry, the HASI hailed the appointment of the Board with great jubilation, proclaiming that the Inquiry would completely vindicate scientology and dianetics. In fact, Hubbard went so far as to declare that the Board had been appointed in response to scientology's demands. The HASI appeared to co-operate in the Inquiry by being represented

before the Board and by complying with requests by the Board for literature and the like. It readily provided facilities for counsel assisting the Board, the Board secretary and an audit officer to examine its records. It presented a number of demonstration sessions of scientology auditing for the instruction of the Board and also provided facilities for the playing of a selection of Hubbard's taped lectures.

It was, however, noticeable that, as the inquiry proceeded, the general attitude of the scientology interests, while appearing to be helpful and informative, tended sometimes to cloud and confuse issues by too great attention to non-essentials and extremely lengthy expositions of certain aspects of scientology. Later reflection suggests the probability that this approach was deliberate and was really designed, notwithstanding the apparent readiness to co-operate, to so exhaust the patience of the Board or so overwhelm it with minute detail that it would be persuaded against prolonging the inquiry until the conclusion of all relevant evidence. Such a devious plan may well have been inspired by the *Brain-washing* Manual (a remarkable document often referred to by Hubbard and dealt with at length in Chapters 12 and 28) which scientology appears to have followed in other respects, for that manual gives directions as to " conduct under fire ", and directs that one " must have to hand innumerable documents which assert enormously encouraging figures . . . . Not one of these cases cited need be real, but they should be well documented and printed in such a fashion as to form excellent court evidence ". The manual further directs that " In order to defend . . . . a great complexity should be made of psychiatric, psychoanalytical, and psychological technology. Any hearing should be burdened by terminology too difficult to be transcribed easily ". The manual further directs that :—

> " Various types of insanity should be characterized by difficult terms. The actual state should be made obscure, but by this verbiage it can be built into the court or investigating mind that a scientific approach exists and that it is too complex for him to understand. It is not to be imagined that a judge or a committee of investigation should inquire too deeply into the subject of insanity, since they, themselves, part of the indoctrinated masses, are already intimidated . . . . "

Mental Health.

The task of the Board in giving effect to the very extensive terms of reference inevitably involved the investigation of certain aspects of mental health, but only so far as they related to scientology and its practice. The terms of reference did not involve investigation into the techniques or practices of psychiatry or psychology as such. From time to time attempts were made by the scientology interests to widen the scope of the Inquiry into a general investigation of the medical profession, or more particularly the practices of psychiatry and psychology, in an endeavour, it would seem, to deflect attention from scientology by attacking orthodox practices of medicine. The Board consistently declined to pursue such irrelevant exercises.

Glossary and Abbreviations.

A glossary of scientology terms appears in Appendix 6.

Simplicity may be achieved by the abbreviation of common words, names, and phrases which will constantly recur in this Report. Unless some reason exists for amplification, the following abbreviations will generally be used for the words shown opposite them :

Com. Mag.	..	*Communication* Magazine, official magazine of the Melbourne HASI.
Dianetics : MSMH	..	" *Dianetics : The Modern Science of Mental Health* ", the first major work by Lafayette Ronald Hubbard on dianetics.
Gogerly	..	Ernest Denzil Stephen Gogerly.
Gogerly, Mrs.	..	Mrs. Catherine Mary Gogerly, wife of Gogerly.
HASI	..	Hubbard Association of Scientologists International, the name given to the scientology organization, which has branches in several countries. This abbreviation, unless the context otherwise requires, will be used generally to refer to the Victorian headquarters of the organization and its administration at 157–59 Spring-street, Melbourne.
HCO	..	Hubbard Communications Office, the organization whereby the founder of scientology keeps in communication with scientologists throughout the world and through which he promulgates directives, &c.
HCO Bull.	..	Hubbard Communications Office Bulletin, a bulletin issuing frequently from HCO, containing directives, instructions, exhortations, reports on discoveries, &c.
HCO Infm. Lr.	..	Hubbard Communications Office Information Letter.
HCO Pol. Lr.	..	Hubbard Communications Office Policy Letter.

HGC	.. ..	Hubbard Guidance Centre, a section of the Melbourne HASI.
Hubbard	.. ..	Lafayette Ronald Hubbard, founder of scientology.
PAB	.. ..	Professional Auditors' Bulletin.
Tampion	.. ..	Ian Kenneth Tampion.
Tampion, Mrs.	..	Annie Tampion, wife of Tampion.
Williams	.. ..	Peter Rogers Williams.
Williams, Mrs.	..	Penelope Elizabeth Berneastel Williams, wife of Williams.

CHAPTER 2

INTRODUCTION

The Pattern of the Report.

In order to facilitate the reading of this Report, it is considered advisable to set out in this introductory chapter a very brief review of what follows and a conspectus of the contents of the Report, so that initial references to scientology theory and practice, which occur before these aspects are fully dealt with, will be more readily understood.

In Appendix 6 is a list of abbreviations used in this Report and a glossary of scientology terms.

The subject matter of the Report has been divided into chapters. Though there is inevitably a degree of overlapping in the topics dealt with, an attempt has been made to deal reasonably completely in each chapter with a specific aspect of scientology. Where necessary, however, there are cross references to other chapters. The latter part of this Chapter is devoted to a reference to salient aspects of the Report.

Though the whole of the Report deals with scientology generally, Chapter 3 makes some reference to Hubbard's descriptions of scientology and the claims which he makes for it.

Chapter 4 deals with the organization of scientology, both on a world-wide basis and in Victoria.

Chapter 5 deals with the financial aspects of scientology in Victoria. This is given in some detail and serves to show the ramifications of scientology. One significant feature is the control that Hubbard exercises over scientology, extending even to retaining to himself and his wife exclusive control of at least two bank accounts in Victoria in which money is regularly deposited. At the conclusion of Chapter 5 reference is made in summary form to certain important financial aspects of scientology in Victoria.

Chapter 6 relates to Hubbard, the founder of scientology, and gives biographical and other details about him. His importance to scientology cannot be over-emphasized.

Hubbard makes highly extravagant claims to learning and he parades as a scientist of colossal capacity. He claims also that the theories and practices of scientology are based upon scientific research. All these claims are entirely unjustified; his own deficiencies and those of his "research" are dealt with in Chapters 7 and 8.

Scientology developed out of a pseudo-science called "dianetics", which is still a significant and dangerous part of scientology. Chapters 9 and 10 deal with dianetics and its association with scientology. The link is an intimate one and, though scientologists claim that dianetics is not now practised, such a claim is false.

Chapter 11 deals with sufficient of scientology theory to give a fair picture of its entirely ridiculous qualities. There is the danger that when one seeks to classify and codify nonsense, the subject matter may acquire a deceptive quality of reasonableness. It would be unfortunate if any such quality were bestowed upon scientology theories by reason of the attempt in Chapter 11 to codify them.

Chapter 12 deals with the teaching of scientology.

Chapter 13 deals in some detail with scientology processing or auditing. A number of processes are dealt with at length.

Scientologists frequently use an electric instrument, called an E-meter, in processing. Very extravagant but unjustified claims are made for this meter, which is dealt with in Chapter 14.

Interest in and adherence to scientology is procured by cunning methods of deceptive advertising and carefully calculated and developed techniques for mental coercion and restraint. These are dealt with in Chapter 15.

Chapters 16 and 17 deal with a person's progress in and dedication to scientology.

One of the most alarming features of scientology, which is denied by Hubbard and his followers but abundantly proved by reliable and convincing evidence, is that beyond its elementary stages scientology techniques are mainly, or almost identical with, those of command or authoritative hypnosis and are potentially harmful to mental health. Chapter 18 illustrates the parallel between scientology and hypnotic techniques.

Scientology, in an indirect way, claims to heal. Chapter 19 deals with those claims.

Other benefits claimed by scientology are dealt with in Chapter 20.

In contrast with Chapters 19 and 20 are Chapters 21 and 23, dealing respectively with the actual general effects of processing and its danger to mental health. Of the many evil aspects of scientology, its danger to mental health is the most serious. Included in the phrase "danger to mental health" are many other evils of scientology, both moral and social, for these are often interwoven with mental ill health.

Chapter 22 deals with the viciousness with which Hubbard vilifies the medical and psychological professions, and engenders in his followers fear and hatred of those professions.

An alarming feature of scientology is its potentiality for coercion. This is dealt with in Chapter 24.

The titles of the next four chapters are self-explanatory :—

Chapter 25	..	Moral laxity ;
Chapter 26	..	Family discord ;
Chapter 27	..	Scientology and religion ;
Chapter 28	..	Scientology and politics.

Scientology is a perverted form of psychology. Due to the absence of statutory control of those who profess to practise psychology, opportunities are afforded to charlatans and other persons without adequate qualifications to engage in exploitation of the gullible and impressionable. This aspect is dealt with in Chapter 29.

The conclusions of the Board, sufficiently evident from the whole tenor of the Report, are summarized in Chapter 30.

As directed by the terms of reference, the Board makes, in Chapter 31, the recommendations which it considers proper concerning scientology as known, carried on, practised and applied in Victoria.

Conspectus of the Report.

This Report covers a very wide canvas and deals with many phases of a body of learning and a collection of techniques, compendiously described as "scientology", which appear strange and unreal to the average individual. Scientology claims to be "that branch of psychology which treats of (embraces) human ability." Its theories are, however, generally impossible, peculiar, and novel to itself. In that it deals with a variety of real and imagined activities and conditions of the mind, scientology may be classed as a kind of psychology, though often irrational and perverted. Its techniques are a conglomeration of procedures based on misconceptions of psychiatry, psychology, psycho-analysis and other sciences, as well as a very heavy leavening of procedures that are its founder's own brain-children.

The word "scientology" was first used probably in the middle thirties of this century by Lafayette Ronald Hubbard, the founder of the "science" of scientology, which is the subject matter of this Report. In about 1936, Hubbard, then a young American author, is said to have formulated certain "axioms" which later developed into the axioms of scientology and the axioms of "dianetics". The word "scientology" was not used, except perhaps sporadically, until 1951. In that year, Hubbard claims to have succeeded, at Phoenix, Arizona, U.S.A., in proving by "scientific rather than religious or humanitarian" means the existence of a spirit, akin to the soul, which he termed the "thetan", and thereupon to have founded or discovered scientology.

Scientology grew out of dianetics, which Hubbard had founded a year or so earlier. Dianetics, which he described as "the modern science of mental health", started life fully-fledged in 1950, when he published his first major book on the subject named, *Dianetics : The Modern Science of Mental Health*. The following year he published *Science of Survival*. In these two books he set out and developed his main theories concerning dianetics. He claims that the first book was based on a vast amount of experiment and data and that it was written in three weeks. The claim is made for both dianetics and scientology that each is a science, validated by its "workability". No scientific evidence was called to support such claim. On the other hand there was a large and impressive body of expert evidence which refuted such claim in no uncertain terms. The Board is satisfied on the evidence that there is no justification for this claim in respect of either dianetics or scientology. (See Chapters 7, 8, 9.)

In dianetics, Hubbard claimed that the hidden source of all psychosomatic ills was the "engram", and that dianetic skills had been developed for the invariable cure of all psychosomatic illnesses, "which constitute 70 per cent. of man's illnesses." The "engram" was defined as a "moment of unconsciousness containing pain or painful emotion and all perceptions and is not available to the analytical or conscious mind as experience". The engram was said to be received in one's past, the "past" in dianetics being either in this lifetime, or more likely and more frequently in the prenatal period, i.e., during the mother's pregnancy. (See Chapters 6, 9.)

In dianetics, Hubbard dealt with "the clear" who was the optimum individual and was the goal of dianetic therapy. A clear was an individual who was entirely without ills or aberrations, with an intelligence high above the current norm. In later years the concept of a clear developed and changed somewhat, but the state of clear became seductively more desirable of attainment, yet remained for all an elusive will o' the wisp. Adherents of dianetics and scientology vaguely thought and still think of the state of clear as being a worthy goal and something highly desirable and, as "preclears", they strive to attain it. For many years Hubbard, both in dianetics and scientology, has been promising his followers that they would very soon be clear; but few have been recognized by scientology as having attained that state or, if they attained it, to have remained long in it, in spite of the award of a silver bracelet by Hubbard to those whom he certified as clear. Beyond the "clear" lies the ultimate goal of scientology, namely, "operating thetan" or "OT", said sometimes to be a purely hypothetical state but, according to Hubbard, readily attainable if only scientology practitioners could do their jobs properly. The accolade on attaining such an ecstatic state is a gold bracelet bestowed by Hubbard. Hubbard has claimed that the state of OT has been attained, but that for the time being those so exalted are remaining incognito. (See Chapter 11.)

Many of the processes of dianetics and scientology are essentially hypnotic and induce hallucinations. (See Chapter 18.) As the practice of dianetics developed, processing purported to bring to light engrams which related to periods long before the prenatal period. Hubbard assumed that these hallucinations were real and he developed the theory that the incidents had occurred in a "past life", that is, in a previous lifetime of the person. On this basis he claimed to have discovered the thetan, which was really the person, the "I", which he declared had survived the deaths of countless bodies to which it had been successively assigned over the untold trillions of years of the thetan's existence.

In 1950 Hubbard had founded the Hubbard Dianetic Research Foundation in California. In 1951 differences between him and the board of control of that organization caused him to withdraw from it, and he then founded scientology. He proceeded to build up his scientology organization to promote the theories and practices which his prolific mind and pen produced. He is a man of great imagination and energy, and Hubbard Association of Scientologists International (commonly referred to as "the HASI"), which he incorporated in 1954 in Phoenix, Arizona, now has branches in many countries of the Western World. (See Chapters 4 and 6.)

Hubbard is the governing director of and is all powerful in his organization. He directs and controls everything and everyone to an astonishing degree. Though this is a report of an inquiry into scientology, it must necessarily and equally be a report on its founder and master, for his personality pervaded the whole Inquiry and an understanding of Hubbard is necessary for an understanding of scientology. Hubbard will be referred to constantly in this Report. Though Hubbard did not attend the Inquiry and presently resides at East Grinstead, Sussex, England, and was last in Victoria in 1959, scientology as known, carried on, practised and applied in Victoria is as much under Hubbard's direction and control as though he had been, for the past eight and more years, sitting in the chair behind the desk in the room at the Melbourne HASI which is always kept ready for him. Hubbard's writings, which are very voluminous, appear in several books, many magazines and pamphlets, a multitude of bulletins and many other communications. The Board considered that an important part of its inquiry related to Hubbard, the power which he exercised over the organization in Victoria, the influence which he wielded over members of the community who became interested in scientology and the literature and other communications and instructions emanating from him which were the foundation of scientology practice in Victoria. (See Chapters 4 and 8.)

Hubbard's theories developed along astonishing lines: he had been a successful science fiction writer before 1950, and it is fair to say that in his scientology writings thereafter he continued to demonstrate his remarkable flair for fiction and fantasy. He wrote thousands of pages and spoke millions of tape-recorded words about thetans, operating thetans, past lives, time tracks, engrams, implants, galaxies, events of countless trillions of years ago and a multitude of other similar topics. He propounded axioms, factors, logics and prelogics; and he wrote about dynamics and emotional tone scales. Parallel with and incorporated in his theoretical writings are the details of ever changing techniques which he claims to have developed by research at home at Saint Hill Manor. (See Chapter 8.)

So far at least as Victoria is concerned—but the same seems to be generally true for other countries, too—scientology does not claim to be a religion. It claims to be an exact science. Hubbard claims, amongst other things, to have discovered by exact scientific method rather than by humanitarian or other means the existence of what he called the "thetan", which is imprecisely defined in scientology but which, for convenience of forming a concept of it, is sometimes described as being like the soul in Christian belief or a spirit or something to that effect. Hubbard claims that scientology changes no man's religion and changes no man's politics and that a person could consistently belong to any religious denomination and at the same time be a scientologist. In America, there are what are called "founding churches of scientology", founded by Hubbard. In Victoria there is no such establishment as the founding church of scientology, though in the early days of scientology in Victoria some of its adherents referred to

themselves as "the reverend" and for a time there was even "a bishop", the illusion being heightened by their clerical garb. The title of "Doctor of Divinity", designated by the letters "D.D.", is used by some scientologists and on occasions even by Hubbard himself. This "doctorate" was bestowed by some Hubbardian institution in the United States. But these and a few other trappings do not make scientology a religion or its practices or beliefs religious. Nor do belated claims that scientology is a religion, made towards the close of the Inquiry in an attempt to obscure the real issues involved in the Inquiry, transform scientology into anything even remotely religious. (See Chapter 27.)

Dianetics specifically claimed to cure mental and physical ills. Though it was said that dianetics was not now practised, that is not so. Dianetics is said to be a part of scientology and in Victoria scientology has been actively practised in the fields of mental and physical health. The HASI claims to be "the world's largest mental health organization" and has frequently claimed that it "proofs people against mental and physical ills." The Board heard a large body of expert professional evidence which proved conclusively that from a psychiatric and psychological point of view there are grave dangers to mental health attendant upon treatment by scientology, and that the extravagant claims that dianetic and scientology processing could effect cures of mental and physical ailments or would proof against illness were entirely unjustified. The scientologists have devised means whereby, though not in terms claiming to heal, they nevertheless manage in a very skilful and deliberate way to spread the belief that scientology cures both mental and physical ills. Dianetic theory and practice are so interwoven with scientology theory and practice as to be often indistinguishable. All dianetic literature is recommended reading for scientologists and the two names are constantly linked. (Chapters 3, 9, 10, 19.)

From an early stage in dianetics, and thereafter consistently in dianetics and scientology, many of the techniques used were and still are potentially harmful hypnotic processes. They are administered by the wrong people, on the wrong people, for the wrong reasons and in the wrong way. Hubbard has said that his techniques are not hypnotic and some witnesses have stated they were not, but they plainly are, as the evidence of expert psychiatrist witnesses made clear; and it is obvious that in Victoria for the last ten years and more an increasing number of scientologists, quite unfitted for the task, have been meddling in an unskilled and dangerous way with the mental health of thousands of persons, some of them in urgent need of proper psychiatric treatment and care. (Chapters 18, 21, 23.)

Scientology practitioners are called "auditors". These auditors are often young persons, some still in their teens or just beyond, sometimes ill educated, and with only a few months' training in scientology techniques to equip them for their task of taking control of the minds of their patients. They are persons who earlier have found their way into scientology, lured by the promises of scientology which they accepted against reason and without question. In some instances, auditors are persons who themselves are or have been mentally ill and this circumstance has predisposed them to espouse scientology. (See Chapters 12, 13, 15, 16, 17.)

p 82 auditors quasi-practitioners

Scientology "infiltrates" in an insidious way. In its early stages, its practitioners pretended to be ministers of religion and, so garbed, they effected entry to various places. This practice is now discontinued. Instead, a system of apparently innocuous advertising has taken its place. Scientology organizations, under various names, advertise free lectures and courses, where "the able are taught to be more able", and promises are made that techniques are available to increase IQ and improve personality. None of the theories or advanced practices of scientology is mentioned in the advertisements. The appeal is made in the advertisements to the anxious, the worried, the inadequate, the lonely, the gullible, and (though he may not know of his condition) the mentally ill. The pleasant surprise of the free lectures and the impression made by the apparent efficiency and the glibness of the HASI staff hold promise of greater things to come, the unsuspecting individual is persuaded to undertake processing or a course of training and eventually, even if he realizes the deception, he is generally so indoctrinated as to be beyond caring. (See Chapters 15, 16, 17.)

files have intimate info p 82

Scientologists frequently have a strange and obsessive dedication to scientology, which enables them cheerfully to make considerable personal and economic sacrifices in the interests of scientology. (See Chapter 17.) This dedication arises because of the bemused state produced by its processes and the insidious appeal which it makes to those persons who seek escape from the realities of everyday existence and its problems. Adherence to scientology is [illegible] by a mixture of mental conditioning and fear. The mental conditioning is effected by hypnotic techniques and procedures which have a "brainwashing" effect. The fear develops because of the dependency in the practical on the HASI which the various processes engender and because of the realization that the organization possesses detailed written records of intimate and shameful disclosures made by the practicar during processing. The Board did not hear any evidence of blackmail in the sense that money was extorted under threat of exposure; but it is satisfied that the knowledge that the organization possesses such records acts as a very potent force in compelling obedience to the organization which generally involves continuing communication with it and the undergoing of repeated sessions of auditing. (Chapter 24.)

Hubbard Association of Scientologists Int'l which only scientology

threat of blackmail? p 82-83

Scientology possesses certain features which are morally highly undesirable. Many of the processes are of a hypnotic nature and normal inhibitions and restraints are relaxed, with the result that when matters of sex and perversion are introduced into processing, as is frequently the case, they are discussed and probed and dwelt upon sometimes for hours on end. The quality of the filth and depravity recorded in the HASI files as being discussed between preclears and auditors almost defies description. One highly disturbing feature of the dangerous hypnotic techniques used is that the perverted and erotic disclosures of a preclear are very frequently merely hallucinatory, yet they persist as realities to the preclear who is thereby often morally disturbed. (Chapter 25.)

p15

Though scientology affords for some people an escape from the realities of life, it is not in any way a healthy diversion or recreation. It is quite the reverse. It robs people of their initiative, their sense of responsibility, their critical faculties and sometimes their reason. It induces them mentally to debase and enslave themselves. It has done, and is capable of doing, grave harm to the mental and physical health of its victims by the practice of dangerous procedures and by persuading them that orthodox medical care and treatment, which some of them may urgently require, is evil and to be avoided. It consistently relieves them of large sums of money in payment of fees for processing and training. (See Chapters 16, 17, 21, 22, 23.)

The income of the Melbourne HASI for the six years ended the 30th June, 1963 was well over a quarter of a million pounds. During that period many preclears paid large sums of money for auditing and other services ; in several individual cases the sum paid was substantially in excess of £1,000. (See Chapters 5, 17.)

Many of the theories and teachings of scientology are so fanciful that the reaction of the normal individual on hearing them is generally one of amusement and incredulity. On this account, the impression may exist in the community that scientology is just harmless nonsense and its followers merely queer people, that its theories are foolish but funny and that not much harm is being done by allowing silly people to have their silly beliefs and carry on their silly practices. Such an attitude is welcomed by the scientologists, for it serves to obscure the real nature of scientology. A tolerant "live and let live" attitude is what scientologists fervently desire, for it is on the inertia of the community, generated by tolerance and polite disinterest, that scientology thrives.

Hubbard is well aware of the value to him and his organization of good-natured tolerance and incredulity, and he trades on it. In *HCO Bull.* of the 29th July, 1963, he writes,

> "Incredulity of our data and validity. This is our finest asset and gives us more protection than any other single asset. If certain parties thought we were real we would have infinitely more trouble. There's actual terror in the breast of a guilty person at the thought of OT, and without a public incredulity we never would have gotten as far as we have. And now its too late to be stopped. This protection was accidental but it serves us very well indeed. Remember that next time the ignorant scoff."

Tolerance of the beliefs of another, however silly they may seem to be, is one thing. Inaction, when the practice of those beliefs is positively harmful to others and may be permanently damaging, is quite another thing. The damage done and likely to be done by the practice of scientology is alarming and if this Report fails to make clear the great danger to the mental health of the community which scientology has been and is, the appointment of the Board will have been in vain.

CHAPTER 3

SCIENTOLOGY AND CLAIMS MADE FOR IT

Although no adequate definition of scientology is found in Hubbard's millions of written and spoken words, many extravagant claims for it have been made, some of which may appropriately be considered at this stage.

"Scientology," writes Hubbard *in Scientology :* 8-80, "is a new word which names a new science. It is formed from a Latin word, 'scio', which means know, or distinguish, being related to the word 'scindo' which means cleave. (Thus, the idea of differentiation is strongly implied). It is formed from the Greek word 'logos', which means the word, or outward form by which the inward thought is expressed and made known : also, the inward thought or reason itself. Thus, scientology means knowing about knowing, or science of knowledge."

Such is the arrogance of Hubbard that he assumes that, having explained with some pomp that "scientology" is a hybrid term formed of the misalliance of two classical words, scientology is actually that which he says it means.

Scientology, says Hubbard, thus means "the study of knowledge" ; it is the "science of knowing how to know ; it is a route to knowledge, it is not knowledge itself" ; it is a "gnostic faith in that it knows it knows" ; "the science of scientology is an engineering science" ; it is "a precision science" ; it is "the common people's science of life and betterment". In 1965 it claims to be the science of "learning how to learn".

From Hubbard's writings and lectures comes an almost inexhaustible flow of pretentious claims. Scientology is "the first major breakthrough by the exact sciences in the field of the humanities—dedicated in the finest tradition of human dignity and freedom espoused by brilliant men in all periods of man's ascendancy over his relationship to the animal" ; it is "the only successfully validated psycho-therapy in the world" ; it is "the first precision science in the field of the humanities". It lays claim to a great number of other "firsts", which need not be enumerated.

Scientology is claimed to be "that branch of psychology that treats of human ability". It is said to do "things for people where nothing has been done before. It makes people well from illnesses which were once considered hopeless. It increases their intelligence. It changes their competence and betters their behaviour. In addition to those it brings them a better understanding of life". "Scientology, the science of knowing, came out of the same crucible as the atom bomb. It is developed for good, not evil. For that reason Scientology has been called that branch of atomic science which deals with human ability. As its founder has been trained as one of the first nuclear physicists it can been seen why."

"Scientology is a system of organized axioms resolving problems of the spirit, life and thought, developed through the application of the methodology of the exact sciences to the humanities by L. Ron Hubbard, an American engineer and philosopher."

"The science of scientology is a broad well articulated science in the fullest sense of the word, which covers the mind, spirit, livingness and beingness of man. Scientology is the first and only Anglo-American development in the field of the human mind."

"Scientology covers livingness as a complete subject. Dianetics covers only that part of livingness which applies immediately and directly to the human mind."

"Scientology brings order and knowingness out of confusion and chaos. Scientology is an exact science of the human mind and spirit. It used the methodology of mathematics and nuclear physics to create precise knowingness in a hitherto unknown field. Scientology and Dianetics are the only Anglo-American developments in the field of the mind."

"Scientology is psychology in a different form, or rather a step further ahead. The scientologist unlike the psychoanalyst needs to know nothing about you. Your problem is everybody's problem." "His work is not primarily directed towards the mentally ill, but rather for those who are able in that they may become more able. After 14 hours processing the average normal person's IQ can be raised by anything up to 20 points."

"Scientology is used on life, and its forms and products. The chief uses of scientology are in the fields of education, organization, mental disability, social order and religion. Scientology is the first to give scientific meaning to these." "A Scientologist is a first cousin to the Buddhist, a distant relative to the Taoist, a feudal enemy of the enslaving priest and a bitter foe of the German, Viennese and Russian defamers of Man."

Evidence given before the Board has shown that these claims are not justified. However, the constant repetition of these assumed qualities and virtues has been so effective that the gullible have accepted their validity without reservation, question or criticism.

Two of Hubbard's books are *Scientology : 8-80* and *Scientology : 8-8008* ; the "8-8", explains Hubbard, stands for "Infinity-Infinity" written upright, and the "0" represents the static, theta, *0*.

Scientology was founded by Hubbard in 1951, though the word "scientology" was used by him probably as early as 1935. One claim made for Hubbard by Jack Horner in *Summary of Scientology* was that as early as 1935 Hubbard had already formulated some of the basic axioms of scientology. Hubbard himself in an article entitled "Scientology : A New Science", published in *Scientology*, issue 28-G about 1954, writes, "The basic science was named 'Scientology' in 1938. In 1947 L. Ron Hubbard changed its name to 'Dianetics' in order to make a social test of publication and popularity. The test completed, in 1952 he changed the science back to its original name, scientology. This was done to inhibit its being monopolized for private purposes." There are several inconsistencies in references which the Board was given as to the early history of scientology and dianetics. The foregoing quotation from Hubbard himself clearly shows that dianetics and scientology are inseparably interwoven parts of the same subject. Whatever be the precise date on which names were changed, scientology from 1951 onwards developed out of what dianetics was at the time, and the two have remained inseparable and, as to substantial parts, indistinguishable. It will be necessary to consider at length various aspects of dianetics. At this stage it is perhaps sufficient to mention that fundamental to both dianetics and scientology is the proposition that a person has at least two minds, the conscious or analytical mind, and the reactive or irrational or subconscious mind. (Reference is sometimes made to a third, the somatic mind). It was Hubbard's contention both in dianetics and scientology that at the seat of every aberration was a basic cause, a basic-basic. In dianetics, this was said to be the engram, most frequently experienced in the prenatal period ; in scientology, it has been said at various times to be an engram in an earlier lifetime, facsimile one, an implant, a non-cellular engram, the goals-problems-mass, on the lastnamed of which newly discovered basic-basic Hubbard seems currently to be working. These various causes were advanced in succession as being the new basic cause of aberrations and, as each such basic cause was discovered, it was proclaimed as the "ultimate" or a "breakthrough" or some other last word. Around aberrations of the mind and the causes which Hubbard says he has discovered for such aberrations, he has built a fantastic body of theory and has developed numerous practices or techniques for the resolving of such aberrations. In scientology, Hubbard claims to have found that the aberrative cause might have existed long before the prenatal period, that it could have occurred in some previous existence ; and to explain how the past could be linked with the present he introduced the thetan.

The essence of scientology was said by Williams to be "the stating of an objective or goal along the lines of increased efficiency or well being, and the process used to obtain that object". By a process was meant a mental exercise designed to delete aberration from the human mind and to improve the performance of the innate faculties of the human mind. The "mental exercises" of scientology take many forms which, despite vehement protests to the contrary by scientologists, are, in a great number of cases, evidently hypnotic or based on hypnotic techniques. Some of these "mental exercises" are of a repetitive nature, involving sustained questioning of the individual over many hours and even days on many topics, often of the most intimate kind. This processing frequently produces in the subject mental pictures which are in reality of a hallucinatory nature, but which are treated by the scientologist as being recollections of actual experiences of the thetan and as conclusive evidence of past lives and other scientology theories. These hallucinations frequently persist with the individual as realities and expert medical evidence makes it clear that they are potentially harmful.

The processes are conducted by scientologists who are called "auditors", and the individual who is undergoing processing is called the "preclear". There are numerous processes which are developed and changed from time to time, but whatever process is run in an "auditing session", the procedure "in session" is carried out on unvarying lines. Each session commences with a strict ritual and ends with a strict ritual. On occasions, an electrical instrument which is called the "E-meter" is used. Almost magical powers are attributed to the E-meter which is held in great reverence by scientologists and regarded with awe by preclears as being infallible in its determination of the truth or otherwise of statements made by them.

Extravagant and unjustified claims are made for scientology processing. Many of the processes are potentially detrimental to the mental health of the persons processed. In some cases, harmful results are produced. Such apparent success as scientology processing may superficially appear to achieve is illusory. It is clear from the evidence that scientology involves the wholesale use of potentially harmful hypnotic procedures conducted by ignorant and sometimes mentally ill persons who are quite unaware of the potential dangers of the practices

and the great harm which they may be doing. This Report deals with numerous features of scientology and its practices. These introductory remarks are designed to indicate broadly the general picture to be presented.

One difficulty which faces anyone concerned to obtain a comprehensive picture of scientology is that since 1956 no attempt has been made to produce a comprehensive and unified thesis on the theories and practices of scientology. From about 1956 the dissemination of scientology theory and practice has been by means of small books, periodical magazines, pamphlets, a system of communications called variously bulletins, policy letters, &c., and tape-recordings by Hubbard. Such publications as merit the description of books, as distinct from pamphlets, have dealt only with limited aspects of scientology. In the result, there exists in an uncodified or unclassified form tape-recordings which are said to contain 30,000,000 words spoken by Hubbard and writings by Hubbard which run into tens of thousands of pages. The Herculean task of reducing to manageable size the content of these Hubbardian emanations must await the labours of a dedicated scientologist with the time, money, capacity, and compulsion to undertake such a useless exercise.

CHAPTER 4

THE ORGANIZATION OF SCIENTOLOGY

On an International Basis.

Scientology is organized on a world-wide basis. Its "world", however, does not include communist countries, for Hubbard is very hostile to Communism.

Administrative international headquarters are at Saint Hill Manor, East Grinstead, Sussex, England, where Hubbard resides with his present wife and family. The headquarters, it is said, undertake research, provide technical information, advice, and managerial services, publish research material and conduct special courses. The organization of scientology is somewhat complex, for the parent company appears to be a company incorporated in Phoenix, Arizona, U.S.A., on the 19th May, 1954, under the name of Hubbard Association of Scientologists International. There is also a company incorporated in England under the name of Hubbard Association of Scientologists International Limited.

The articles of incorporation of Hubbard Association of Scientologists International, i.e., the American company, disclose that the company is in the nature of a company limited by guarantee to an amount of indebtedness not exceeding 250,000 American dollars. The company is empowered among other things to have and enjoy all the powers and privileges granted by law to non-profit corporations organized under the laws of the State of Arizona; to conduct and carry on any and all scientific research and more particularly the dissemination and advancement of knowledge of the human mind in mental, psychosomatic, and allied fields; to conduct schools and classes; to establish clinics; to publish and have published books, articles, letters, papers, magazines, and other periodicals; and to do and perform any and all acts not inconsistent with the laws of the State of Arizona.

There are central organizations of scientology in London, Washington, Los Angeles, Auckland, Melbourne, Cape Town, Sydney, and Perth. There are what are called city offices in New York City, San Diego, Port Elizabeth, Durban, Johannesburg, Berlin, Paris, Adelaide, Detroit, Dallas and Twin Cities, and Toronto. Hubbard claims there are franchise holders or field auditors in various parts of most of the continents and in various levels of governments and armed services in several countries.

Highly efficient lines of communication are maintained between Hubbard's headquarters at Saint Hill and the central organizations. The central organization in Melbourne is in direct telex communication with Hubbard and it is understood that other organizations are similarly linked. An English company, Hubbard Communications Office (World Wide) Ltd., is the channel through which all written communications from Hubbard are despatched. The function of HCO (WW) Ltd., is described in HCO Infin. Ltr. of the 18th February, 1964, in these terms: "HCO (W.W.) Ltd., is concerned with the Organizations of Scientology on a world wide basis. It deals with Ron's personal communications to and from the HCOs, Orgs and Field, and with the Franchise Holders. It sends out Ron's policies and technical data. It has its own direct line to the HCOs, Orgs and City Offices all over the world." It keeps a close supervisory eye on local scientologists to ensure conformity to a "proper standard of Scientology ethics".

There is an almost constant stream of communications flowing from Hubbard in England, via the HCO, to the various branches throughout the world. These communications contain instructions on a great variety of matters and are variously described as bulletins, policy letters, information letters, technical data, newsletters and the like.

The Hubbard Communications Office, commonly referred to as HCO, is a highly important part of the scientology organization, not only in Victoria but generally throughout the world. The sole proprietor of the business name in Victoria is Hubbard, and the local HCO secretary, in the name of Hubbard, wields great power. Though it has the same address as the HASI in Melbourne, the HCO is a distinct organization.

One witness, a former scientologist, described the HCO thus. "It is a police force which governs the HASI... It is Hubbard's own police force which governs the HASI organizations throughout the universe. It is separate from the HASI and it ensures that the policy of the HASI is carried out, and it has power to hire and fire members of the HASI. Whether it was on paper this way, I do not know". Allowing for such prejudice as the witness might have had against scientology, he appears to have described fairly well what the evidence, both oral and contained in scientology documents, showed the HCO to be.

Though as a matter of formality the HASI and the HCO are separate legal entities and Hubbard is merely a director of the American company, he is nevertheless the executive or governing director and in fact exercises complete and autocratic control over each organization and all phases of their activities and all members. His name it is that the organizations bear; his "discoveries" and techniques they exploit and practise; his books are their literature; his prestige amongst scientologists is such that he felt the need to direct that students be instructed that he is merely a "human being"; persistently to disagree with him brings punishment ruthless and severe, no matter how highly placed the offender.

Organization in Victoria.

The organization, direction, and control of scientology in Victoria is effected through and by the American company, Hubbard Association of Scientologists International, which is registered in Victoria under the Companies Act as a foreign company, with its registered office at 157–159 Spring-street, Melbourne.

The English company, Hubbard Association of Scientologists International Limited (formerly Hubbard Association of Scientologists Limited), is also registered in Victoria as a foreign company with its registered office at 157–159 Spring-street, Melbourne. This company appears to have been inactive in Victoria at all relevant times.

During the course of the Inquiry a company, Hubbard Association of Scientologists International (Victoria) Pty. Ltd., was incorporated in Victoria on the 6th February, 1964, with its registered office at 157–159 Spring-street, Melbourne. The apparent intention was that this company should take over the duties and functions of the American company but, so far as the Board is aware, it had not done so at the time the evidence was concluded.

It seems, therefore, that at all material times, of three companies bearing Hubbard's name, it has been only the American company which has been functioning.

There are, however, several registered business names which are associated with the Melbourne HASI. The businesses or firms to which these names refer are in some cases inactive. At the time of the Inquiry at least the following business names were registered with their addresses as 157 and/or 159 Spring-street, Melbourne, though some may now have become de-registered pursuant to the operation of the *Business Names Act* 1962:

Melbourne Test Centre, proprietor, Peter Rogers Williams;
Test Bureau of Australia, proprietor, Peter Rogers Williams;
Academy of Personal Efficieney, proprietor, Lafayette Ronald Hubbard;
Hubbard Guidance Centre, proprietor, Lafayette Ronald Hubbard;
Academy of Scientology, proprietor, Lafayette Ronald Hubbard;
Hubbard Communications Office, proprietor, Lafayette Ronald Hubbard.

A business name, The College of Applied Philosophy, was registered as recently as the 15th February, 1965, by the Hubbard Association of Scientologists International.

Williams was the continental director of the HASI for Australia, New Zealand, and Oceania, and in that capacity he had general supervision of the offices of the HASI in those areas. Scientology appears to be active in Perth, Adelaide, and Melbourne. At the stage when the Board heard evidence, the HASI was not flourishing in Sydney; this was mainly due to the activities of one, Marcus Tooley, formerly a leading scientologist, who had broken away from the HASI and had set up in business on his own account, practising what he called "Dynamic Psychology" in the same premises and with the same business name, "The American College," as he had earlier used when a loyal scientologist. He took most of the HASI business with him, and, in the language of scientology, he had become a "squirrel". Scientology is active in New Zealand and has been since the early 1950's. "Oceania," it seems, is intended to describe "the northern islands," but its precise meaning in scientology is not material as there are no branches there at the present.

In Victoria, the HASI headquarters are at 157–159 Spring-street, Melbourne, and until some undefined date in 1964, the HASI also occupied premises at 2 Coates-lane, Melbourne, where the Academy of Scientology was conducted. The officer in charge of the Melbourne HASI is the Association Secretary (Assoc. Sec.) who was Gogerly at the beginning of 1964, but, in a subsequent reorganization, Williams assumed that office.

The Melbourne HASI, which is organized and conducted along lines indicated by Hubbard, is divided into two sections, the Technical Division with Tampion as Technical Director and the Administrative Division of which Gogerly was formerly in charge. Each of these Divisions are further subdivided. The Technical Division is concerned, as its name

suggests, with the practical side and deals with the training of students and the conducting of auditing. It is divided into two subdivisions, one of which deals with the courses conducted at the HASI. The elementary courses are conducted in the Department of Personal Efficiency of which Peter Gallop was the director, and the more advanced courses are conducted in the Academy of which Mrs. Tampion was the director.

Also in the Technical Division is the Hubbard Guidance Centre (generally referred to as "HGC") which was under the control of Ross Turnbull; this centre deals with preliminary assessments of preclears, professional auditing, and co-auditing.

The Administrative Division, as its name implies, deals with registration and correspondence, accounts, and materials.

To lend stature to the positions which various staff members hold, titles are freely distributed. Thus there are Directors of the various divisions and subdivisions, such as the Director of Processing, Director of Government Relations, Registrar, Letter Registrar, &c.

A highly complex and elaborate office system involving a tremendous amount of clerical labour is in operation. Files are commenced, it would seem, on every person of whose name and address the HASI can make a note. Thereafter, these persons are regular recipients of letters from various members of the staff, inviting and urging the addressees to come in to the scientology fold. This system of frequent letter writing is one of the "procurement" methods directed by Hubbard to be used as a means of eventually luring interested people into the HASI to undergo processing or training.

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Once a person has embarked on a course of processing or training the most detailed records are kept concerning him. Report forms, containing even the most trivial details, are kept in respect of each session, and memoranda on every conceivable subject are filed away. Almost every communication is in writing, even complaints as to favouritism in tea making, and reprimands by a junior officer to a senior staff member for being late.

On the first day of the hearing the Board received as a bulk exhibit over 35 filing cabinets, as well as a large quantity of other files. These were left in the custody of Williams on his personal undertaking to produce them as required. Thereafter, counsel assisting the Board and the Board secretary had access to the files whenever required. These files, containing as they do every detail of every auditing session of every preclear, reveal a most alarming feature of scientology, namely, the tremendous power which the HASI is in a position to exercise over its preclears, for they contain the record of intimate disclosures made by thousands of preclears at a time when normal inhibitions and restraints were suspended and they were revealing their most secret hopes and fears; their shame and grief and guilt. This alarming aspect is dealt with in Chapter 24.

The system in operation involves sending to Hubbard in England each week a report on the processing of every preclear. These reports are retained by Hubbard in England and constitute a further disturbing feature of scientology.

At the time of the Inquiry there were two "district offices" functioning in Victoria. They were the Australian College of Personnel Efficiency at Geelong, of which Eric Bruce Lake, and his wife, June Margaret Lake, were the proprietors; and the Melbourne College of Personal Efficiency at Hawthorn, of which Peter Francis Gillham and his wife, Yvonne Doreen Gillham, were the proprietors.

CHAPTER 5

FINANCIAL ASPECTS OF SCIENTOLOGY IN VICTORIA

At the request of the Board Mr. John Herbert Joseph Campbell, an officer of the Victorian State Audit Office, made an examination of financial records kept by and the general financial administration of the Hubbard Association of Scientologists International and the Hubbard Communications Office at 157-159 Spring-street, Melbourne. It was made in the early half of 1964 and presented in evidence on the 4th May, 1964, and subsequent dates. It did not, therefore, include the period of operations subsequent to 31st December, 1963, except on a few incidental matters. The investigation was thorough and the evidence given by Mr. Campbell was not challenged by the scientology organization.

As the Melbourne organization has kept separate books and accounts in respect of the transactions of the Hubbard Association of Scientologists International and the Hubbard Communications Office and has employed different public accountants to prepare and audit the financial statements of each business undertaking, Mr. Campbell's evidence, as far as practicable, dealt with each undertaking separately.

Hubbard Association of Scientologists, International.

1. Accounting.

The system of accounting appears to be based on instructions issued by the Hubbard Communications Office World Wide under the direction of Hubbard. These instructions set out the accounting records which are to be kept and the procedures to be carried out and contain various directions as to financial policy. A very large measure of financial control is exercised by HCO.WW.

The accounting system is largely manual with few mechanical aids. The system is stated by the HASI to be designed for the duties of the Director of Accounts to be carried out by unskilled clerical labour. A method of invoicing is used to account for both income and expenditure. In respect of income, serially numbered invoices are placed in an invoicing machine for issue as receipts and debit and credit notes. A separate invoicing machine is in use for disbursements. An invoice is issued for each payment.

The Director of Accounts is responsible for the receipts and disbursement of all moneys. The duties of the position include the issuing of receipts for cash collections; the posting of debit and credit entries to debtors' accounts; the banking of cash collections; the allocation of fixed proportions of cash collections to the appropriate bank accounts; the preparation of salaries sheets and the payment of salaries; the preparation of cheques for signature; the preparation of an invoice for each payment; the recording of weekly summaries of receipts and payments, and the opening of inwards mail.

Each week's transactions are treated as a single accounting period and copies of receipts and payments invoices together with the summary for each week are filed separately from the records applicable to other weeks' transactions. An orthodox cash book in a continuous form is not kept. A firm of public accountants and auditors is employed to collate the total of each week's transactions; to reconcile the bank accounts; to prepare periodical financial statements, and to carry out the audit of the books and accounts of the organization.

The following matters indicate a weakness in internal control in relation to cash collections:—

(*a*) Contracts entered into by individuals in respect of processing or training are not serially numbered and a contract register is not kept.

(*b*) Although account cards are kept in respect of individual debtors, a sundry debtors control account is not in existence. It is, therefore, impracticable to reconcile the outstandings with a control figure and to verify that all of the individual debtors' cards are on hand.

(*c*) Cash collections are not always banked in the form received.

(*d*) It appears that the Director of Accounts usually opens the mail working alone. A remittance book to record remittances received in the mail is not kept.

2. BANKING.

Definitions of expressions used by the organization and adopted in this Chapter are:—"corrected gross income" is the weekly gross income less refunds or provision for refunds and incidental receipts such as international membership subscriptions, telephone recoups and proceeds from the sales of soft drinks; "proportionate amount" is the weekly corrected gross income less a 10 per cent. levy payable to HCO.WW.

The cash collections are required to be banked weekly.

Bank accounts are maintained at the Australia and New Zealand Bank Limited, Exhibition-street, Melbourne, in respect of the following accounts:—

(*a*) *Hubbard Association of Scientologists International Main Account.*

Apart from life membership subscriptions, cash collections are banked in this account in the first instance. After providing for refunds and remitting 10 per cent. of the corrected gross income to HCO.WW, the practice has been and is for all amounts standing to the credit of the account to be rebanked each week in other bank accounts.

The persons authorized to draw cheques on the account are either Lafayette Ronald Hubbard or Mary Sue Hubbard or any two of the following persons:—Peter Williams, Ronald Masters, Denzil Gogerly.

(*b*) *Hubbard Association of Scientologists International Salary Account.*

An amount equal to 55 per cent. of the "proportionate amount" is transferred to this account each week. The amount so credited is expended on staff salaries in respect of the Melbourne HASI and the Melbourne HCO. Prior to February, 1963, the weekly proportion so credited was 50 per cent. as the salaries of the HCO personnel were paid by that organization.

The persons authorized to draw cheques on the account are Lafayette Ronald Hubbard or Mary Sue Hubbard or any two of the following persons:—Peter Williams, Ronald Masters, Denzil Gogerly.

(*c*) *Hubbard Association of Scientologists Building Account.*

A sum equal to 15 per cent. of the "proportionate amount" is transferred to this account each week. The main purpose of the account is stated to be to provide funds for the purchase of buildings. However, expenditure incurred on the rental of premises and other expenditure at the discretion of Hubbard, including Christmas bonuses for the staff, have been defrayed from these funds.

It is of interest to note the only persons authorized to draw cheques on this account are either Lafayette Ronald Hubbard or Mary Sue Hubbard. Cheques are prepared in the Melbourne office, sent to Saint Hill Manor for signature, and subsequently returned to the Melbourne office for payment to the creditors concerned.

(*d*) *Hubbard Association of Scientologists International Disbursement Account.*

A sum equal to 30 per cent. of the "proportionate amount" plus the total of incidental receipts is credited to this account each week. The funds provided are used to defray expenditure not usually chargeable to any of the three previously mentioned accounts.

The persons authorized to draw cheques on the account are either Lafayette Ronald Hubbard or Mary Sue Hubbard, or any two of the following persons:—Peter Williams, Ronald Masters, Denzil Gogerly.

(*e*) *Hubbard Association of Scientologists International Life Membership Account.*

Life membership subscriptions of £31 5s. each were received during the financial years 1961–62 and 1962–63 for banking to this account. It appears that the intention was later to convert the subscriptions into shares in Hubbard Association of Scientologists International Limited. However, legal difficulties made this course impracticable and no such conversion has taken place.

The acceptance of life membership subscriptions has been discontinued as a result of an HCO Pol. Ltr. of the 5th July, 1963. This letter states:—"Due to projected changes in the corporate status of Scientology organizations, no further sales of HASI Ltd. shares or lifetime memberships are permitted anywhere in the world, effective immediately".

Life membership entitles the holders thereof to receive discounts of 20 per cent. on the cost of processing, training courses, and the purchase of books.

The persons authorized to draw cheques on the account are Lafayette Ronald Hubbard or Mary Sue Hubbard.

Details of transactions within the account are given hereunder :—

	£	s.	d.	£	s.	d.
1961-62						
Receipts						
Subscriptions (270 at £31 5s. each)				8,437	10	0
Disbursements						
Loan to HASI, Melbourne	300	0	0			
Loan to HASI, Sydney	231	0	0			
Loan to HASI Ltd.	1,480	2	11			
Refund of membership	31	5	0			
Bank Charges	1	7	6			
				2,043	15	5
Cash at bank, 30th June, 1962				6,393	14	7
1962-63						
Credits						
Balance forward from 1961-62				6,393	14	7
Subscriptions (46 at £31 5s. each)				*1,437	10	0
				7,831	4	7
Disbursements						
Transfers to main account *re*—						
Refunds	62	10	0			
Registration of HASI, Adelaide	44	2	0			
				106	12	0
Cash at bank, 30th June, 1963				7,724	12	7
Period ended 31st December, 1963						
Credits						
Balance forward from 1962-63				7,724	12	7
Subscriptions				—		
Disbursements						
Transfers to Disbursement account *re*—						
Cost of Instructor Training, E. Williams (inc. air-fare)	717	17	3			
Legal expenses	1,000	0	0			
Transfer to main account *re* refund	1,550	0	0			
Refund of membership	31	5	0			
				3,299	2	3
Cash at bank, 31st December, 1963				4,425	10	4

* Does not include an amount of £93 15s., which represents three subscriptions for life membership banked in the Disbursement account.

3. FINANCE.

The following financial statements are attached to this Report :—

(*a*) A consolidated statement showing the combined income and expenditure and the profit or loss of the Melbourne HASI and the Melbourne HCO for the period the 7th February to the 30th June, 1955, and for each completed financial year since then. (Appendix 7.)

(*b*) A comparative statement of the Income and Expenditure of the Melbourne HASI for the financial years ended the 30th June, 1961, 30th June, 1962, and 30th June, 1963, together with Balance-sheets as at the close of those years set out in a comparative form (Appendices 8 and 9.)

(*c*) A statement of receipts and payments for the six months ended the 31st December, 1963. (Appendix 10.)

Details and comments in respect of various items contained in the financial statements referred to above are given hereunder :—

Income.

Income is derived mainly from fees received either for processing or for training courses conducted by the organization. Amounts shown in the financial statements under these headings represent cash collections only and do not include amounts due from debtors.

Very substantial amounts have been received from many individuals in respect of services rendered by the organization. Examples are :—

(*a*)	..	..	..	..	£3,065 paid between 1957 and 1963
(*b*)	..	..	..	..	£1,801 paid between 1960 and 1963
(*c*)	(wife of (*b*))	..	..	..	£1,777 paid between 1960 and 1963
(*d*)	..	..	..	..	£1,631 paid between 1957 and 1963
(*e*)	..	..	..	..	£1,579 paid between 1961 and 1964
(*f*)	..	..	..	..	£1,014 paid between Oct., '62, and March, '63
(*g*)	(wife of (*f*))	..	..	..	£1,086 paid between Oct., '62, and March, '63
(*h*)	..	..	..	..	£1,275 paid between 1958 and 1963

The above amounts do not include sums, if any, paid to HCO, Melbourne, for books, E-meters, advanced clinical courses, &c.

Mr. Campbell carried out an examination of various aspects of the procedures relating to cash receipts and a selective check was made of the transactions. These investigations revealed the following :—

(*a*) Agreements are entered into between the organization and individuals for the services to be rendered. Agreements are also entered into in certain cases in which no charge is to be made for processing or training.

(*b*) Persons may contract to pay for the services on either a cash or time payment basis. In some instances, payments are made in advance of the signing of agreements. Additional charges are payable in respect of contracts for certain services involving the payment of fees on a time payment basis, in the following instances :—

Processing.—Under the scales of fees dated 15th and 16th November, 1960, the fee for 25 hours processing was £105 cash or £124 on terms of £40 deposit and the balance payable over a period of six months. The additional charges for terms represent a flat interest rate of approximately 45 per cent. per annum on the balance owing. However, the flat interest rate per annum would be approximately 12 per cent. in cases in which a rebate of £14 for prompt payment was applicable. Casual processing was available at various rates ranging from £4 14s. 6d. per hour downwards.

Hubbard Qualified Scientologist Course.—As from the 2nd January, 1964, the fee payable for this course was £40 cash or £44 on terms of £8 deposit and the balance payable over a period of ten weeks. The additional charges for terms represent a flat interest rate of approximately 58 per cent. per annum on the balance owing after payment of the deposit.

Hubbard Professional Auditor Course.—Under the scale of fees dated the 2nd January, 1964, the fee payable for this course was £140 cash or £160 on terms of £40 deposit and the balance payable over a period of six months. The additional charges for terms represent a flat interest rate of 33⅓ per cent. on the balance owing after payment of the deposit. By November, 1964, the fees for training had changed ; the following is the latest scale of which the Board has information :—

				£
HQS—(Hubbard Qualified Scientologist)	..	..	..	75
HCA—(Hubbard Certified Scientologist)	..	..	..	75
HPA—(Hubbard Professional Auditor)	..	..	..	75
HCS—(Hubbard Clearing Scientologist, a course not being conducted but in contemplation)	..	..	..	100

(*c*) Upon entering into an agreement for either processing or training under which payment is to be made on terms, the individual is usually required to sign a promissory note or promissory notes post-dated to the due date of the final instalment.

(*d*) Instances have occurred in which blank cheque forms have been provided by the organization and used by individuals to pay accounts (approximately 40 blank cheque forms were issued between April, 1963, and January, 1964). It was said by the HASI staff that these forms were held by the organization for the convenience of people who did not have their cheque books with them at the time of signing contracts. The forms were also in effect used as promissory notes, because, although certain of the cheques were not banked, cash equal to the value of the respective cheques was brought to account on the dates shown on the cheque butts.

(*e*) The fees charged for processing and *training* were flexible though the prices paid for the services were generally in accordance with the scale of fees. Discounts were allowed to life members on processing and training, and to professional auditors, students and persons aged under 18 years in respect of processing. Staff were usually charged concession rates. In addition, a sliding scale of fees for processing, providing for a reduction in the hourly rate charged according to the number of hours processing contracted for, was operative from April, 1961, to October, 1963. Price reductions under the sliding scale were applicable not only in cases in which individuals contracted to undertake a large number of hours processing in the first instance, but also in instances in which they contracted to undertake additional processing at the time the previous contract expired.

(*f*) Managerial Fees received represent cash received for managing the financial affairs of the Melbourne College of Personal Efficiency, Hawthorn, and the HASI Sydney, for the period February to June, 1963.

(*g*) Miscellaneous Income includes amounts received in respect of sales of soft drinks, hire of E-meters and sales of testing materials. Compared with the financial years 1960-61 and 1961-62, there was an increase in income under this heading in 1962-63. This was attributable to the receipt of international membership subscriptions amounting to £673 which, in former years, would have been payable to HCO, Melbourne. However, the income for that year does not include all amounts chargeable to other Australian branches of the organization in respect of testing materials, magazines and bulletins, &c., supplied.

Refunds of Income.

The policy in respect of refunds of fees is set out in HCO Pol. Lr. of the 12th October, 1961 and subsequent policy letters. (See Appendix 11.) The manner in which this refund policy was applied appears from correspondence set out in Chapter 15.

Refunds made in 1962-63 included sums of £254 12s., £200 and six Life Memberships totalling £187 10s.

Refunds made for the period 1st July to 31st December, 1963, included sums of £175 7s., £1,517 3s., £58 15s., £90.

By letter dated the 28th November, 1963, the HASI undertook to refund £397 16s. to one individual and this was done on the 4th March, 1964.

Expenditure.

Details and comments in respect of certain of the items of expenditure are set out hereunder :—

Rent.

The premises leased by the organization in Melbourne and the respective rentals payable were :—

157 Spring-street	..	..	..	..	£130 per calendar month.
159 Spring-street	..	..	..	..	£130 per calendar month.
2 Coates-lane	..	..	..	..	£108 6s. 8d. per calendar month.

Salaries.

An employment contract is entered into by each member of the staff prior to taking up employment in the organization. Each employee is allotted a certain number of "units" based upon the position to be occupied. Generally speaking, the respective salaries vary from week to week according to the weekly income of the organization and to the number of units allotted to the respective officers or employees. Officers may be employed on a full-time or part-time basis.

As mentioned previously, 55 per cent. of the weekly gross income is transferred to the Salary Account each week. After the deduction of fixed rates, for example, cleaner's wages and allowances to officers *undertaking* courses at Saint Hill, the balance of the weekly proportion is divided by the total number of staff units. The unit value so ascertained is multiplied by the number of units held by the respective officers or employees *and* the resultant amounts represent the *salaries* payable for the week.

Christmas bonuses *financed* from funds in the Building Account were paid to the staffs of both the HASI and HCO in the financial years 1961-62 and 1962-63. No such bonuses were paid in respect of Christmas 1963. The sums so paid amounted to £385 4s. and £295 in the respective years.

A perusal of the lists of the weekly salaries paid to the staff of both the HASI and HCO discloses that the earnings were moderate and, in very many instances, were less than the Basic Wage.

For example, for the week ended the 17th May, 1962, where the unit appears to have been 5s. 6d., a person on 16 units received as little as £4 8s. for 40 hours' work. Other instances for that week were :—

No. of Units	Hours Worked	Gross Salary £ s. d.
25	40	6 17 6
19	42½	5 4 6
28	42½	7 14 0
20	40	5 10 0
13	32½	3 11 6
3	7½	0 16 6
33	47	9 1 6

The highest paid employee in the HASI in this week was the cleaner, who was paid at the rate of 10s. per hour. HCO staff fared a little better than the HASI, two of them getting £16 17s. 6d. and £16 respectively.

For the week ended the 26th September, 1963, where the unit was valued at 10s. 9d., the following are examples of the salaries paid :—

No. of Units	Hours Worked	Gross Salary £ s. d.
21	40	11 5 9
18	40	9 13 6
20	40	10 15 0
36½	40½	19 1 9
29	40½	15 11 9
18	40	9 13 6
23	40	12 7 3
13	32½	6 19 9
14	35	7 10 6
32	40½	17 4 0
41	40½	22 0 9

For the week ended the 23rd January, 1964, where the unit was valued at 7s. 3d. the following are examples of the salaries paid :—

No. of Units	Hours Worked	Gross Salary £ s. d.
18	40	6 10 0
16	40	5 16 0
26	40½	9 8 6
23	40	8 6 9
29	40½	10 10 3

Advertising.

Expenditure under this heading includes amounts expended on :—

(*a*) Renting of space for the display of posters in Melbourne trams for the period 4th December, 1961, to 3rd December, 1963.

(*b*) Advertisements in suburban newspapers, magazines such as "Australasian Post" and "Pix", and sporting publications, e.g., the "Soccer Weekly".

(*c*) Advertisements in the "pink pages" of the Melbourne Telephone Directory.

(*d*) Screen advertising in picture theatres.

(*e*) Distribution of leaflets and brochures in certain Melbourne suburbs.

Travelling Expenses.

Apart from an amount of £52 included in 1961-62 in respect of travelling expenses incurred by Mr. P. Williams in U.S.A., the expenses were incurred by officers of the organization travelling within Australia. Overseas travelling expenses are included under the heading "Cost of Instructor Training".

Tapes.

The expenditure in respect of tape recordings supplied by HCO,WW, and the Washington Branch of the organization. All payments are made to HCO,WW.

Hire of Office Machines and Telex.

The sum expended in 1961-62 includes an amount of £422 5s. payable to HCO, Melbourne as a recoup of part of the cost of operating telex equipment. Expenditure borne by the organization in respect of telex equipment amounted to £450 11s. 1d. in 1962-63.

Cost of Instructor Training.

Details of the expenditure in each of the years are as follows :—

	£	s.	d.	£	s.	d.
1960-61						
Payable to HCO.WW.—						
P. Williams—						
Special briefing course fees at Saint Hill				357	3	9
One E-meter				35	12	6
Special briefing from Hubbard at Johannesburg				312	10	0
Fares and expenses trip to Johannesburg				339	0	7
Two instructors—special briefing course at Saint Hill (March, 1961)				625	0	0
				1,669	6	10
Payable to HASI, New Zealand—						
Messrs. Watters and Verity—						
Two HPA retreads*				375	0	0
Hotel expenses				187	16	3
Fares				263	8	9
				826	5	0
(*—Refresher Course.)						
1961-62						
P. Williams—Air fares (U.S.A. and London)				728	8	3
B. Pesco—	£	s.	d.			
Air fares (London)	284	3	0			
HPA retread	75	0	0			
				359	3	0
D. Gogerly—						
Fares (Melb/London and return)	560	2	0			
Travellers cheques	150	0	0			
				710	2	0
				1,797	13	3
Less Credit for P. Williams account 1960-61 expenditure				5	12	6
				1,792	0	9
1962-63	£	s.	d.	£	s.	d.
D. Gogerly—						
Expenses	257	15	0			
Course fees	358	12	3			
				616	7	3
B. Pesco—						
Fares	126	10	1			
Course fees	358	12	3			
				485	2	4
R. Turnbull—						
Fares	428	6	9			
Course fees	358	12	3			
				786	19	0
B. Painter—						
Fares	460	19	10			
Course fees	358	12	3			
				819	12	1
I. Tampion—						
Fares	58	0	0			
Course fees	358	12	3			
				416	12	3
A. Tampion—						
Fares	58	0	0			
Course fees	358	12	3			
				416	12	3
E. Watson—						
Fares	330	0	0			
Course fees	358	12	3			
				688	12	3
P. Williams—expenses				769	8	2
				4,999	5	7

Six Months ended 31st December, 1963.

	£	s.	d.
Saint Hill Course Fees—E. Williams	358	12	0
Fares—			
E. Williams	598	11	0
R. Turnbull and B. Painter	375	0	0
E. Watson	30	0	0
	1,362	3	0

Research Expenses.

Details of the expenditure in each of the three years are as follows :—

1960-61.

An account from HCO.WW. dated 16th February, 1961, states :—

	£	s.	d.
"Organizational share of expenses incurred in researches for Routine 3D	500	0	0
Researches at WW Horticultural labs (1960-61)	250	0	0
	750	0	0 "

(The amount of £750 Sterling converted to Australian £ at £100 Sterling = £125 Australian = £937 10s.).

1961-62

No expenditure is shown under this item for the year. However, after the audited financial statements had been completed, an account for £7,191 5s. 4d. was received from the HCO.WW. in respect of supplementary expenses incurred by that office on behalf of the Australian branches. This account sought to debit the Australian HASI with 30 per cent. of the cost of developing and research costs in respect of models IV and V of the E-meter, the cost of production of instructional and educational materials such as tapes, magazine costs and other items.

1962-63

At the time of Mr. Campbell's investigation, an account for supplementary expenses had not been received from HCO.WW. in respect of 1962-63.

Managerial Expenses and Service Charges HCO.WW.

A sum representing 10 per cent. of the weekly gross income less refunds and incidental receipts is payable to HCO.WW. each week.

HCO, Melbourne.

An amount representing 5 per cent. of the weekly "proportionate amount" was paid to HCO, Melbourne, each week during the years 1960-61, 1961-62, and in the period 1st July, 1962, to 7th February, 1963. HCO Pol. Ltr. of the 1st February, 1963, directed that future payments be cancelled. The letter also directed that the percentage of the "proportionate amount" payable to the Salary Account was to be increased from 50 per cent. to 55 per cent. and that the salaries and certain other expenditure of each HCO Area Office were to be borne by the central organization.

Rates.

Under the lease of the premises at 157 Spring-street, Melbourne, the organization was required to pay municipal rates and water rates in respect of the period 1st March, 1958, to 1st June, 1961. The total amount, £478 17s. 1d., was shown as expenditure in the financial year 1961-62.

E-meters Unsaleable due to Obsolescence.

The amount of £417 15s., written off in 1961-62, represents the value of eighteen E-meters which were unsaleable out of a stock on hand of 26 E-meters.

Assets.

Sundry Debtors.

An amount of £56 12s. 6d. shown as outstanding as at the 30th June, 1963, was in respect of sales of E-meters. Substantial amounts outstanding in respect of processing and training fees, &c., were not included in the final accounts.

A list of debtors from the individual debtors accounts as at the 7th January, 1964, showed that the net amount outstanding at that date was £22,869, of which £3,347 was due from staff members.

The total of £22,869 included about £4,000 bad or doubtful debts.

Sundry Loan Accounts.

Details of the amounts outstanding in respect of loans made by the organization for the three years ended respectively the 30th June, 1961, 30th June, 1962 and 30th June, 1963, were £200, £238 8s. 8d. and £524 15s. 11d., granted in all but one instance to assist staff members while on training courses at Saint Hill.

Amounts owed by other Branches and Associated Companies.

HCO, Melbourne—Loan Account.

Details are as follows :—

	£	s.	d.	£	s.	d.
Net value of assets taken over from HASI, Melbourne				1,448	5	3
Payments on behalf of HCO *re* ACC course				106	14	0
Rebate due from Customs Dept. received by HCO				210	0	0
				1,764	19	3
Less Remittances—						
1960-61	106	14	0			
1960-61	1,448	5	3			
1961-62	36	0	0			
				1,590	19	3
Amount outstanding at 30th June, 1963				174	0	0

HASI, Perth—Loan Account.

The outstandings are in respect of amounts due to S. Richards for the purchase of the business operated by him in Perth. The amounts were required to be paid by HASI Melbourne, and refunded by HASI, Perth.

HASI, Sydney—Current Account.

The amount outstanding includes the cost of materials supplied to that branch.

HASI Ltd.—Loan Account.

Details are as follows :—

1961-62

	£	s.	d.
Preliminary expenses paid on behalf of HASI Ltd.	237	10	0
Advance to HASI Ltd., London	1,480	2	11
Balance outstanding at 30th June, 1962	1,717	12	11

1962-63

	£	s.	d.
Balance forward from 1961-62	1,717	12	11
Postage *re* share certificates	4	3	2
Registration fees and costs Adelaide and Canberra branches	55	8	9
Balance outstanding at 30th June, 1963	1,777	4	10

Liabilities.

Sundry Unsecured Loans.

The amount outstanding at the 30th June, 1963, represents the balance of sums loaned to the organization without security and not yet repaid.

The loans were given mainly during the financial year 1957-58, in which year amounts totalling £4,448 15s. were received. These loans came from some 25 scientologists and ranged from £30, £40, £50, £100, £255, to £410 and £620.

Amount Owed to S. Richards.

The amount outstanding at the 30th June, 1961, is in respect of the purchase of the American College, Perth, from S. Richards for the establishment of a branch of the organization in that city. The amounts paid to S. Richards have been shown in the accounts as a loan to HASI, Perth.

Amounts Owed to Other Branches—

HCO.WW.

Details are as follows :—

	£	s.	d.
Managerial Expenses from date of commencing business in Melbourne to 30th June, 1959	4,021	3	1
Purchases of books to 30th June, 1959	3,404	9	7
A credit transferred to London (April, 1960)	41	5	7
Research Expenses, 1960-61	937	10	0
Cost of Instructor Training 1960-61	1,324	13	9
Additional Managerial Expenses 1960-61	625	0	0
Cost of Cables, 1961-62	27	2	2
*Supplementary Expenses 1961-62	7,191	5	4
	17,572	9	6

Less Remittances—	£	s.	d.			
April, 1960	400	0	0			
March, 1961	14	17	11			
May, 1961	200	0	0			
June, 1961	1,448	5	3			
February, 1962	388	14	9			
April, 1963	52	14	3			
				2,504	12	2
Amount outstanding at 30th June, 1963				15,067	17	4

* See footnote under Profit and Loss Account

HCO, Washington.

Of the amount outstanding at the 30th June, 1963, the sum of £52 2s. 4d. is owed in respect of hotel expenses for Mr. P. Williams.

HCO, Melbourne—Current Account.

The amount outstanding includes a proportion of charges for rental of telex equipment, costs of *Communication* Magazine, cables and freight.

HASI, New Zealand.

The sum outstanding at the 30th June, 1963, was arrived at as follows :—

	£	s.	d.
Cost of Instructor Training—Watters and Verity (2 HPA retreads, air-fares and hotel expenses)	826	5	0
Debt incurred by J. Roberts in New Zealand	644	17	6
Test materials supplies	48	9	7
	1,519	12	1
Less Remittance	87	12	0
	1,432	0	1

Hubbard Communications Office.

1. ACCOUNTING.

In many respects the accounting system is similar to that of the HASI and is based also on instructions issued by HCO.WW. However, unlike the other Melbourne organization, cash books are kept to maintain a continuous record of the receipts and payments.

Financial policy is determined largely by HCO.WW. A return of income from all sources and a report on stocks of books and publications is required to be furnished each week to that body.

2. BANKING.

Although the organization is required to bank weekly, it was noted that in the financial year 1962-63 and in the six months ended 31st December, 1963, delays of up to one month had occurred in the banking of cash collections. The comparatively large sums of cash on hand at the 30th June, 1963, and the 31st December, 1963, reflect the position. Further, several instances of under- and over-bankings had occurred.

During the financial years 1960-61, 1961-62 and 1962-63, the following bank accounts in respect of the organization were maintained at the I.C.I. House Branch of the Bank of New South Wales :—

(*a*) Hubbard Communications Office Area Account.
(*b*) Hubbard Communications Office Book Account.

Generally, proceeds from sales of books, tapes and E-meters were banked in the Book Account, while cash collections in respect of franchises, congresses and membership subscriptions, &c., were deposited in the Area Account. Authorities held by the bank empowered either one of L. Ron Hubbard or Elizabeth Williams to draw cheques on the Accounts.

These bank accounts were closed on the 1st November, 1963, and balances at that date were merged in a new account opened under the name of Hubbard Communications Office Continental Account. Persons authorized to draw cheques on this Account were any two jointly of L. Ron Hubbard, Elizabeth Williams, Catherine Layton, Betty Miles and Lindsay Norman Bromley.

Another account in the name of Hubbard Association of Scientologists International A.C.C. Account is maintained at the Australia and New Zealand Bank Limited, Exhibition-street, Melbourne, for the purpose of accounting for the cash receipts and payments in respect of advanced clinical courses held in Melbourne. The persons authorized to draw cheques on the account are either Lafayette Ronald Hubbard or Mary Sue Hubbard.

3. FINANCE.

A comparative statement of the income and expenditure of the Hubbard Communications Office, Melbourne for the financial years ended 30th June, 1961, 30th June, 1962, and 30th June, 1963, together with Balance Sheets as at the close of those years set out in a comparative form are printed as Appendices 12 and 13.

The following details and comments in respect of various items contained in the financial statements are given under appropriate headings :—

Income.

Apart from income derived from the sale of books, tapes and E-meters, it was found that all income had been brought to account on a cash received basis.

Books, Tapes and E-meters.

Books, tapes and E-meters are purchased mainly from HCO.WW. for resale to persons and other branches of the organization within Australia. However, it was noted that 35 E-meters at a cost of £25 10s. each were purchased from H. A. Wentworth Pty. Ltd., Melbourne, in August-September, 1961. Expenditure in respect of local purchases of books included a progress payment of £750 in December, 1963, to the Glenhuntly Printing Works Pty. Ltd. for the printing of 10,000 copies of the book, *This is Life*.

Excluding assembling and testing costs, the prices paid for a Mark IV and a Mark V E-meter were approximately £36 and £40 respectively. The selling prices after deducting discount were usually £56 8s. and £62 respectively. The current selling prices of books range from 1s. to £2 4s. per copy.

The holders of international membership of the HASI are allowed discounts on cash purchases of E-meters, tapes and books. Franchise holders (and district offices) have also been allowed discounts on such purchases.

In respect of the accounting for books, it would appear that there was a discrepancy in the value of the stock on hand as at the close of one or both of the financial years 1961-62 and 1962-63. However, as satisfactory records have not been kept to record stock movements, the reason for the apparent discrepancy cannot be readily ascertained. The following trading statement illustrates the position :—

	1960-61		1961-62			1962-63
	£	£	£	£	£	£
Sales	..	3,378	..	3,245	..	2,509
Stock on hand at beginning of each year	1,869	..	2,571	..	2,728	..
Purchases	3,262	..	1,419	..	2,138	..
	5,131	..	3,990	..	4,866	..
Stock on hand at close of each year	2,571	2,560	2,728	1,262	2,036	2,830
Gross Profit	..	818	..	1,983	..	..
Gross Loss	..	..	..	..	..	321
Percentage of Gross Profit to Sales	..	24%	..	61%	..	..

The apparent discrepancy could have been due to a number of reasons of which the most likely appear to be :—

(*a*) Incorrect stocktaking.
(*b*) Disposing of books at a price below cost.
(*c*) Gifts of books.
(*d*) Misappropriation either of books or of proceeds from the sale of books.

Franchise Receipts.

This item includes a contribution of 5 per cent. of the "Proportionate amount" of the gross income of HASI, Melbourne and varying percentages of income of the branches of the organization and other persons carrying on the practice of scientology in Australia. However, in accordance with a direction received from HCO.WW., the payment of franchise fees by HASI, Melbourne was discontinued as from the 7th February, 1963. The payment of franchise fees by other branches and persons to the HCO, Melbourne also ceased during the financial year 1962–63.

In HCO Pol. Lr. of the 14th June, 1962, a direction was given to franchise holders that "no Franchise or Field Auditor should charge less for services than the Central Organization for that Continent. They may, however, charge more . . ." (At least one franchise holder charged £10 10s. per hour.)

The following information has been collated from the financial records for 1961–62 to show the persons and organizations from whom franchise fees were receivable during that year together with the respective amounts shown to be received or receivable :—

	£	s.	d.
HASI, Melbourne	*2,069	6	10
„ Perth	732	1	9
„ Sydney	638	17	9
HCO, Perth	23	15	0
„ Sydney	34	14	3
„ Brisbane	86	17	8
Australian College of Personnel Efficiency, Geelong	177	2	10
American College of Personal Efficiency, Adelaide	1,683	16	10
Brisbane College of Personal Efficiency	156	13	6
Melbourne College of Personal Efficiency, Hawthorn	575	7	10
R. Garlick, Townsville, Q'land	45	7	6
K. Steele (Eaglemont, Vic.)	1	1	9
F. Van Der Linde (W.A.)	6	3	8
J. Blythe (Sydney, N.S.W.)	33	10	0
North Shore Scientology (N.S.W.)	85	0	0
I. and B. Scott (N.S.W.)	472	3	10
P. Walsh (N.S.W.)	14	1	0
Mrs. Holburn (N.S.W.)	5	0	0
B. Salmon (W.A.)	1	16	0
H. A. Wentworth Pty. Ltd. (Melbourne)	202	12	6
	7,045	10	6

* Does not include an amount of £29 10s. 10d. stated to be in transit.

Membership Fees.

The fees comprise mainly annual international membership subscriptions (£5 5s. each) and associate membership subscriptions (5s. each).

Advanced Clinical Course Fees.

Advanced clinical courses conducted by HCO.WW. were held in Melbourne in 1959 and 1961. Fees were payable on either a cash or time payment basis.

Income from the courses has been accounted for on a cash basis.

Twenty-two undertook the 2nd Melbourne Clinical Course in April, 1961. The fees charged for this course varied ; nine contracted to pay over £400 and three others over £300, with some discounts for prompt payment.

Congress Receipts.

The receipts are mainly in respect of proceeds from the sales of admission tickets and dinner dance tickets at various congresses conducted by the organization.

Sums equal to 50 per cent. of the gross receipts were payable to HCO.WW. in respect of congresses held prior to the 14th March, 1963. However, HCO Pol. Lr. of 16th April, 1963, directed that in future, in lieu of the previous levy, a payment of 10 per cent. of the gross receipts was to be remitted. Personal congresses given by Hubbard are not included in this directive.

Sundry Income.

Amounts received under this heading are mainly in respect of tape replays.

Expenditure.

Salaries.

The weekly salaries paid to officers and employees of this organization are stated to be calculated on the unit value determined for HASI, Melbourne.

Congress Expenses.

The expenditure includes amounts paid to hotels for accommodation, &c., and printing, stationery and postage charges incurred in respect of scientology congresses.

Course Expenses.

The sum shown as expenditure in 1960-61, £814, is in respect of the cost of production of instructional films for scientology courses by HCO, Washington.

Expenditure of £195 14s. incurred in 1961-62 related to the purchase of books and stationery for use at an advanced clinical course.

Legal and Detective Agency Fees.

The expenditure in 1961-62 included an amount of £100 paid to a Mr. Huston on the 16th October, 1961.

Expenditure during the period 1st July to 31st December, 1963, included payments totalling £436 12s. 8d. to a W. D. Northcott, of Perth, for services rendered or to be rendered as a security consultant, and a payment of £59 14s. 10d. to Astoria Rent-a-Car on account of W. D. Northcott.

Managerial Expenses and Service Charges.

Amounts payable to HCO.WW. in each of the years under review were calculated as follows :—

1960-61

Income	£ s. d.		Amount due to HCO.WW. £ s. d.
Franchise Receipts—			
10 per cent. levies	2,644 15 2	— 33⅓ per cent. =	881 11 9
15 per cent. levies	1,747 4 1	— one-third of two-thirds (one-third of £1,164 16s.) =	388 5 4
Book Sales—General	3,317 18 5	— 10 per cent. =	331 15 10
Sales of tapes after 2.5.1961		— 10 per cent. =	..
Sales of E-meters after 2.5.1961 (excl. Sales Tax)	66 15 5	— 10 per cent. =	6 13 6
Administrative Expenses *re* Advanced Clinical Course			510 0 0
Typing and Paper			593 15 0
		Total	2,712 1 5

1961-62

Income	£ s. d.		Amount due to HCO.WW. £ s. d.
Franchise Receipts—			
10 per cent. levies	3,051 4 5	— 33⅓ per cent. =	1,017 1 6
15 per cent. levies	74 18 0	— one-third of two-thirds =	16 13 0
Book Sales	3,243 19 10	— 10 per cent. =	324 0 0
Sales of certain E-meters (excl. Sales Tax)	1,251 7 6	— 10 per cent. =	125 2 6
		Total	1,483 5 0

1962-63

Income	£ s. d.		Amount due to HCO.WW. £ s. d.
Franchise Receipts—			
10 per cent. levies	1,001 5 10	— 33⅓ per cent. =	333 15 3
Book Sales	2,403 5 5	— 10 per cent. =	240 6 6
Sales of E-meters (excl. Sales Tax)	2,829 7 6	— 10 per cent. =	282 18 9
			857 0 6

Rent.

The expenditure in 1962-63 is in respect of the rental of premises for HCO, Adelaide.

Telex and Telephone Cables.

The expenditure includes the rental of a teleprinter and the costs of printergrams and cables.

Travelling Expenses.

Apart from expenses incurred by Mr. and Mrs. P. Williams, G. Jensen and E. Cooper on travel within Australia, a sum of £451 payable to HCO, Washington, representing fare for one Halpin, was charged as expenditure in 1960-61.

The expenditure in 1961-62 and 1962-63 appears to be in respect of executive officers travelling within Australia.

Assets.

Loans to Employees.

Advances to four employees amounting to £210 7s. 10d. were out-standing at the 30th June, 1963.

Sundry Debtors.

This item includes outstandings in respect of sales of E-meters, books, tapes and congress tickets.

Amounts due for advanced clinical courses were not included in the total outstandings, but a check of the individual debtors accounts disclosed that about £6,000 had not been collected at the 30th June, 1963.

Amounts owed by other Branches.

The balances represent the net amounts outstanding in respect of sums paid by the Melbourne organization on behalf of other branches together with amounts owed for materials, &c., supplied to the branches.

Liabilities.

Amounts owed to other Branches.

HCO.WW.

The following are details of the amounts payable to HCO.WW. as at the close of each of the financial years from 1959-60 to 1962-63 :—

1959-60	£ s. d.	£ s. d.	£ s. d.
General Account			
Balance owing at 1st July, 1959		197 12 7	
Add Cash transfers from HASI		333 13 9	
Royalties on E-meters (from B. Penberthy) ..		37 6 8	
Books, tapes, &c., received during year		2,171 10 0	
Percentage on books sales (10 per cent. on £2,846 8s. 6d.)		284 12 6	
Managerial Expenses and Services Charges (33⅓ per cent. on 10 per cent. Franchise receipts) ..		989 9 9	
		4,014 5 3	
Less Cash remitted during year	3,207 18 5		
Cost of Cables	17 4 4		
		3,225 2 9	789 2 6
Advanced Clinical Course			
Managerial Expenses and Administration Charges due to HCO.WW.		4,000 0 0	
Cost of Cables		175 15 10	
		4,175 15 10	
Less Cash remitted		2,000 0 0	2,175 15 10
Balance owing as at 30th June, 1960 ..		.. ..	2,964 18 4

1960-61

	£ s. d.	£ s. d.
Balance owing at 1st July, 1960	2,964 18 4	
Add—Administrative Expenses and Service Charges ..	1,608 6 5	
Books and tapes supplied for year	1,697 0 0	
E-meter Costs	187 0 0	
Administrative Expenses (typing)	593 15 0	
Postal (airmail)	281 5 0	
Cables and Telex Expenses	246 15 0	
Freight on books	128 5 0	
Magazine Printing and Distribution (PAB Magazine)	307 0 0	
Adjustment *re* 30th June, 1960, Credit (Previously treated as Australian currency instead of Sterling)		
Administrative Expenses	£510 0 0	
Cost of Cables	44 17 2	
	554 17 2	
		8,569 1 11
Less Cash remitted during year		2,945 1 6
Balance owing as at 30th June, 1961		5,624 0 5

1961-62

	£ s. d.	£ s. d.
Balance owing at 1st July, 1961	5,624 0 5	
Add Meters, Books, Tapes, &c., supplied for year ..	3,987 0 0	
Managerial Expenses and Service Charges for year ..	1,483 0 0	
Share of Congress Receipts	715 1 6	
		11,309 1 11
Less Cash remitted during year	4,515 7 3	
Books transferred to HCO.WW.	62 10 0	
		4,577 17 3
Balance owing at 30th June, 1962		7,231 4 8

1962-63

	£ s. d.	£ s. d.	£ s. d.
Balance owing at 1st July, 1962 ..	3,367 19 6	3,863 5 2	7,231 4 8
Add Meters, Books, Tapes &c. supplied for year	..	3,040 2 5	3,040 2 5
Managerial Expenses and Service Charges for year	857 0 6	..	857 0 6
Share of Congress Receipts ..	423 2 2	..	423 2 2
	4,648 2 2	6,903 7 7	11,551 9 9
Less Cash remitted during year ..	192 4 8	1,700 19 7	1,893 4 3
Balance owing at 30th June, 1963 ..	4,455 17 6	5,202 8 0	9,658 5 6

HCO, Washington.

The amount due and still unpaid as at 30th June, 1963, is in respect of

	£ s. d.	£ s. d.
Fare *re* Halpin (1960-61)	451 0 0	
Cost *re* Film (1960-61)	814 0 0	
		1,265 0 0
Expenses *re* Tapes (1961-62)	..	101 5 0
		1,366 5 0

Personal Loans.

This item shown under receipts for the period 1st July, to 31st December, 1963, is in respect of sums received in December, 1963, to finance the printing of the book, *This is Life*. Sums ranging from £44, £50 to £350, £400 and totalling £1,494 were received from seven persons and the Australian College of Personnel Efficiency, Geelong.

Australian College of Personnel Efficiency at Geelong.

Mr. Campbell conducted in respect of the Australian College of Personnel Efficiency at Geelong a similar thorough investigation. The proprietors of this college are Eric Bruce Lake and his wife, June Mary [illegible] Lake, who earlier held a franchise to carry on the practice of scientology, and later had the status of a "district office".

It is unnecessary for the purposes of this report to give extensive details concerning this college.

For the three years ended the 30th July, 1964, the following income was obtained :—

	£	s.	d.
Year ended 30th June, 1961—			
Gross Income from—			
Processing	2,822	16	0
Training	987	4	0
	3,810	0	0
Year ended 30th June, 1962—			
Processing	3,718	3	6
Training	792	12	0
	4,510	15	6
Year ended 30th June, 1963—			
Processing	4,070	6	3
Training	825	17	0
	4,896	3	3

A levy of 10 per cent. on these gross receipts was payable by the Lakes to HCO.WW. via the Melbourne HCO.

The fees charged by this college for processing varied, ranging generally from 3 guineas to 4½ guineas per hour.

Very substantial sums were received from several persons for processing and training. Between July, 1960, and March, 1964, £1,442 was paid in respect of three members of one family. Other amounts over the same or shorter periods were £1,131 (for two persons), £712, £706 (for two persons), £662 (for two persons), £634, £583, £473, £387.

This college advertised over the radio through 3GL, Geelong, and in the "Geelong Advertiser".

The Melbourne College of Personal Efficiency at Hawthorn.

The Melbourne College of Personal Efficiency at Hawthorn, conducted by Peter Francis Gillham and his wife, Yvonne Doreen Gillham, was also investigated by Mr. Campbell. The Gillhams earlier held a franchise to practise scientology, and later had the status of a "district office".

Income is derived mainly from processing, co-auditing and training courses conducted by the college. The following table shows a classification of fees received or receivable in each of the completed financial years in which the college has carried on business :—

	1958-59	1959-60	1960-61	1961-62	1962-63
	£	£	£	£	£
Processing	157	1,827	2,778	4,161	5,294
Training Courses	292	827	1,022	329	195
Co-Auditing	..	..	144	1,588	1,388
Conventions, Recordings, &c.	..	15	18	..	26
	449	2,669	3,962	6,078	6,853

A franchise fee of 10 per cent. on the gross monthly takings was payable to HCO.WW. via the Melbourne HCO.

The fees charged varied from no charge for the personal efficiency course up to £4 14s. 6d. per hour for processing. There were intermediate fees for co-auditing at from 15s. to £1 6s. 8d. per hour later standardized at £1 per hour, and fees of £5, £10 and £40 for the HAS courses zero, level 1 and level 2 respectively.

Where fees were not paid in cash, processing or training was usually on a time payment basis, terms being arranged with Conquest Investments (Australia) Pty. Ltd., a company the nominal capital of which was £2,000, of which £2 was paid up, and of which the directors and shareholders were Noel Stanley Hearton and Peter Francis Gillham.

Very substantial amounts were received from or on behalf of several persons in respect of services rendered by the college. They include amounts of £1,179, £936, £784, £703, £593, £562, £468, £479. The person paying the sum of £593 also paid an aggregate of £551 to the Melbourne HASI and the Australian College of Personnel Efficiency at Geelong, making a grand total of £1,144.

This college advertised in city and suburban newspapers, Melbourne trams, the "pink pages" of the Melbourne Telephone Directory, on the radio and by a notice board at the Hawthorn railway station.

General.

Though the system of accounts used by the Melbourne HASI and the Melbourne HCO left something to be desired from an accountancy point of view, the investigation by Mr. Campbell was thorough and there is no reason to believe that the material available to him does not completely cover the financial aspect of these organizations' activities. Likewise, there is no reason to suppose that the organizations received any other income than from the sources indicated, or that there were any other amounts remitted abroad than those indicated above.

Certain significant figures emerge from the investigation by Mr. Campbell, the most important being the large income (well over a quarter of a million pounds) of the scientology organizations in Melbourne for the six years ended the 30th June, 1963.

The following figures show such income and the rate of growth :—

Year ended—	£
30th June, 1958 ..	12,150
30th June, 1959 ..	30,500
30th June, 1960 ..	47,075
30th June, 1961 ..	57,640
30th June, 1962 ..	71,977
30th June, 1963 ..	54,071
	273,373

The Melbourne College of Personal Efficiency, conducted by Gillham and his wife at Hawthorn, had a gross income from fees alone of nearly £17,000 for the three years ended the 30th June, 1963.

Year ended—	£
30th June, 1961 ..	3,962
30th June, 1962 ..	6,077
30th June, 1963 ..	6,852
	16,991

For the same three-year period, the Australian College of Personnel Efficiency, conducted at Geelong by Lake and his wife, had a gross income from fees alone of over £13,000.

Year ended—	£
30th June, 1961 ..	3,809
30th June, 1962 ..	4,510
30th June, 1963 ..	4,895
	13,214

The income of the Melbourne HASI for processing and training respectively for the three years ended the 30th June, 1963, amounted to nearly £130,000, being made up as follows :—

	£
Year ended 30th June, 1961—	
Processing ..	26,837
Training ..	14,284
Year ended 30th June, 1962—	
Processing ..	29,023
Training ..	17,267
Year ended 30th June, 1963—	
Processing ..	32,610
Training ..	9,342
	129,363

The total income of the Melbourne HASI and the Hawthorn and Geelong organizations for the three years ended the 30th June, 1963, was £213,753, as follows :—

Year ended—	£
30th June, 1961	65,411
30th June, 1962	82,564
30th June, 1963	65,778
	213,753

The income of the three organizations from processing alone for the same period was £115,971, as follows :—

Year ended—	£
30th June, 1961	33,621
30th June, 1962	38,818
30th June, 1963	43,532
	115,971

For the five-year period from the 1st July, 1958, to the 30th June, 1963, the total amount of money remitted to the HCO.WW. in England by the Melbourne HASI and the Melbourne HCO. was £26,166, averaging £5,233 a year, or £101 a week. Included in this sum was £17,183 for managerial expenses and service charges, which in turn included most of the 10 per cent. on gross receipts.

The HCO.WW. claimed that a further £17,231 was owing to it as at the 30th June, 1963, in respect of managerial expenses, service charges and expenses said to be unpaid as at that date. This last mentioned item included an amount of £7,191 5s. 4d. in respect of a proportion of the cost of the development of research equipment abroad, the production costs of instructional and educational materials and some other items, the account for which was rendered by HCO.WW. after the Melbourne HASI's books for the financial year 1961-62 had been closed and a substantial profit for that year had been revealed. This aspect was an unresolved problem with the Federal taxation authorities at the time the Board heard evidence.

CHAPTER 6

HUBBARD—THE FOUNDER OF SCIENTOLOGY

Biography.

Lafayette Ronald Hubbard, the founder of scientology, was born at Tilden, Nebraska, U.S.A., on the 13th March, 1911, the son of H. R. and Ledora May (*née* Waterbury). He claims to be descended from Count de Loup "who entered England with the Norman invasion and became the founder of the English de Wolfe family which emigrated to America in the 17th century." His father's family came to America in the 19th century. His father's mother was a Scot; his maternal grandfather was a cattleman in Montana, on whose ranch Hubbard was raised till he was ten. In his later childhood and adolescence Hubbard travelled extensively in Northern China and India with his father whose duties as a United States naval officer took him to the Orient. His sojourn in the East aroused in him an interest in Eastern philosophies and he learned something of the Buddhist and other teachings from fakirs and yogas whom he met. His early formal education seems to have been sporadic. One of his friends and early tutors is claimed to have been a Commander Thompson, a doctor in the United States Navy, who is said to have been a student of Sigmund Freud in Vienna.

From 1930 to 1932 Hubbard was a student at the George Washington University where he claims to have studied engineering and to have been one of the first men to have studied nuclear physics. He has claimed, or allowed the claim to be made and repeated frequently without denial by him, that he is a graduate of that University in civil engineering, and he uses, and allows to be used in relation to himself, the letters "B.S." and "C.E.", intending to convey the impression that he has so graduated. In fact, he has no such qualification. He claims other academic distinctions also—"many degrees" it is said—but the only "university" degree which is identified is that of Doctor of Philospohy at the Sequoia University, Southern California. The Board caused inquiries to be made as to the identity of this university and was informed by the Australian Consul-General in San Francisco that the Sequoia University was a privately endowed institution which was not accredited, that is, not registered with the Western Association of Schools and Colleges, which is the accrediting body for the west coast of America.

This somewhat suspect degree and a self-bestowed doctorate of scientology enable Hubbard to describe himself and be described as "Doctor" Hubbard. Though he writes extensively on medical matters, there is no basis for regarding him as a doctor in the medical sense.

Between 1932 and 1941 he travelled extensively in Central America and developed as a prolific writer of books of fiction, travel, science fiction and fantasy, finding time "to write seven million words of published fact and fiction". In dianetics and scientology it is evident that his output of science fiction has continued unabated. He finds his early reputation as a science fiction writer irksome, and in biographical information disseminated to scientologists his science fiction proclivities are sometimes discreetly omitted.

During World War II he served as an officer in the United States Navy and appears to have been seconded to the Royal Navy for a period.

As early as 1935 he appears to have been formulating some of the "axioms" which later bloomed into 57 scientology and nearly 200 dianetic "self evident truths". It is said that he wrote in 1938 a never-published work called by the code name *Excalibur*, on the subject of the basic principles of human existence.

Both before and after World War II he studied hypnosis, and, as his writings indicate, he practised it for some time. Out of the hotchpotch of his experiences, his imagination and hypnosis he developed the theories which led to the publication in 1948 of his first book on dianetics, entitled *Dianetics: The Original Thesis*. His theories found little or no acceptance in orthodox medical or psychological circles, but his extravagant ideas found some targets on the fringe of learning and his writings appealed to some who accepted uncritically and without proof the astonishing claims which he made.

In 1950, he wrote his first major book on dianetics, entitled *Dianetics: The Modern Science of Mental Health*. This book he claims to be of 300,000 words, but it is less than two-thirds that size, and his boast is that it was written in three weeks. He claims that it was an instant success, a best seller, which over the years has reached the million copy mark. The nature of dianetics is dealt with later in this Report. A definition of the word has crept into Funk and Wagnall's New Standard Dictionary in these terms, "A system for the analysis, control and development of human thought evolved from a set of co-ordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: the term and doctrines introduced by L. Ron Hubbard, C.E., D.Sen., American engineer",

Other books on dianetics followed, the next substantial volume being *Science of Survival*, first published in 1951, which deals extensively with the "dynamics of behaviour" and "dianetics processing".

In about 1951 Hubbard established the Hubbard Dianetic Research Foundation in California, but he appears to have had disputes with its board of management, largely if not entirely because of his desire to explore advanced theories which he had developed concerning the thetan and its past existence. Accordingly, he severed his association with the Research Foundation in about 1952 and proceeded to found scientology which is the burden of this Report.

The development of dianetics into scientology and the continued close association of both of these "sciences" with one another is dealt with later in this report.

The first scientology book appears to have been *Scientology: A History of Man*, published in manuscript in 1952 under the title of *What to Audit* and subsequently reprinted several times under the first mentioned title. *Scientology:* 8-80 also appeared in 1952, *Scientology* 8-8008 in 1953, *Scientology: The Fundamentals of Thought* in 1956. Several others small books appeared between 1952 and 1956, one of them being *Self Analysis in Scientology* in 1954. Since 1956 no substantial definitive book on scientology has come from Hubbard's pen though he has written many hundred of bulletins, letters and directives and dozens of books and booklets on specific aspects of scientology practice. He has further disseminated his ideas by a great number of tape recordings, containing an estimated 30 million words.

In addition to his books, he has produced or inspired the production of several scientology magazines in several countries, e.g., Great Britain, U.S.A., Australia, South Africa and New Zealand, with such titles as *Ability*, *Certainty*, *Reality*, *Affinity*, *Communication*. For several years these magazines have provided a very effective means of disseminating Hubbard's teachings amongst his followers and advertising his books, courses and congresses. His bulletins and other communications are frequently reproduced in these magazines. *Communication* magazine is "The Official Periodical of Dianetics and Scientology in Australia".

After Hubbard withdrew from the Hubbard Dianetic Research Foundation, it experienced certain difficulties, the nature of which did not clearly emerge, but seems to have been at least partly financial. In about 1954, Hubbard "acquired" the Foundation and in 1955 the "Unification" Congress was held to celebrate the occasion. Now that dianetics was once more his own, he wrote a book, *Dianetics* 1955," described as "The Text Book of Human Communication," which dealt with dianetic techniques. Hubbard, however, had long been impatient with the slowness of dianetic techniques. Further, dianetics claimed to alleviate or cure man's mental and physical ailments. As a "science" claiming to cure illnesses, Hubbard feared that dianetics was likely to be vulnerable to scrutiny by civil authorities. Scientology, which officially did not claim to cure, ran no such risk, so Hubbard felt, and, furthermore, it covered a wider canvas and afforded better and more rapid methods of exploiting the gullible. Hubbard accordingly proceeded actively to promote scientology, ostensibly allowing dianetics to fade into the background. There is, however, a close and continuous link between the two "sciences," and, notwithstanding attempts at the Inquiry to assert the contrary, dianetics, if not in name, at least in reality is still very actively engaged in by scientologists. Many of their processes are virtually indistinguishable in essence. Dianetic and scientology techniques are frequently hypnotic and of a kind which are potentially harmful to mental health.

Hubbard had his headquarters in the U.S.A. for some years but about 1958 he transferred them to England and he now operates from Saint Hill Manor, East Grinstead, Sussex, England.

He has conducted congresses in various countries, visiting Victoria for that purpose in 1959. These congresses are an important source of revenue for Hubbard. A congress held in America in 1958 returned 800 dollars per head from at least 140 people. "The Games Congress," held in America in 1956, was attended by about 450 people.

By frequent and repeated reference to his qualities, Hubbard has built up for himself in the eyes of his followers a mighty image. The adulation and obeisance which they offer him is almost unbelievable. Scientology students are specifically taught that he is not God, lest they think he is. He himself insists in *The Creation of Human Ability*, that preclears must be taught that he is only a man. He poses as a benign father to his scientology family. He stresses that he is always available to his flock. He is very approachable, and he encourages preclears to write directly to him, facilities for such communications being provided at the HASI. Frequently such communications are of a confessional nature, as Hubbard suggests they should be, and on this account his control over his followers becomes stronger.

In appearance he seems to be a solidly built man, perhaps a little over average height with sandy or red hair, thick but receding slightly, and a broad face and ruddy complexion. A larger than life bronze bust of Hubbard stands in the reception office of the Melbourne HASI, little the worse for the damage done by an assault on it by a disturbed scientologist.

An important requirement by Hubbard is that a weekly report on the processing of each preclear should be forwarded to him at Saint Hill. His condescension in considering each preclear's processing report is stressed as an indication of his magnanimity and the preclear is suitably impressed, not realizing until it is too late that he is very effectively acquiring domination over the awe-struck preclear.

He makes for himself, and allows others to make for him, the most exalted claims. He repeatedly asserts that he has perfected the techniques necessary to audit preclears to clear and beyond, and he complains that it is the fault of auditors who are unable to audit and use the E-meter that preclears have not yet become clear and OT. Jack Horner, the author of *Summary of Scientology*, writes of Hubbard, "I wish to state that L. Ron Hubbard is, in my opinion, one of the great geniuses of the 20th century, and that his discoveries will make possible a new era of living for Man." Such eulogies are not infrequent and are not discouraged by Hubbard. In the eyes of his followers he is infallible. Their attitude fervently expressed, is, "Ron is right," "What Ron says goes," whatever he says or does. His mighty stature if heightened by permitting, and indeed encouraging, his followers to address him as "Ron". Everyone is on first-name terms with him.

His manor house at Saint Hill is the Mecca of his followers. The optimum state in scientology, that of being operating thetan (or OT), is said to be attainable only through the portals of Saint Hill or, at the very least, through processing by a graduate of Saint Hill.

He resides and presides at the manor house, a Georgian building of perhaps eighteen or so rooms, attended by a domestic staff consisting of a butler, housekeeper, two cleaners, a butler's assistant, tutor for the children, a nanny, and an estate staff which includes a chauffeur and maintenance staff.

He claims to be a man of substantial private means, making no charge, so he says, for the use of Saint Hill by the organization for conducting advanced courses and for experimental and administrative purposes. He claims that he does not benefit financially from the 10 per cent. of all gross takings which the HASI's throughout the world are required to pay as a levy to scientology headquarters. Nor does he benefit financially, so he claims, from the fees which advanced students pay for the courses they attend at Saint Hill. He says that his own means are provided by the proceeds of the sale of property in America and of a yacht.

He married his present wife, Mary Sue, in 1950. She is as enthusiastic about scientology as he is. It is said that when Hubbard works out a new auditing process, she first of all tries it out on him. It is certain that at least on several occasions she has been his auditor. Psychiatric evidence which the Board heard was to the effect that preclears tended to become dependent upon and under the domination of their auditor, because of certain undesirable features of scientology processing techniques. The extent to which Hubbard has become dependent on and under the domination of Mary Sue has not clearly appeared. That she is a person of considerable misdirected ability seems evident. Her contribution to scientology is substantial.

Hubbard is a man of restless energy, with tremendous enthusiasm in everything he undertakes. He is constantly experimenting and speculating, and equally constantly he confuses the two. He has acquired in a frenetic but superficial way a smattering of knowledge of many subjects. In very many instances, however, his knowledge is fragmentary and inaccurate and sometimes positively incorrect, yet it serves as the foundation for pretentious and completely misleading pronouncements on scientific matters of which he is ignorant. In other instances where he has not even "enough of learning to misquote," he gives full rein to his imagination to produce incomprehensible and absurd results.

All that he writes and says is either accepted by his followers or, at the very least, it is not rejected. They are taught that they are entitled to question his pronouncements, but they are conditioned to the belief that whatever he says is right.

He has revised the calendar by renumbering the years, starting with the year 1950, the year in which he founded dianetics. Thus, "AD 10" means in the tenth year of dianetics and scientology, or 1960 to those who have not "cognited" on his "sciences".

To keep the illusion of greatness and condescension, he purports to establish what in effect is a Hubbardian dynasty by instituting the International Council of Dianetics and Scientology which is "legalized by the legal structure of HCO Ltd. and by my will of December 26, 1960" to which tamongst others, including Williams and his wife), are appointed two quite young children, both surnamed Hubbard, as inheriting members for whom various properties may be held in trust.

On his birthday in 1963, in *HCO Bull.* of the 13th March, he aspired to almost regal dignity in his "Amnesty," which read :—"On my birthday and on achieving my own fourth goal in clearing, and in celebration of the first Eight first goal Clears by 3M, I hereby extend and direct all the organizations, officials and staff of Scientology Organizations to grant all Dianeticists and Scientologists penalized before this date a complete amnesty . . . Any and all offences of any kind before this date, discovered or undiscovered, are fully and completely forgiven. Directed at Saint Hill, on March the thirteenth, 1963, in the 13th year of Dianetics and Scientology. L. Ron Hubbard".

condescension is further evidenced by newsy circulars which he periodically distributes, busy life he leads, with barely sufficient time for his Pepsi-cola in the afternoon, improving on the organ which Mary Sue gave him as a present.

his apparent graciousness, he is intolerant of opposition and is autocratic and treatment of the dissident. By the imposition of many extra hours of auditing he unfortunate who is out of step. He excommunicates the rebellious or threatens be denied further auditing. These threats to an indoctrinated preclear are

governing director of Hubbard Association of Scientologists International, the company of the HASI, over which he exercises complete and autocratic control.

what passes for research in scientology circles, he is constantly claiming major whys," each "discovery" being hailed by him as the ultimate and accompanied by extravagant promises (none of which is realized), only to be superseded by his next "discovery".

of his claims are that he has a cure for radiation burns, that he has been up in the Belt, that he has been on the planet Venus where he inspected an implant station, has been to Heaven. He even recommends a protein formula for feeding non-breast stating that he "picked it up in Roman days".

an insensate hostility to psychiatrists and "medical doctors," psycho-analysts, and those in other similar professions whose field of study and practice is the His writings about such professions are quite rabid at times. They are, in his frauds, charlatans, butchers, and neurotics, and their techniques are, he says, 19th century practices based on discredited continental procedures and not since By contrast, he offers the pure lily that is scientology.

Hubbard is not concerned with logic as the following passage from *Dianetics : MSMH*, Aristotle's syllogism in which two things equal to the same thing are equal to one another not begin to work in logic . . . It is an abstract truth that two and two equal what and two what equal four ? There is no scale made, no yardstick or caliper or manufactured which would justify the actuality, for instance, that two apples plus equal four apples. Two apples and two apples are four apples now if they are the They would not equal four other apples by any growth or manufacturing process ed".

his own admission he is not a philosopher. In *Scientology*, issue 15H, copyright wrote, "I am not, and never will pretend to be, a philosopher. The task of a philosopher and philosophise. Philosophers normally philosophise all the years of their lives, and of philosophers all the absurdities and wisdom can be found. My entrance into better minds was a forced one ; I had a feeling that man ought to progress. It was ment that I discovered that man, for all his prate of science, psychotherapy, all his ticism and philosophy in general, did not even vaguely know how to improve

ever Hubbard may appear to his devoted followers, the Board can form no other that Hubbard is a fraud and scientology fraudulent. In forming these conclusions, has considered both the oral evidence and the great volume of Hubbard's own The following pages of this Report will reveal that the conclusions at which the Board in relation to Hubbard are based almost entirely upon his own writings.

further appraisal of Hubbard, based on his writings, has been made. Expert that the many books, pamphlets, articles, bulletins, and the tape which bear indicate in their author symptoms of paranoid schizophrenia of long standing of grandeur. This aspect is more fully dealt with later in this Chapter.

early stage of the Inquiry, Hubbard indicated that he did not intend to come from give evidence before the Inquiry, being, as he said, quite satisfied with the way handling the matter. Later, an application was made to the Victorian Government Board that Hubbard's expenses be paid to enable him to give evidence. Such was made, knowing it would be refused—as it was. It was made for the purpose a basis of criticism of the report of this Board, which Hubbard knew by that time to him and to his "science". Hubbard had no intention of attending the dilemma was that if he were to repudiate his writings his deceit would be confessed ; repudiated them he stood condemned by their content. The Board has been the fact that Hubbard did not attend and give evidence but the decision not to him, as also did the decision in the closing days of the Inquiry to withdraw the ation of the HASI before the Board.

any of Hubbard's claims concerning himself and his "science" will be examined Report.

CHAPTER 12

THE TEACHING OF SCIENTOLOGY

The formal teaching of scientology in Victoria is conducted at the Melbourne HASI in two separate divisions. A limited amount of instruction has been given at both the Geelong centre and the Hawthorn centre. At the HASI the elementary instruction is done in the personal efficiency department, and the more advanced teaching is done at the Academy of Scientology, which at the commencement of the Inquiry was in premises at 2 Coates-lane, Melbourne, but has since vacated those premises and is now at 157–159 Spring-street, Melbourne.

Great efforts are made to get persons "on course" at the HASI. Though individuals may initially attend the HASI only to be tested or for the free lectures, their thoughts and inclinations are skilfully channelled towards the various courses which the HASI conducts. These courses train them to be auditors, at the same time indoctrinating them in scientology theory and principles.

The HASI takes care to ensure that any advertising which is addressed generally to the public contains no reference to scientology theory or any of the advanced techniques. It is almost entirely confined to the "We can improve your condition," "We can make you more able," type of advertisement, in which the fact that the initial lectures are free is stressed and IQ and personality tests are recommended. Such advertisements appeared frequently in the daily metropolitan newspapers and in suburban newspapers, and also in some periodicals. A substantial proportion of the advertisements were inserted in newspapers by "The Melbourne Test Centre," an adjunct of the HASI and one of many business names used by the scientologists at 157 Spring-street, Melbourne. In 1961 the daily metropolitan press refused to accept scientology advertisements. Posters have also been exhibited in trams, and slides shown on theatre screens. Pamphlets have been distributed and are available at the HASI to any who care to take them. The Geelong and Hawthorn centres have advertised over the radio. The aspects of advertising are dealt with elsewhere in this Report (See Chapter 15). Advertisements with a scientology content are addressed to a more limited class, namely, persons already in scientology, or merely on mailing lists kept by the HASI. A name may find its way onto such a mailing list on the slightest pretext; its inclusion does not necessarily indicate any association with scientology. A regular means of disseminating scientology material and of advertising more advanced courses is the monthly magazine published by the Melbourne HASI, entitled *Communication*.

Personal Efficiency Courses.

The public advertising seeks to encourage people to attend the free lectures, which constitute an initiation into scientology and are part of the personal efficiency course which is run free of charge and is one of the main avenues for introducing people to scientology. Another important avenue is through recommendation by people who are already in scientology. Those attending the lectures are made to feel welcome, called by their Christian names and addressed by carefully selected instructors whose competence lies in their ability to arouse interest in scientology and procure submission to auditing and enrolment on paying courses. The PE course is considered of prime importance as, in Hubbard's words, it procures "bodies for the shop." The personal efficiency department has a director, a registrar and other staff members.

The audience generally contains a large proportion of people who are anxious and inadequate, who feel insecure or are unable effectively to cope with their environment, and the lectures are directed towards instilling self-confidence and an ability to face their environment without fear. The audience often includes persons who are anxious to improve themselves or are desirous of undergoing some form of business training.

About 4,000 persons have taken the PE course at the Melbourne HASI, and it is said that at the end of the course only 1 per cent. have filled in report forms which were unfavourable. The Board is unimpressed by this figure, which does not deal with equivocal answers and, in any event relates to alleged benefit received from what are probably cleverly delivered lectures with conventional but elementary psychological content and negligible scientology content. Such benefits are comparable with benefits derived from lectures given in the friendly atmosphere of a club or similar institution to people who want to be cheered up and encouraged.

During the PE course the instructor explains that the principles and practices of scientology are aimed at making a person's environment less confused, and if those attending feel they have received benefit from the course and want to benefit still further, they are informed there are courses in scientology which they can embark upon, the next course being the Hubbard Apprentice Scientologist (HAS) Course.

In the PE course, "scientology" as a word, and something more, is cleverly introduced. E-meter is referred to, perhaps even produced for inspection, and there is talk of IQ tests and ...ality tests which earlier formed part of the free PE course. (These tests were formerly free, from August 1963, they have been part of the HAS course, and fees have been paid for tests). IQ and personality tests figure prominently in scientology, and are often used to deceive a ... as to his state of mental health and to create a feeling of inadequacy and anxiety. The ... shows that these initial tests are deliberately used to make the individual uncertain and ... and predispose him to undertake scientology processing or study on the promise that ...ology techniques can improve some undesirable trait supposed to have been revealed. These ... are conducted by inexperienced persons, who neither understand what they are doing nor ...ciate the significance of the results which they obtain.

The second course is the HAS course of two weeks duration, three nights a week, and the fee ...5. It includes lectures on listen style auditing, the students being told that listening is helpful, ... they practise listen style auditing on each other. They are introduced to Sharpe's book *This ...*. As appears in Chapter 23, "listen style auditing" can be accompanied by grave ...sequences to individuals in certain conditions of mental health.

The HAS course is followed by a further course, HAS Course 1, which is conducted three ... a week for four weeks, and the fee is £10. During this course the student is taught the ...tology principles of affinity, reality and communication, the eight dynamics and the auditor's ..., and he practises more advanced auditing techniques on his fellow students. The successful ...dent obtains a certificate stating that he has passed the HAS Course at Class 1 level.

...demy of Scientology.

Courses beyond the HAS Course 1 are conducted in the Academy of Scientology, which ... as its separate director and staff. The courses normally conducted at the Academy are the HQS ...bard Qualified Scientologist), HCA (Hubbard Certified Auditor) and HPA (Hubbard ...ssional Auditor.) As from the 2nd July, 1964, the fees for the HQS Course were £40 cash ...44 on terms, and for the HPA Course £140 cash or £160 on terms. A further course, to be ...n as HCS (Hubbard Clearing Scientologist), is in contemplation. This will be more advanced ... the HPA Course.

Before a student is accepted for a course at the Academy he is given a security check. ... a security check is given to a preclear before he is accepted at the Hubbard Guidance ...g for processing. These security checks are designed to ensure a favourable predisposition ...ds Hubbard, scientology and its imagined efficiency. For such security checks the E-meter ...ed. (See Chapter 24 as to some types of security checks.)

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At the Academy, a student is trained in various drills which Hubbard claims to have developed. ... first of these is TR 0, entitled "Confronting Preclear," this drill being developed by Hubbard ... train students to confront preclears in the absence of social tricks or conversation and to ...ome obsessive compulsions to be 'interesting'." Instructions for conducting this drill are ...llows:

> "Have student and coach sit facing each other, neither making any conversation or effort to be interesting. Have them sit and look at each other and say and do nothing for some hours. Students must not speak, fidget, giggle or be embarrassed or anaten. It will be found the student tends to confront with a body part, rather than just confront, or to use a system of confronting rather than just be there. The drill is misnamed if Confront means to do something to the pc. The whole action is to accustom an auditor to being there three feet in front of a preclear without apologising or moving or being startled or embarrassed or defending self. After a student has become able to just sit there for two hours 'bull baiting' can begin. Anything added to being there is queried by the coach with a 'What happened?' Twitches, blinks, sighs, fidgets, anything except just being there is promptly queried with the reason why, if necessary. TR 0 has been divided into four parts. Each part is drilled for about 15 minutes in turn and then begun over again and again."

"Bull baiting" is, as its name suggests, an activity designed to provoke the student to ... some resentment at the manner in which the instructor is treating him. Training drill ... divided into a number of parts, and in one of them directions are given that "the coach ... anything or do anything except leave the chair. The students' 'buttons' can be found ...mped on hard." In this context, "buttons" means something about which the student ...tive.

The second drill is TR 1, and is entitled "Dear Alice." The purpose of this drill is to ... the student to deliver a command newly and in a new unit of time to a preclear without ... or trying to overwhelm or using a via." The procedure in this drill is to require the student ... to the coach a phrase from *Alice in Wonderland*. This book is chosen because it offers ...test choice of nonsensical statements. The student is then required to repeat the phrase

until such time as it is his own, that is, until it appears to emanate entirely from him. Part of this drill is a command by the coach to "create the space of the coaching session by locating 4 points in front of you and four points behind you."

The third drill, TR 2, entitled "Acknowledgements," is conducted with an E-meter. This drill was developed by Hubbard to teach the student that "an acknowledgement ends a communication cycle and a period of time, that a new command begins a new period of time." In this drill, the coach reads lines from *Alice in Wonderland* to the student and "the student thoroughly acknowledges them."

The fourth drill is TR 3, entitled "Duplicative question," and is designed to teach the student "to duplicate without variation an auditing question, each time newly, in its own unit of time, not as a blur with other questions, and to acknowledge it. To teach that one never asks a second question until he has received an answer to the one asked." This drill trains the student to repeat the same question for hours at a time, without any variation. These repetitive processes in auditing are one of the many disturbing features of scientology techniques. The student practises this drill with such questions as "Do fish swim?" or "Do birds fly?"

In the fifth drill, TR 4, which is a development of TR 3, the coach endeavours to digress, and the student is required to handle the situation as he would with an obstructive preclear in an auditing session.

The foregoing information on the training drills is contained in *HCO Bull.* of the 29th April, 1963, entitled "Modernized Training Drills." There are other drills, numbered 6 to 9. These are repetitive drills which condition the student to audit preclears with similar repetitive processes.

These drills have produced in students who have undergone training some astonishing qualities which were later apparent in some of the witnesses who gave evidence before the Board. Scientology-trained witnesses generally "confronted" the Board and spoke directly and clearly. With an air of apparently complete sincerity and frankness they were able on occasions to talk utter rubbish, to persist in it and to seek by illogical argument to justify nonsensical statements. What they were saying on many occasions was untrue, though it may be that they believed it, and one hesitates to brand as perjurers a number of individuals who, while apparently normal in other respects, did not appear to know the meaning of truth when they came to speak on scientology. As mentioned elsewhere in this Report, their capacity for almost ecstatic sincerity was heightened in a number of cases by the fact that they had undergone processing only shortly before giving evidence.

The HQS course is either a full-time day course of a month on five days a week, or an evening course of thirteen weeks, three nights a week. In this course, which is at Class 2 level, the student learns verbatim the Auditor's Code and the Code of the Scientologist. These codes are respectively Appendices 14 and 15. He receives a general background knowledge of the theory of scientology and is able to apply the easier scientology procedures.

The Hubbard Professional Auditor (HPA) Course is an intensive course which often takes students a year or longer to complete, though a student may qualify in three months. Even when the course has been completed and the student has been successful, he does not receive his certificate entitling him to practise in his own right as an auditor until he has been security checked and is regarded as satisfactory from a security point of view. One requirement, before a preclear can advance beyond a particular level, is that he should "cognite" on everything scientological up to that stage, and a failure to satisfy the organization that one has a reality on all relevant scientology theory to that stage delays the issue of the HPA certificate.

The HPA course is designed to instruct the student in all aspects of auditing; a large part of the course is devoted to instructing the student in the operation of the E-meter.

Various processes in which the student is instructed are dealt with later in this Report. (See Chapter 13.)

Saint Hill Training.

The ambition of the dedicated scientologist is to visit Saint Hill Manor, and there do an advanced course conducted by Hubbard himself. A variety of claims are made for the efficacy of a Saint Hill course. It is said Saint Hill trained auditors are clear or nearly so, they alone can audit to OT, they alone can be entrusted with the most advanced techniques. Elsewhere in this Report are other references to Saint Hill and the activities which witnesses who had been there were able to talk about. It seems that at least nine scientologists have gone from Victoria to Saint Hill for such advanced courses at a cost of £358 12s. each. The cost of the course, which did not include

... and living expenses, has been borne by the student in question, or partly or wholly by the ...ourne HASI. In cases where the HASI has contributed to the cost of the course, the student ...been required to enter into a bond to serve on the staff of the HASI for a specified period on ... return from Saint Hill. (See Chapter 8, as to research at Saint Hill.)

These advanced courses, termed "special briefing courses", are attended by as many as ...y students at a time. They come from various parts of the world, including U.S.A., ...h Africa, South America, Greece, France, East Africa, Australia, New Zealand, Germany ...d England.

...octrination in Scientology.

Training as an auditor involves quite intensive study of scientology theory and a large amount ... practical work in which students audit one another in co-audit sessions and undergo other ...idual auditing. The discipline is firm, almost harsh, with heavy "infractions" for slight ...gressions. As the student aspires to be HPA (Hubbard Professional Auditor) it is impressed ...m that he is now a superior type of person who is leaving behind mundane considerations ...h preoccupy the despised homo sapiens. Advancement and success are dependent on the ...plete acceptance of scientology theory. Before commencing the professional courses (i.e., ...e HASI) one necessary qualification is "Complete subjective and objective reality on the entire ...y of the Science of Scientology." This involves accepting without question or reservation—or ...at is called "cogniting" upon—not only those items of scientology theory mentioned in this ...eport but much similar additional material.

The oppressive processes of auditing, with their repetitive and searching procedures, produce, ...the case of a person who is already mentally or neurotically disturbed, at least some psychotic ...ction. The Board heard expert psychiatric evidence that repetitive questions and repetitive ...mands increase suggestibility and, if continued long enough, may reach the point where ...rmation could be effected, and a reversal of opinions and ideas previously held could be ...ained. Many of the processes are hypnotic, and there is a fruitful field for post hypnotic ...estion. A preclear who "cognites" unreservedly upon scientology theory at the HPA level ...well be paranoid, though apparently normal in other respects. A person suffering from a ...mood disorder can often disguise the symptoms of his disease by an impressive facade of ...onableness and normality; he may even be in an advanced state of paranoia, but, provided ...he comports himself in a creditable manner and speaks lucidly and reasonably, a layman—even ...informed layman—may not realize that the individual is mentally ill. A quality of ...perturbability and an air of reason and normality on most matters tend to give to the nonsensical ...nces of such a person a spurious quality of reason. Herein may lie an explanation for the ...ation of several of the witnesses who gave evidence in support of scientology. Several spoke ...with the same engaging frankness and clarity about normal matters and the nonsense of scientology. ...ir speech and attitude were equally as open and direct when they talked about thetans, engrams, ...ta bops on the E-meter, time tracks and past lives, as when they gave their names and their ...lesses appropriate to this lifetime. One began to understand how staff members, confronting ...curious enquirer and lecturing to those attending the free lectures, could impress the gullible ...d the anxious and the mentally ill with an admixture of common sense and nonsense.

The effect of prolonged processing and training is that the critical faculties and common ...s of the individual are destroyed, so that he comes to believe that Hubbard is right, scientology ...ght and everything else is wrong, and that the greatest thing that he can do is to work for ...bbard and thereby assist in saving the world.

...rainwashing.

During the Inquiry reference was made from time to time to brainwashing. This ...ression usually connotes techniques applied to an unwilling subject. Where it is so practised ...a subject in normal health the objective of the operator may be achieved, but generally only ...orarily, for once the processing is halted and the subject is returned to normal conditions and ...roundings, reason tends to reassert itself, and the subject usually tends to resume his former ...ern of thinking. In scientology, however, the auditor has a very willing victim, who submits to ...dures which are in the main hypnotic and have been devised in a calculated way to achieve ...ation over the mind of the preclear. These procedures constitute a kind of brainwashing. ...Their pattern may not precisely be found in other techniques which are conventionally termed ...washing. The Board is not concerned to find that the scientology techniques are brainwashing ...ques as practised, so it is understood, in some communist-controlled countries. Scientology ...dures are, nevertheless, a kind of brainwashing.

Expert psychiatric evidence was to the effect that in the early stages of brainwashing, a ...otic state, very much like schizophrenia, can be achieved. A person who "cognites" ...dedly upon scientology theory at the HPA course level has been scientologically brainwashed ...might well be schizophrenic.

The astonishing feature of scientology is that its techniques and propagation resemble very closely those set out in a book entitled *Brain-washing*, advertised and sold by the HASI. This book purports to be "A synthesis of the Communist Text-book on Psychopolitics." "Psychopolities" being defined as "the art and science of asserting and maintaining dominion over the thoughts and loyalties of individuals, officers, bureaus and masses, and effecting the conquest of enemy nations through 'mental healing'." (One edition of *Brain-washing* is described as "A synthesis of the Russian Text-book on Psychopolities".)

The Board heard astonishing evidence about the *Brain-washing* Manual, as this book was usually called. Though purporting to be a synthesis of the communist text-book, with an introduction which purports to be the text of a lecture said to have been delivered by "Beria", to American students at the Lenin University, the English version of the manual bears a startling resemblance to Hubbard's own literary style. Whether he is the author, as was suggested by a witness hostile to scientology, is probably immaterial. What is of some significance is that his organization assiduously sold and distributed this manual. The Board heard evidence to the effect that Hubbard or his American organization, desiring to draw the attention of the "authorities" to the contents of the manual and to expose the craftiness of the Russian psychopoliticians, posted from America to the Melbourne HASI an envelope containing a copy of the manual, and a similar envelope but with no copy of the manual in it. When the two envelopes arrived at their destination, the Melbourne HASI then complained to the "authorities" that the contents of one envelope were missing, the suggestion being that the manual had been removed *en route* by communists, and the other envelope containing the manual was produced to the "authorities," so that they could see the nature of the material involved, and in this way the manual was brought to the notice of the "authorities."

It was a fanciful story, but it was consistent with Hubbard's policies of deceit and may very well be true. Certainly, a great part of the manual is almost a blue print for the propagation of scientology. One remarkable exhibit tendered to the Board was a series of extracts from the *Brain-washing* Manual, with, however, the substitution of a number of words with a scientology connotation for certain words with a communist connotation. With these substitutions effected, the extracts were in the main startlingly applicable to scientology as operating in Victoria. This exhibit, with the substitutions made, is Appendix 16.

cult — 70's
destruction to themselves
vs destruction to the country
160's

CHAPTER 13

SCIENTOLOGY AUDITING PROCESSES

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Over the past fifteen years Hubbard has developed a great variety of auditing processes. These have been tried for a time and then put aside when Hubbard has claimed some new dramatic ultimate breakthrough and has enthusiastically announced techniques considered appropriate to his new ideas. But seldom, if ever, have any of his processes been declared to be wrong or ...ective. Quite the reverse. Mrs. Williams was unable to recall any process which had been abandoned, though some may have been put into cold storage. In *HCO Bull.* of the 15th May 1963, Hubbard wrote in relation to engram running that "all lectures and books on it are true", though subsequent HCO bulletins took precedence over earlier material. In *HCO Bull.* of the 9th July, 1963, Hubbard wrote, "Today we assume that every successful process we ever had is and was a valid process." And as late as the 26th November 1963, in a policy letter of that date, he wrote, "It is evident that 13 years of research developed many processes and styles of auditing and that these are all useful and necessary to the successful progress of cases." Thus there are many processes developed by Hubbard which may be drawn upon according as his whim or that of the director of processing or an auditor directs. Both in relation to Hubbard's theories and his techniques, scientology witnesses experienced embarrassment. Notwithstanding that during 1963 Hubbard wrote a number of bulletins which in sheer fantasy at least equal or even surpass the contents of *A History of Man*, Williams and other witnesses sought to explain away the earlier fantastic theories by saying that, though not jettisoned, they did not play an active part in current scientology practice. This is not the case. The most fanciful nonsense about relatrobus implants and gorilla goals and much more besides dominated Hubbard's effusions of 1963 and made it a vintage year for absurdity.

The scientology witnesses also said that many of the techniques appearing in Hubbard's writings were not now used, at least, not in Victoria; but it was admitted that they could be reintroduced at any time. The evidence of scientology witnesses as to practices and processes used at the HASI was generally unsatisfactory in that they endeavoured to play down the nature and extent of practices in use, the intensity with which they were practised and the apparently disturbing effects they had on preclears.

The HASI sought to present scientology as a benign regimen, broadcasting health, happiness and sanity in the most pleasant of ways, kindly, helpful, simple, easy, noble. It was none of these. The evidence the Board heard and the files it examined give the lie to such claims. The attempt to play down scientology became more apparent as the Inquiry proceeded, efforts being made to disguise or modify the various features and effects of processes, which were shown by expert psychiatric evidence to be detrimental to mental health. The Board was told that various procedures were not now used, that others were not as long or as intense as had earlier appeared, that exteriorization was not now an objective, that past lives were not of importance, even that the demonstration sessions which had been conducted at the beginning of the Inquiry were not now as fully representative as they had been because the emphasis was now more on "overt withholds" than on "straight ARC". The Board was not deceived by these attempts to present a "watered down" picture of scientology. Just around the corner are more of Hubbard's "breakthroughs", and more techniques and theories. The bulletins and other written material of 1963 and 1964 abound in details of engram running, goals-problems-mass and a multitude of other past life matters. The Board ...ed the view during the Inquiry, as it does now, that once this Inquiry is finished there will be a resurgence of all the pernicious activity which marked the progress of scientology up to the appointment of this Board, if only it can find sufficient victims to exploit.

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Exteriorization.

Many of Hubbard's processes, especially those developed in the 1950's, were deliberately ...ned to produce "exteriorization", a state or condition known to psychiatrists as "dissociation", which is produced by hypnotic means. Dissociation is an hallucinatory experience in which the subject believes that he is outside his body. Hubbard claimed that the thetan did in ... leave the body during "exteriorization" and go to some place outside it in obedience to the command of "Be three feet back of your head" and similar commands. One of Hubbard's ...s, *The Creation of Human Ability*, published in 1955, is largely devoted to techniques ...ned to produce exteriorization. In this book the command "Be three feet back of your ..." is then followed by other commands to the preclear to be in various places alternatively ...ant and unpleasant, and "then in more and more dangerous places until he can sit in the ...re of the Sun." These techniques are essentially hypnotic and repetitive.

Routine R1-13 directs that the preclear should "duplicate his body many, many times and ...h the mock-up into it." The auditor is then directed,

> "Have him interiorize and exteriorize many times from his present body. Then have him mock-up the electronic structure of his body until he can see it easily. Now ask him 'Do you see any gold balls in your head?' If he does not, have him mock-up gold balls until his head's golden balls appear. Now have him move any golden balls he finds which are out of position in his head until they are in proper position."

And so it goes on. These are dangerous hypnotic procedures in unskilled hands. One of the routines, given the number and name "R-17: Opening procedure by duplication until preclear feels good about it"; involves the selection of two dissimilar objects such as a book and an ash tray or a book and a bottle. These are placed several feet apart. The auditor then commands the preclear, "Go over to that book", "Look at it", "Pick it up", "What is its colour?", "What is its weight?", "Put it down in exactly the same place". The same commands are given in respect of the ash tray or the bottle. Hubbard then writes, "The same word and the same formula are used over and over again until the preclear has had a sufficient number of hours of Opening Procedure by Duplication to enable him to do it without communication lag, without protest, without apathy, but only cheerfulness, each time seeing the items newly. This is a process which is done by the hour. The process is better when done consecutively for many hours rather than done an hour apiece each day for several days."

This process is in fact dangerous to the mental health of the preclear, who may be reduced to a state of insensible automation or may become deranged under the persistent commands of the auditor who is controlling him by hypnotic procedures. This process has been used in the Melbourne HASI until relatively recent times. One witness who for a time had been director of processing said that he had been run on this process for nine and a half hours without any breaks at all.

The Creation of Human Ability, a book of over 250 pages, is full of details of similar techniques for producing exteriorization. No good purpose would be served in detailing the other techniques, for all are condemned for the same reason.

Demonstration Sessions.

Certain processes admittedly in current use were demonstrated for the Board in specially arranged sessions. These demonstrations were presented for the information of the Board at the HGC premises in Coates-lane, Melbourne. The Board witnessed the sessions on a closed television circuit; in each of the demonstration sessions Tampion was the auditor. The preclears were selected by lot from a small group of scientologists who had volunteered for the purpose. The demonstrations, seven in number, were intended to be a cross section or sample of the processes then being currently used at the HASI. They were described as being processes from level 1 to level 4. The demonstrations were not full length auditing sessions, for the normal session is about 2½ hours in length and sessions are often conducted twice daily for several days, whereas most of the demonstrations took only from half an hour to an hour. Some were even shorter. Furthermore, the demonstrations suffered from the handicap that the preclears concerned were aware that they were being observed on television, and, while both the auditor and the preclears no doubt endeavoured to simulate an orthodox session, they may have been inhibited to some extent by the consciousness that they were on show.

These demonstrations, which were given at an early stage of the Inquiry, were probably conducted along efficient scientology lines as far as circumstances permitted. However, the scientologists themselves conceded that certain limitations should be placed upon their value and adequacy.

One important aspect of all the demonstrations was the strict routine followed by the auditor when he and the preclear went into session and when they came out of session.

Listen Style Auditing.

The first demonstration was of a process entitled "Listen Style auditing". This is a Class I process and engaged in at quite an elementary stage in scientology experience. It involved the auditor asking the preclear, "Tell me about the right decisions you have made", whereupon the preclear began to talk about her affairs without pause or interruption until after about half an hour the auditor stopped her as the allotted time had run out. At the beginning of the session the preclear had stated her goals as being that the session would be fantastic, that she should get lots of wins, feel more positive about things, feel more relaxed and feel more positive that she could handle things, situations at home so that everybody is happy. At the end of the session she had her goals read out to her and enthusiastically said that she had had gains in them all. Nine days later she was admitted to hospital as a mental patient. Her tragic case is referred to in Chapter 23, where the fact that this apparently simple process can have dangerous consequences is discussed.

A.R.C. Straight Wire.

The second process demonstrated was called "ARC Straight wire". The auditor commanded the preclear repeatedly to "Recall an emotion", "Recall something real", "Recall a communication". The preclear complied with these commands by giving details of his experiences as a sailor, as a soldier and in other roles. The session was of nearly an hour's duration, but a normal session would be much longer. In this demonstration an E-meter was used, though it was said that this is often not the case. By this process the preclear was supposed to have

...ns of increased affinity, reality and communication, to feel happier, have more agreement with ...ple and communicate more easily and effectively. This, said Williams, is brought about by ... preclear's re-evaluation of past experiences and changed attitudes towards people in the ...ironment as well as the "release of emotional charge".

As will be mentioned later in this Report, the repetitive commands which are designed to ...he the preclear's past may have adverse effects on the mental [illegible] individuals. ... the demonstration session, the preclear, conscious of the audience, recalled innocuous ...otions. There is clear evidence in the many processing files examined that, in the privacy of an ...dinary session, emotionally disturbed preclears readily confess to their auditors matters of an ...mate and shameful nature.

CCH's.

The third demonstration session, a common form of process in which the preclear does not ...cessarily speak, was of the CCH's, meaning "Control-Communication-Havingness". The ...structions for training students in the CCH's are contained in *HCO Bull.* of the 5th July, 1963. There appear to be four CCH's. Students are trained in these techniques by coaches. Thereafter, as auditors, they use them on preclears.

According to the bulletin, in CCH 1 and CCH 3 the student and the coach sit facing each other, the student's knees on the outside of both of the coach's knees.

The four CCH's were demonstrated to the Board. In CCH 1 the auditor asked the preclear for her hands alternately, repeating the command a number of times. Each time the preclear tendered a hand. In the demonstration session, the command was given three times for each hand, but in session and in training this process, either alone or in conjunction with others, can go on for hours.

In CCH 2, the auditor commanded the preclear "You look at that wall", "You walk over to that wall", "You touch that wall", "Turn around". The preclear did all these things, the auditor saying "Thank you" after each command was carried out and also asking the preclear some questions. The series of commands was repeated only three times, but in full session they may be repeated many times.

The third, CCH 3, is called "Hand Space Mimicry". In training, the student and coach sit facing each other. In the demonstration session the auditor asked the preclear to place her hands against his and to follow them and contribute to their motion. The auditor moved his hands around and the preclear's hands followed. This was repeated six times, but in full session may be repeated many times over a much longer period. Hubbard's instructions in relation to CCH 3 are that after the exercise as described above is done in training the command is then given, "Put your hands facing mine about a half an inch away, follow them and contribute to their motion." This exercise is then continued until it is "flat", that is, satisfactory, and then the "student does it with a wider space and so on until coach is able to follow motion a yard away."

In CCH 4, called "Book Mimicry", the auditor in the demonstration took up a book and made several movements with the book which the preclear imitated. The series of movements was repeated only a few times in the demonstration session but in full session the process is continued for much longer periods, until the process is "flat".

The purpose of these processes is said to be to develop in the preclear control of his body, to develop his reality on things and to improve his communication.

These processes are frequently very protracted in full session. When continued for a substantial time, the emotions of preclears may be taxed beyond endurance, so that they become ...erial, and symptoms of mental imbalance develop or are intensified. They frequently lead to discussion between the preclear and the auditor of the preclear's most intimate sexual secrets and behaviour, and at times to the preclear developing sexual urges towards the auditor, if of the opposite sex. These happenings are explained by the fact that these processes when practised for hours at a time almost invariably produce a state of hypnosis.

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ARC straight wire and the CCH's are Class 2 processes, and proficiency in these is necessary to qualify for the HQS certificate.

Slow Assessment by Dynamics, Rudiments, Havingness.

Demonstration 4 was of a process entitled "R2C—slow assessment by dynamics plus rudiments, questions and havingness." This was a composite session of a number of processes. The auditor asked the preclear, a woman, "Since you were last audited has anything been suppressed?" She had been audited the previous evening and found some difficulty in finding anything which had been suppressed since then, but as the E-meter showed a reaction each time

the question was asked, she struggled to find an instance. She was then asked, "Since the last time you were audited is there anything you have been careful of?" to which she gave an oblique and rambling answer about care in taking her children to school that morning.

The circumstance that her last auditing session had ended at about ten o'clock the previous night probably inhibited this demonstration. The preclear was herself an experienced scientologist, who was evidently aware of the unseen audience in the room outside. In a full session, the questioning would continue for much longer and an already disturbed preclear would tend to see in everything which he had done a possible suppression or occasion to take care. This particular technique tends to mobilize guilt in the preclear, and, if continued for any appreciable length of time, could have harmful effects in particular cases. The auditor in this case asked and repeated only two questions, "Since the last time you were audited has anything been suppressed?" and "Since the last time you were audited is there anything you have been careful of?" However, in some processing when "an 18 Prep check" is embarked upon, the "Prep check buttons" are used, and the question, "Has anything been . . . . ?", or a similarly phrased question, is applied not only in respect of "suppressed" and "careful of", but also "failed to reveal", "invalidated", "suggested", "mistake been made", "protested", "anxious about", "decided", "withdrawn from", "reached", "ignored", "a failure", "helped", "hidden", "revealed", "asserted", "solved". In certain cases, Hubbard directs that the question must be preceded by "In this lifetime . . . .", otherwise the preclear will become "over-restimulated".

Hours and even days could be spent on this phase of this process, for the questions are repeated until the E-meter does not "read". Though the question put in the demonstration was "Since you were last audited . . . . .", the "time limiter" may be some other point in time, thereby greatly widening the area which the preclear has to traverse in searching for all that he has suppressed, been careful of, failed to reveal, been anxious about, withdrawn from, or as the case may be. Sometimes, in running rudiments the preclear is checked on the E-meter with such questions as "Are you willing to talk to me about your difficulties?". Expert evidence was that this is a question designed to worry the preclear because it presupposes that he is experiencing difficulties and it may stir up feelings of guilt and anxiety.

Returning to the fourth demonstration session, the auditor then proceeded with the routine of slow assessment by dynamics. In this process, the preclear is given the choice of the dynamic to be investigated. This preclear chose the first, or "self", dynamic. The auditor asked the preclear her name and then asked her to tell him, "What consideration have you had about your name?" The preclear then talked at length about thoughts she had on her name and other names by which she had been called. Most of this seemed innocuous, but the preclear had not liked her first Christian name and her maiden surname and the E-meter gave various reads. The conversation with the auditor drifted to various employments the preclear had had, and other similar matters. Each aspect was probed by questions till there was no reaction on the meter. This part of the session resembled in some ways the "listen style" process, but in this instance the auditor was positively in control and was directing and questioning and prompting the preclear.

This demonstration took only 35 minutes and bore little resemblance to a full session of perhaps 2½ hours (which in turn would normally be only one of several sessions in a course of processing). The particular process is well named "Slow assessment by dynamics", for, in respect of whatever dynamic the preclear may choose, there have been listed a great variety of topics to be discussed, and, if conducted in the manner and at the speed indicated in the demonstration session, would take months and even years to complete.

The final process demonstrated on this preclear in this session was "havingness", the preclear being asked to squeeze the cans of the E-meter and then to touch various objects such as the table, the top of her suit, her skirt, the table again, and her chair. She was then asked to squeeze the cans again, and was considered to have had some gain because the E-meter reading was then "up about half a dial".

In this session the auditor followed the strict route by ending the body of the session, but continuing for a short time discussing with the preclear the goals she had attained in the session after which the "havingness" process was embarked upon. This was evidently a session in which the preclear in question had been subjected to a hypnotic process, and the "havingness" process was characteristic of hypnotic techniques wherein the patient is slowly brought back from the past to the present. Again, following strict routine, the auditor then loudly announced, "End of Session".

In HCO Technical Form of the 17th October AD 13 (1963), are set out "the breakdown of the first four dynamics", being the items or areas that may be dealt with when the preclear is being processed on the first four dynamics. *HCO Bull.* of the 31st October AD 13 (1963), sets out "breakdown of Dynamics Five through Eight". It is unnecessary to set out these "breakdowns" in full detail, but some of the particular matters dealt with are significant.

In relation to the first, of the self, dynamic, such things as the following are dealt with in ... habits, positions, pc's identity (what pc is mainly being, what pc would rather be, what ... rather not be, other identities pc has been and is being, &c.), education, interests ... activity (things pc feels compelled to do, must prevent himself from doing, fears, bad ... &c.), pc's doingness, body (genetic line, body defects, illness, initial care, relationship to ... ARC with body, birth, death, &c.), location, time sense, ownership (personal effects, property, ... interests, stocks and bonds, handling and control over the dynamics, handling and control ... ot, &c.), pc's havingness, unusual mental treatment (mental condition, mental defects, ...ti-psychiatric treatment, squirrel auditing, &c.), scientology processing.

In relation to the second or sex dynamic, the following matters (some of which are dealt with ...derable detail) are listed : parents, parents' family, own family, sexual relations (both marital ... extra-marital), other sexual activity (types, homosexuality, sex with animals, fetishes, unusual ... masturbation), procreation (contraception, sex for pleasure, abortion).

The third or group dynamic has listed, with many subdivisions, friends, enemies, groups, ...rnment.

The fourth or mankind dynamic deals with such areas as international relations, extra ...rial relations (intelligent life on other planets, Markab Federation, Galactic Federation, space ...el, flying saucers), mass communication, homo sapiens (survival of the species, over-population, ...r-population, the New Man), scientology five (world dissemination, world clearing, mental ...ing methods, healing, operating thetans.).

Beyond the fourth dynamic there is almost limitless scope for auditing. The fifth or ...al dynamic deals with all aspects of plants, animals, living things, nature, nature study, organic ...ral, genetic line, interrelations of life forms ; the sixth or universe dynamic, with possessions, ...ter, energy, the mind, areas of livingness, schedules, measurement and description, manufacture, ...perty, transportation, communication media, national forces, geographical areas, the universe, ...r universes ; the seventh or spiritual dynamic, with spirits, theta, entheta, affinity, reality, ...munication, spiritualism, aesthetics, ethics, philpsophy, art, creativeness, magic, scientology ; ... eighth or God dynamic, with the Supreme Being, religious entities, religion, religions, church, ...icism, anti-religion, after death, creation, religious philosphy, religious practices.

A variety of subheadings is indicated in respect of dynamics five to eight as being appropriate ...cts or areas on which to audit the preclear should he select any of these dynamics. However, ... dynamic most likely to be selected would appear to be the first or the second, and with either of ...se there is almost unlimited scope for disclosures which are of a personal, secret, shameful nature, ...d which, when recorded on the preclear's file virtually ensure the domination of the HASI over ... preclear.

...utine 2H Assessment.

The fifth process demonstrated was described as " Routine 2H Assessment ". The ...rpose of this routine was " to put a person into better communication with other persons in his ... by finding moments in his life when he went out of communication with certain persons ", or ...epair an ARC break. The preclear in this session was a young man in his early twenties who ...ed as his goal for the session, " To clean up an ARC break I had with a girl friend ". The ...itor proceeded then to ask him seven times in succession the question " Since the last time ... were audited has anything been suppressed ? " The preclear, who had been audited about ... days previously, answered variously to this question until the auditor pronounced the meter ...be " clear ". He then asked the preclear to " Recall an ARC break ", which the preclear did, ... the auditor questioned him until the details of this incident were exhausted. He was again ...ed to " Recall an ARC break ", which he did and he was also questioned on this at length.

This session finished in the same way as the previous one, with squeezing of cans and ... livingness " routines, whereby the preclear was slowly brought back to present time.

This session lasted only 35 minutes, and the ARC breaks were not dramatic and were only ...ly touched upon. In a secret session of 2½ hours, a worried person could be mentally tortured ... the probing of the auditor.

...blems Intensive.

The sixth demonstration was of a process named " Problems Intensive ". Hubbard regards ... " problems intensive " as a highly effective technique. In *HCO Bull.* of the 27th September ...D 12 (1962), he writes,

> " The only fully valid lower level process today that achieves enormously effective results, is the Problems Intensive. It does the following : Eradicates feelings of illness ; Adds years to life ; Subtracts years from appearance ; Increases I.Q. . . . . People are suddenly losing all manner of things they thought were illnesses and were calling arthritis and ulcers and what not. They weren't sick. They were just suppressed."

His instructions are, "Find on the meter the most important most reactive change in the pc's life, and then locate the prior confusion to that change, which confusion may have occurred from 2 weeks to 5 minutes before the actual decision to change."

The process involves the auditor asking the preclear, "What changes have you decided to make in your life?" In this process, the preclear's answers are written down: these are checked with the preclear on the E-meter, and the particular decision which reads most on the meter is selected as the topic for auditing. The auditor then asks the preclear a series of questions called "prep-check" questions (see demonstration 4, ante) such as "suppressed", "careful of", &c., and he phrases the question, "Since [a month before the decision to change] has anything been suppressed?" The theory behind this process is that some decisions to change are made as a solution to some problem and confusion that have existed in the preclear's mind. The supposed benefits of this process are said to be that the preclear will have a feeling of increased well-being and will find the resolution of a problem which he has had since the period of confusion and the decision to change.

The preclear in this session was asked many times the precise question, "What other changes have you decided to make in your life?", and he gave a variety of answers, together with appropriate dates. After eight decisions were detailed, the auditor called a halt because of limitation as to time, and then checked the eight decisions on the E-meter, and got a "blow-down" on the decision "To build up my body a bit" at a particular date.

The auditor then asked the preclear many times, "Since [the date] has anything been suppressed?" and the preclear was still telling of things suppressed when the hour allotted to this session elapsed.

In an ordinary session the seeking of decisions goes on until the preclear exhausts his recollection of decisions and things suppressed. As the usual course for a "Problems intensive" is 25 hours as a minimum, but may be much longer, it requires little imagination to picture the mental exhaustion of a preclear after five hours questioning each day for five days in succession. When a preclear has finished telling of all the things suppressed, he may be asked to tell all the things of which he has been careful, and then of all the things he has "failed to reveal", made mistakes about, been "anxious about", "ignored", failed at, &c., as listed in demonstration 4, ante. In this way hundreds of hours of auditing can be, and are, aggregated.

R3SC—A Service Facsimile.

The seventh demonstration session was of a process called "R3SC—a service facsimile." In scientology, a "service facsimile" is "an aberrated, non-survival solution the preclear uses to make others wrong, self right, to aid the survival of self, hinder the survival of others, help self dominate others and help escape domination." There are various means, so it was said, by which an auditor can locate a service facsimile. In this particular process, the procedure is for the auditor to ask the preclear, "What method have you used to make others wrong during your life?" The auditor writes down the answers and then with the aid of the E-meter gets a "blow-down" on one of the answers which is then selected as the item to be audited to determine the facsimile.

The benefits claimed for this type of auditing are "a considerable rise towards optimum behaviour level of the person and a cessation of the use of that method used to make others wrong as well as a general increase in well-being, confidence, happiness and ARC."

The preclear in this demonstration session was a woman who had been audited the previous week, and she was asked by the auditor the customary preliminary question, "Since the last time you were audited has anything been suppressed?" A "read" was obtained on the meter, and in explanation the preclear said, "Well, all auditors' questions always read at first. I am protesting so much and I sort of hate them, you know, they make me feel guilty."

The auditor then asked repeatedly, "What methods have you used during your life to make others wrong?" Then she was asked such questions as, "Is there anything you have done to make anybody else guilty during your life?" "Have you done anything during your life to make yourself right?"

It emerged from this questioning that the preclear considered that she had been critical in making others wrong *and herself right*, whereupon the auditor embarked upon a series of questions such as, "Will you tell me how being critical will make you right?" "How would being critical make others wrong?" "How would being critical aid your survival?" "How would being critical hinder the survival of others?" "How would being critical help you to escape domination?" "How would being critical help you to dominate others?" and many other questions to the same effect, in relation to being critical.

Finally, the auditor asked "Concerning being critical has anything been suppressed?" He immediately announced there was nothing on the meter, the preclear said she felt "Okay", and the auditor decided then to end the session earlier than intended because the service facsimile had been found and run. Tauption admitted that this session might have been better had some other person been the preclear, as the preclear in question had had "this sort of thing handled quite a bit in past auditing."

Characteristics of an Auditing Session.

In the light of later evidence which the Board heard from expert psychiatrists, several features of these demonstration sessions are of particular importance and significance. The psychologists considered that these sessions were fair representative samples of the various processes demonstrated, having regard to the limitations imposed by the time and circumstances. Hubbard actually bestowed upon Tampion a doctorate of scientology for the part he played in conducting the sessions. From what has been set out above and from other aspects of these demonstrations the following features emerge :

1. Sessions are always commenced with a strict routine. The preclear is asked if it is all right to audit in the place where they are, and is it all right to start the session ? The auditor then utters a loud " start of session " and the session is then under way.

2. The auditing questions are repeated in identical or almost identical terms, and are continued until the meter does not read.

3. Goals are stated and recorded at the beginning of the session, and at the end of the session the preclear is asked what gains he has made. Sometimes the preclear was vague about the goals set, but when reminded of them enthusiastically stated there had been gains.

4. The questions as to whether goals have been obtained are asked in such a way as to induce favourable answers.

5. The auditor assumes a pose of being obligated to the preclear for his (the preclear's) help in making the session a success. The auditor thanks the preclear for whatever gains are said to have been made and expresses regret that he (the auditor) has, in effect, failed in cases where a gain has not been obtained, and the preclear is made to feel that he must help the auditor make it a good session. There is evident in the preclear a desire to please the auditor.

6. The preclear searches deeply into his memory for incidents which may be made to fit the subject matter of the question, and frequently matters with only the most tenuous connexion with the matter being probed, and even with no connexion, are mentioned.

7. A suggestion of guilt is implied in each question, and the answer is generally in the nature of a guilty admission, an abasement, a confession. Alternatively, there is an attempt to justify what the preclear is admitting.

8. Notwithstanding the innocuous nature of most of the areas dealt with, the truncated nature of the session and the presence of an audience watching, the preclears were speaking in what, on normal standards of conversation, would have been an uninhibited level.

9. Each session is brought to an end by a strict routine. There is a slowing down of the tempo of the session, and the auditor ends the body of the session which, however, still continues while the auditor inquires as to gains made and conducts processes designed to bring the preclear from the introspective past up to the present. The session is finally ended by a sharp " end of session ", and in the last two more advanced demonstrations the auditor commanded, " Tell me I am no longer auditing you ", to which the preclear in each instance replied, " You are no longer auditing me."

10. At least two of the preclears had symptoms which would have alerted a psychiatrist to the likelihood that the preclear was suffering from mental or physical illness. In one case the process being run, short [illegible], was positively harmful to the preclear's condition. As to the other case, the Board subsequently heard expert psychiatric evidence that auras the preclear said he was seeing could be part of an organic illness like epilepsy and that auras may be one of a series of premonitory symptoms which precede an epileptic fit. Neither the auditor, Tampion, nor Williams was apparently aware of the possible medical significance of the phenomena which this preclear described. Tampion, a man still in his twenties, a former schoolteacher who gave up his University course in Commerce in about 1961 to become a full-time professional scientologist, considers that his knowledge of the human mind is superior to that of psychiatrists, and that rather than recommend psychotic persons to a psychiatrist for treatment he would advise " that they have a good holiday and get away from the things that upset them."

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The foregoing features assume great significance when considered in conjunction with evidence which the Board later heard from expert psychiatrists and psychologists as to what was the nature of psycho-analysis and hypnosis. Almost every feature of an auditing session has its parallel in conditioning or authoritative hypnotic procedures. Grave consequences flow from indiscriminate use of such hypnotic procedures. Chapter 18 deals with the hypnotic aspects of scientology processing.

S.C.S.

One process in respect of which the Board heard somewhat contradictory evidence was called "S.C.S.", or "Start-Change-Stop." Williams in his evidence rather suggested that the process was a simple process, the purpose of which was to increase a person's familiarity with something, and he illustrated this by the example of the inadequate typiste whose ability was increased by her being made more familiar with her typewriter by being told to touch various parts of it, or to start it moving by pushing it from one place to another. Williams made the claim that the British Pentathlon Team in the 1956 Olympic Games improved its skill in pistol shooting by being given such exercises which made the team more familiar with its weapons.

However, other evidence was given as to the real nature of the S.C.S. process, which showed certain of its features to be quite different and of a harmful nature. The S.C.S., like the CCH processes, is a control process, and though "control" is said to connote control by the preclear over his body, the actual effect is to place the auditor in a position of complete domination over the preclear and, *in* scientology, S.C.S. is classified as "S.C" and represents "a very strong control to make sure that a person does what he is required to do."

It was said at the Inquiry that S.C.S. was not now practised at the HASI. However, on a chart entitled "Processes, Levels and Theoretical Material as currently used and as expected to be used in the future", prepared for the Inquiry and tendered in evidence by Williams, processes described as "S.C.S. on object" and "S.C.S. General" were shown as being used or expected to be used respectively at levels 1 and 2 which were levels at which the HASI was then functioning. Files examined by the Board make it clear that well into 1965 wholesale use was being made of the more dangerous S.C.S. process.

The Board heard evidence that the S.C.S. process involves the auditor instructing the preclear to start his body moving, change the position of his body from one place to another, and stop his body moving, upon the command of the auditor to "start", "change" and "stop" respectively. It was said in evidence that S.C.S. was sometimes used as a punishment for recalcitrant preclears, the witness in question stating that he had been sentenced to 25 hours of S.C.S. for some infraction.

That S.C.S. is not merely the simple process that Williams suggested is apparent from Hubbard's own writings. In *Scientology : Clear Procedure*, issue one, Hubbard directs that the command in S.C.S. is to be, "Now I want you to get your body moving in that direction and when I say Stop, I want *you* to stop the body." Almost precisely the same commands are set out by Hubbard in *Control and the Mechanics of S.C.S.* The significance of the S.C.S. commands to start "your body" moving, &c., is that the thetan is considered to be distinct from its body, and it is the thetan which is compelling or requiring the body to move. This concept is drilled into the preclear during hours of this processing, and he is thereby reduced to a condition in which he is ready to believe that the thetan does just that.

In *Scientology : Clear Procedure*, issue one, Hubbard writes,

> "These S.C.S. processes produced the greatest control changes that have been produced with any control process . . . . An apparent drop in havingness is occasionally experienced by the preclear as he does these processes. This is because of compulsive exteriorization. If a preclear is about to fly out of his head he'll fly out of his head on S.C.S. If he does fly out of his head on S.C.S., or any other process, you, of course, continue the process . . . . In running S.C.S., however, the preclear flying in and out of his head will experience various changes of havingness which are quite upsetting . . . . Don't be surprised in running S.C.S. if the preclear suddenly flies to pieces, goes into flip-flopping, has to be picked up off the floor and put over on the couch and left aghast, but do be very surprised at yourself if you fail to get the preclear back up on his feet and into session again at once."

In the same publication Hubbard explains "flip-flopping" in this way :

> "Flip-flopping was a process by which the preclear's excess motion was taken off . . . . It is extremely interesting that a preclear energizing from his own body which is out of control, flip-flopping, writhing, convulsing and going into epileptiform seizures was at a distance from a flip-flopping body. Once up while in his own body he causes some other body to go out of control, he shoots somebody or hits somebody, and has this person go into a flip-flop."

In *Control and the Mechanics of S.C.S.* Hubbard states in relation to S.C.S., "The end result of this process is exteriorization."

The S.C.S. process is a hypnotic process which is dangerous to mental health and produces distressing and alarming symptoms in preclears, who may exteriorize while being processed, and who develop almost the qualities of an automaton.

A former scientologist volunteered to demonstrate S.C.S. The manner in which he demonstrated was criticized by the scientologists, who, however, though invited to demonstrate S.C.S., declined to avail themselves of the opportunity.

12 (Listing).

A further process which was not demonstrated to the Board was one called "R2-12, ". A substantial part of scientology theory involves thinking in opposites. In ology 8-8008, Hubbard refers to "The Dichotomies", amongst which he lists "Survive, ub", "Affinity, no affinity". "Start, stop", "Be, be not", "Win, lose", "Right, ", "Sane, insane", and several others. In subsequent teaching he developed terminals and te or opposition terminals, or "terms" and "opterms" for short. The idea of opposition ped into the R2-12 process which involves asking the preclear the questions, "Who or what . . . . oppose?" and "Who or what would oppose . . . . ?" The object being opposed posing is initially determined by reference to a long list of items enumerated by Hubbard, ally with a scientology connotation, such as "scientology", "auditors", "minds", ental health", "hats", mental doctors", "psychiatrists", &c. In this process the preclear the E-meter, and the auditor asks and repeats the questions as necessary, writing down the lear's answers and noting the reaction on the meter. The asking of one of these questions may many hours, spread over several days; hundreds, and sometimes thousands, of answers may btained to the repeated asking of each question. One preclear on 23 almost consecutive days over 9,000 answers to a series of questions which included "Who or what would somebody a goal not to be the centre of attraction oppose?", "Who or what would the most reasonable (a being of integrity), (a servile being), (certainty), (birth), (the planet) oppose?".

After several hundred answers to a particular question have been obtained, they are checked the meter in search of a "reliable item", which is one of the answers which reads the best (or st) on the meter. The reliable item is then used as the subject or the object of the questions following sessions, when the "Who or what" questions proceed for several more days.

This process has been very common at the HASI. It was said in evidence by HASI sses that it was not now being used, but it was in constant use well into 1963. It has highly sirable features, and one can well understand the anxiety of the HASI neither to demonstrate nor to admit that it was in current use.

This process produces in preclears a condition from which all moral restraints are absent. many of the files examined by the Board this process was used, the preclear's answers frequently sang to very disgusting matters of sex, depravity and perversion. The initial subject of the Who or what" question is a simple word, but in the course of finding 600 to a 1,000 answers ch a question as "Who or what would scientology (or an E-meter) (or psychiatrists) oppose?", preclear will often give a sexual or depraved answer which then suggests the next answer which be more disgusting and thereafter the floodgates of filth and depravity are open. Preclears questioning has started off with some simple subject finish up giving the most debased answers, ing obsessively to outdo in vulgarity and depravity the previous answers by the addition of ar adjectives.

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When the preclear is checked for a reliable item, one of the depraved answers is often ted, and the preclear may be questioned for days on "Who or what" would oppose that ticular reliable item. An example, by no means isolated, is a question asked for days of a married woman, namely, "Who or what would a sexy little piece oppose?". Many of answers show an abandonment of any restraint.

Mere declamation does not sufficiently describe this shockingly immoral feature of tology processing; included in Appendix 19 is a small selection of the questions asked and e of the answers given in R2-12 processing.

CHAPTER 14

THE E-METER

The only apparatus used in scientology is a small electric meter, housed in a wooden box measuring about 10 in. by 6 in. by 2 in. On its top side is a dial with a moving needle, some control knobs and a rheostat control termed the "tone arm." It has two terminals, to each of which is attached, at the end of a lead, an electrode which is a steel or tin can, resembling, and sometimes actually being, a soup can. Within the box are small batteries and a transistorized circuit. The circuit is simple and is appropriate for apparatus designed to record or register electrical resistance; it is a variant of the Wheatstone bridge.

The meter is called an "E-meter", which is an abbreviation of "electropsychometer" or "electrometer". The E-meter has been improved and developed over the past fifteen years, and there have been five models, ranging from Mark I to Mark V. There is some suggestion that shortly there is to be a Mark VI model, and even another model which is to be used for auditing to OT.

When used in scientology auditing, the cans are held by the preclear, one in each hand, and the auditor, sitting opposite, faces the meter and records and interprets the readings on the dial, making various adjustments with the tone arm as the general level of resistance recorded by the meter rises or falls. The auditor writes down the various readings of the meter which are said to be correlated to whatever is being discussed by the auditor and preclear. The detail of such discussions is also written down.

It is claimed that emotions and emotionally charged thought can register electrically on the E-meter. When a preclear is "in session" and is holding the cans, questions which stir his emotions are said to produce a "read" on the meter. Hubbard and scientologists generally regard the E-meter as a most important adjunct to auditing, an almost indispensible tool.

In a book entitled *The Hubbard Electrometer*, said to be based on research and development by Hubbard, written by one John Sanborn and copy-righted by Hubbard in 1959, the operation of the E-meter in scientology is explained. It is there stated that

> "The E-meter works on a very easily understood principle. It measures the relative density of the body. The relative density is changed as the facsimiles change. The E-meter then measures shift in thought. It registers in particular shifts in thought relating closely to the questions asked by the E-meter operator. The operator asks, the facsimiles shift under his asking. The E-meter measures the shift and thus the mind is read."

A facsimile is defined in scientology as a recording in energy of an incident or part of an incident from the past. It is "'picture' in motion. When the picture comes into play again, it produces motion," writes Hubbard.

"What we are reading, or measuring", writes Sanborn,

> "is specifically the impingement of the individual himself (the spirit) upon the body by the direct action of thought. It is to be emphasized that this does not mean the brain . . . . We mean that thought is direct and that thought is produced only by the spirit, and that in the aberrated individual (one who lives by mental image pictures seen or unseen, reactively) it just happens that whatever thought he thinks, he accompanies by the automatic production of mental image pictures. Mental image pictures impinge upon the body. Thetans are quite obsessive about this."

It is then explained that the ohms resistance in the body always registers in one of several ways. "Thus we could say simply that the E-meter measures what and how much the spirit is doing to the body. It is therefore a precision aid to clearing."

In his handbook *E-meter Essentials*, Hubbard writes, "the meter tells you what the preclear's mind is doing when the preclear is made to think of something", and that the "current is influenced by the mental masses, pictures, circuits and machinery. When the unclear pe thinks of something these mental items shift and this registers on the meter."

The thetan is said to produce a change in resistance this way: the auditor asks a question which produces a facsimile or a mental image picture, which is said to contain pain or heavy emotion. The "heavier" the emotion the "heavier" and "more dense" is the facsimile. The facsimile or mental image picture impinges on the body, the relative density of which is changed as the facsimile changes, and such impingement produces changes in the resistance of the body. The idea of energy and thought having physical weight and physical density is quite foreign to science but finds ready acceptance in scientology. Williams spoke at some length, purely speculatively,

about the possibility of the thetan having an electrical field somewhere around or in association with the body and he said that the effect of emotional activity flowing from the thetan through its electrical field and through the nervous system could produce a change in resistance.

Williams, likewise without any evidence to support it, toyed with the idea that the thetan produced a change in voltage in some way whereby the E-meter recorded not only a change in resistance but also a change in voltage. His attitude was consistently scientological, but quite illogical, and was to the effect that if and when a sufficiently sensitive meter was developed it might record a change in voltage and, if it did, the change was due to the activity of the thetan; and therefore, since a thetan produced a change in voltage which was recorded on the E-meter, the theories of scientology as to the thetan were thereby confirmed. It is standard technique with scientologists not only in relation to the E-meter, but generally, to make unfounded or illogical claims and then to challenge those who criticize such claims to prove them wrong. In effect, their attitude is, "We say a thetan causes a change in resistance, prove us wrong."

A great air of mystery and reverence surrounds the E-meter. It is accorded almost magical powers. It is said to be infallible. Of it Hubbard writes, "The E-meter is never wrong. It sees all; it knows all. It tells everything."

In fact, it is no more than a powerful gimmick for controlling preclears and developing in them a sense of awe and of submission to and dependency on the HASI. It is merely an electrical measuring instrument, with no other capacity than to detect and record the degree of resistance to the flow of electricity of any medium placed between its terminals to complete the circuit.

It is unnecessary, of course, to concoct the fantastic theories of scientology to explain the functioning of the E-meter. The principles involved and the reasons for the changes in resistance recorded by the E-meter are well known to science. This was made clear by evidence the Board heard from a number of expert witnesses, including one who was Reader in Bio-physcis at the University of Melbourne, and had the degrees of Doctor of Philosophy, Master of Science and Bachelor of Arts; and another who was a research student, a Bachelor of Science, who was completing his Master of Science degree in Physiology. These witnesses examined and tested two E-meters, one of which was a Mark IV model supplied by the HASI.

The E-meter is not a new type of instrument. It is one which is well known to science and has been in use in one form or another for many years. As early as the 1920's, experiments were conducted in psychological research with what was then called an electro-galvanometer or psycho-galvanometer. Such meters had and have specific but limited use in psychology, but their use in no way relates to such fanciful things as electronic fields of the thetan and the measuring of the weight and mass of thought. The E-meter, like one form of "lie detector", is merely a development or modification of these earlier instruments. The current models of the E-meter are well constructed, accurate, sensitive—almost too sensitive—instruments capable of doing what their specifications claim for them, namely, indicate "variations in the electrical resistance of the human body." There is no reason at all to suppose that they can do anything more then register resistance. The scientology rejoinder that the thetan caused the change in resistance in the manner described above was not supported by any evidence. On the contrary, the Board heard abundant expert evidence which explained the phenomena which produced the variations in resistance.

Expert evidence which the Board heard showed that once the outer layer of skin of the human body was penetrated the resistance of the body between two specific points is low and uniform. However, should the human body be introduced into the circuit by means of the hands holding electrodes, a condition occurs which may well produce apparent changes in the conductivity of the body, for the skin and associated physiological factors have to be taken into account, and the resistance of the whole of the body may vary because of variations in conductivity between the electrodes and the hands. These variations are due to such factors as the dryness or dampness of the hand, the amount of salt present in any moisture on the hand and minute sweat secretions. Furthermore, blood circulating in the tissue layers immediately beneath the skin may also cause changes in resistance. An important cause of variation in conductivity is due to involuntary muscle movement resulting in a change in the contact between the hand and the can. Once the hand is held in a posture, such as that assumed when the can is grasped, there occur minute changes in the grip, thereby altering the degree of contact with the can and producing a change in conductivity. Variations in the dampness of the hand by sweat, the changes in blood circulating in the skin tissues and the muscle variations altering the grip may be caused by emotional stress: they are generally involuntary though attempts may be made to control them (especially the muscles of the hand) and they may be minute and unknown to the subject. However, the more sensitive the instrument the more likely it is that it will detect slight changes in resistance caused by these factors.

Though Williams said in evidence that hand contact had nothing to do with variation in resistance, the Board is satisfied that hand contact is an important factor in the operation of the E-meter, and it witnessed an experiment by an expert witness, a psychiatrist, who demonstrated

that by the application of a contact cream on the hands greatly increased conductivity was obtained. In the early days of scientology the meter was used with cans as the electrodes but as time went on other types of electrodes were introduced. At first Hubbard considered that these were equally effective but eventually he discovered that only cans were reliable and effective and he banned the use of other devices as electrodes. This emphasises the significance of the good contact given by the wide surface of the cans which lessens the resistance.

Scientologists, without any proof that thought causes a facsimile which alters the density of the body or the electrical field of the thetan or the voltage passing through the E-meter, proceed on the assumption that it is the thetan which causes the E-meter to register.

Hubbard claims in *E-meter Essentials* and elsewhere that what the E-meter records is the reaction of the reactive mind, that is, the thetan, which quite independently of any answer which the conscious preclear may give, responds accordingly as it knows the answer to be by reference to the incidents recorded on its time track. The conscious mind, so it is said, may be quite unaware of the effect of the question upon the reative mind and a negative answer by the preclear may be accompanied by a read on the meter which is equivalent to a positive answer

The E-meter is said to provide conclusive evidence of the existence of thetans and past lives and the validity of scientology theories generally. Scientologists contend that if a preclear is asked such a question as, say, "Have you ever committed adultery?", and there is a "read" on the meter then, though the preclear may answer, "No" adultery of which the thetan is aware has nevertheless been committed. Then, if the same question is asked, but preceded by the words, "In this lifetime, . . .", and there is no "read" on the meter, the scientology explanation is that, though there may have been no adultery in the lifetime of the thetan's present mest body, the thetan was aware of adultery in the lifetime of some other body to which it had earlier been assigned, and it had irresponsibly caused the meter to read in answer to the first question because it had been imprecise. The reactive mind is quite unanalytical, writes Hubbard, and it does not reason. "A equals A equals A equals A" is how the reactive mind works, and adultery to the thetan is adultery whenever it occurred, and it answers the question asked irrespective of the experiences of the mest body which it occupies for the time being.

Amongst the various uses to which the E-meter has been put in scientology is the determination of the dates of incidents in the distant past on the time track of the preclear. This is done by time spotting, the auditor and the preclear co-operating to ascertain by the reaction of the meter when the incident in question happened. Frequently, while on the E-meter, preclears have described events trillions of years ago, even though the preclear in some cases did not know whether it was the English trillion or the American trillion to which he was referring. Hubbard, however, cleared this matter up by indicating that he meant the American trillion when he used the term in his writings. It was said that the E-meter is capable of great precision when it comes to fixing a date in the past. Scientology witnesses gave evidence and files showed that dates had been fixed down to the second, such precise fixings as 43,851,924,801 years, 94 days, 12 hours, 1 minute and 3 seconds, being quite common.

Hubbard, however, had set the fashion for such precision, as indicated in the *Heaven Bulletin*, which is dealt with at length in Chapter 27. In this bulletin of the 11th May, 1963, Hubbard tells of one implant he received "43,891,832,611,177 years, 344 days, 10 hours, 20 minutes and 40 seconds from 10 : 02½ P.M. Daylight Greenwich Time May 9, 1963" and of another implant which he received "42,681,459,477,315 years, 132 days, 18 hours, 20 minutes and 15 seconds from 11 : 02½ P.M. Daylight Greenwich Time May 9, 1963."

Such is the reverence in which the E-meter is held that it is almost axiomatic that when the E-meter reads it is recording something. Hubbard, however, is constrained to make a few modifications of such superlative claims. In *HCO Bull.* of the 20th November, 1961, he makes the concession that "An E-meter has a frailty I have just discovered. It operates only if the auditor has some, even small, command value over the pc, and operates hardly at all when the auditor has no command value over the pc". This is a remarkable admission by unqualified admission that in order to achieve results in auditing the auditor has to be in a dominating position ; in other words, at least some hypnotic or other similar control over the preclear is necessary.

Hubbard repeatedly berates auditors for failure to operate the meter efficiently. He even claims that, with his perfected techniques and good auditing with an E-meter, preclears can be audited to clear and even to OT. The trouble, he complains, is that auditors are incompetent. He maintains that it is impossible to audit to clear without the E-meter. It tells an auditor immediately, says, Hubbard, what eventually he would otherwise find out only by long and arduous processing.

In 1962 Hubbard was becoming concerned about the embarrassing interest which the United States Food and Drug Administration was taking in the E-meter and claims made for it. In Fol. Lr. of the 29th October, 1962 he endeavoured to change the role which the E-meter played in

..ientology, and he wrote that " regardless of any earlier uses of psychogalvanometers in Dianetics .. Psychology or in early Scientology publications when research was in progress, the Electrometer .. Scientology today has *no* other use than " to " disclose truth to the individual who is being .. ressed and thus free him spiritually ", and that " the Electrometer is a valid religious instrument, .. d in Confessionals, and is in no way diagnostic and does not treat." Such a change of attitude, .. Hubbard was evidently dictated by the circumstance that the Food and Drug Administration .. as making investigations and did subsequently institute proceedings in respect of the E-meter .. the basis that unfounded and illegal claims to treat illnesses were being made for it. These proceedings, .. hich began towards the end of 1963, were still pending when the Board finished hearing evidence. Whether or not the use that is claimed for the E-meter in the United States constitutes an offence .. gainst the laws of that country is immaterial. Whether or not its use is in breach of any existing .. w, the use to which the E-meter *is put in* scientology is dastardly.

None of the scientology theories associated with, or claims made for, the E-meter is justified. They are contrary to expert evidence which the Board heard and are quite fantastic and inherently improbable. Nothing even remotely resembling credible evidence was placed before the Board in attempted justification.

The E-meter is an instrument which efficiently registers electrical resistance and nothing more. But, when used in scientology auditing, its impact is alarming. Its assumed infallibility and the theories founded on it are not questioned in any way by scientologists. The preclear is introduced to the meter at an early stage ; it is often used in the personal efficiency stage ; and, throughout his whole association with the HASI, it is kept prominently in the preclear's mind. The fear of the threat of being put on the E-meter because of some ARC break with the organization deters the incipient rebel.

The E-meter enables the HASI to assume, intensify and retain control over the minds and wills of preclears. Fears of its abilities keep them in constant subjection. Its use can be so manipulated by cunningly phrased questions that almost any desired result can be obtained, and it is used unscrupulously to dominate students and staff alike. All the evil features of scientology are intensified where the E-meter is involved. When used in conjunction with hypnotic techniques, its evil impact is greatly increased.

This simple electrical device is not, of course, the sole basis for the condemnation of scientology, but without the E-meter scientology would be partly disarmed.

 read later

CHAPTER 15

PROCUREMENT AND DISSEMINATION

In a remarkably skilful way Hubbard has developed methods whereby people are lured into scientology and, once ensnared, are kept in subjection. So diabolical are the methods he has devised for procuring "bodies in the shop" that, but for the fact that the procedures are fully documented by his own written instructions, one would be pardoned for doubting that anyone could be capable of planning such villainy.

The particular techniques dealt with in this Chapter are those methods of deception designed to entice people into scientology by creating and exploiting anxieties and fears which constrain them to embark upon scientology processing to cure their real or imagined ills.

In the middle 1950's Hubbard had already developed means whereby unsuspecting and unfortunate people were being exploited by deceitful practices. In PAB 73, what Hubbard calls three plans or methods of dissemination are set out and of them he writes, "Out of these three plans . . . can come large and vital practices". These three methods are :

1. "I will talk to anyone."
2. Illness researches.
3. Casualty contact.

It was said in evidence that the third method was not tried in Victoria, but that the first two were tried with varying success. The significance of these instructions is not the degree of success which attended their use or the extent to which they were used but the fact that they were methods promulgated by Hubbard and were designed to deceive and ensnare ; and they serve as illustrations of Hubbard's remarkable propensity for calculated deception.

The first method, "I will talk to anyone," required the insertion of advertisements in newspapers stating, "Personal counselling—I will talk to anyone for you about anything. Phone Rev. so-and-so between hour and hour". When the victim telephoned, the "minister" would not discuss the caller's problem on the phone since the purpose was to get him into a weekly processing unit, from which opportunities would stem for individual auditing. The whole plan was to "get people into scientology", which, however, was not mentioned in the advertisement lest it attract press attention.

The second method, "Illness Researches", was of the most callous kind. This method involved the insertion in the press of an advertisement to the following effect : "Polio Victims. A research foundation, investigating polio, desires volunteers suffering from the after effects of that illness to call for examination at . . . ." When people arrived they were immediately given about three hours processing. This type of conduct Hubbard seeks to justify by writing, "It was given under the guise of investigation and was in actuality a research project". He gave instructions in these terms : "Any auditor can constitute himself as a minister or an auditor, a research worker in the field of any illness. In that he is not offering to treat or cure the illness but is strictly investigating it, the laws concerning medicine do not obtain to him. Anybody, even a ditch-digger, can look over polio or arthritis or asthma or anything else. It is best that a minister representing himself as a 'charitable organization' which is what he is, do the research so that the ad. would then read : 'Polio victims—a charitable organization investigating polio desires to examine several victims of the after effects of this illness. Phone so and so.'" One of the side plans of this method, writes Hubbard, "was to have another person good at finance go around to all those who had been helped by the investigation and tell them that their investigation which helped them was paid for by another person, and ask the present person whether or not he wouldn't like to pay for somebody else's recovery, but this was never put into effect, although it may be workable".

The third method is the inspiration of a ghoul, and is based on exploiting grief. Of this technique Hubbard writes, "One takes every daily paper he can get his hands on and cuts from it every story whereby he might have a preclear. He either has the address in the story itself or he gets the address as a minister from the newspaper. As specially as possible he makes a call on the bereaved or injured person . . . . He should represent himself to the person or the person's family as a minister whose compassion was compelled by the newspaper story concerning the person. He should then enter the presence of the person and give a nominal assist, leave his card which states exactly where church services are held every Sunday and with the statement that a much fuller recovery is possible by coming to these free services takes his departure. A great many miracles will follow in his wake and he is later to become a subject of the press himself. However, in handling the press we should simply say that it is a mission of the Church to assist those who are in need of assistance". Hubbard's instructions for liaising with the press are set out in Appendix 17.

In the early days of scientology in Victoria the impersonation of ministers of religion was ... at least by John Farrell and Frank Turaboff, the latter assuming the title of "bishop", ... of what he was a bishop did not appear. On occasions other scientologists wore collars ... This was commonly practised by Farrell, who it was said by a witness "used to tell ... had a collar reversed we could walk into places where we may not otherwise be admitted. ... any questions were asked about what we were doing we would raise a finger and say, ... you interfere with the work of a man of God?' And this would shatter anyone and ... would open doors and let us through".

Early scientology advertisements in Melbourne, about 1955, included press advertisements ... stated in effect, "Asthma sufferers wanted. We may be able to help you".

In more recent times, press advertisements have been somewhat guarded, being directed ... if not entirely, towards publicity for the personal efficiency course and matters incidental ... Such advertisements generally do not deal with any of the more advanced aspects of ...logy, the impression sought to be given by such advertisements being that the HASI and ... scientology organizations are engaged in only elementary psychological practices.

Samples of advertisements published in the press were tendered in evidence. From 1957 ...rds care seems to have been taken in press notices to disguise the real nature of scientology, ...chniques and its practices. The text of such notices varied from time to time, but the pattern ...ception dictated by Hubbard in the PAB's already mentioned and in subsequent directives, ... of which are set out later, is discernible. Typical of such advertisements is one appearing ... "Professional" column of one of the daily newspapers which was repeated from time to ... with variations:

> "PEOPLE NEEDED FOR RESEARCH PURPOSES IN PERSONAL EFFICIENCY.
> You give us your time for six evenings. We train you and observe progress. You give testimonial on completion of course. No financial obligation . . . . Hubbard Foundation of Personal Efficiency, 157 Spring-street, C.1. (Incorp. in the HAS!)"

This type of advertisement developed in content and size during 1958 and panel ...rtisements measuring about 3 in. by 3 in. regularly appeared in the morning daily press. ... advertisements still stated, "People needed [or wanted] for research purposes in personal ...iency", and told how personal relations and concentration would be improved. These ...rtisements sometimes stated, "Before and after tests are given. Your only obligation is a ... report outlining how you find the course. Reports are being collected on similar courses ...London, Washington, Auckland, Brisbane, Sydney, Perth, Johannesburg, &c., and are needed ... research purposes". Sometimes the advertisement read, "Your only obligations are ...ctual attendance for the six classes and a frank report outlining how you find the course".

Advertisements stressed the apparent magnanimity of the HASI: "The course is free", ...Time is your only obligation", "No obligation", "No financial obligation".

Sometimes the advertisement would propose the undertaking of a course of study with ...SI and state that a text book, *Problems of Work* or *Fundamentals of Thought*, would be ...lable. Neither of these books gives any indication of the high-powered pernicious practices ... dangerous nonsense that awaited the preclear who embarked upon a course in scientology. ...bbard shows a peculiar skill in disguising the real nature of scientology in these introductory ...ks of which he is the author.

Some of the advertisements, inserted by the "Sci ntology Centre", boldly headed "The ...", read, "Definition: A clear is a person at willing and knowing cause over his own life, ...body and his surroundings and without a reactive or subconscious mind (L. Ron Hubbard, ..., Ph.D., Author of Dianetics: *The Modern Science of Mental Health*, *Scientology: ...damentals of Thought* and other books). Testing shows this person to have a happy, ...balanced personality; efficiency *and* intelligence above average (IQ 135 plus). Your first ...owards Clear: Enrol on Monday, 7.15 p.m. sharp, for the Free Personal Efficiency ...rse.

"Purpose: To make a better worker of the worker, a better executive of the executive, and ...tter homo sapiens on all dynamics. Course Runs for Five Consecutive Evening Classes."

Some of the advertisements which offered professional training in scientology stated that ...oal of such training was "validated cleared auditor (you will be cleared as part of the ...se)".

Sometimes the word "scientology" was prominently displayed, as in the advertisement inserted by the "Scientology Centre", an alternative name for the HASI at 157 Spring-street, Melbourne, which read :

> "The primary aim of
> SCIENTOLOGY
> is to make able people more able. "A clear analytical mind and a stable understanding of life are THE obvious necessities for success, notification and stability in any and every trade and profession and ALL life activity.' Free Personal Efficiency Course."

The unsuspecting reader of these and similar advertisements had no idea what a "clear" was, in spite of the definition which was sometimes included in the advertisement, but was attracted by the promises of greater efficiency. He early learned that a clear was some vaguely defined but desirable state which, when reached, ensured solution of all one's problems. Its attainment, though offered during the course, was never achieved and Hubbard and his followers, in spite of claims that clears have been and are being regularly produced, and in spite of silver bracelets and certificates issued to those who are said to have attained the state of clear, have done no more than to certify those who have become completely obsessed by the dangerous theories and practices of scientology.

An appeal was made to the ambitious, but dissatisfied, in advertisements which invited them to

> "A free adult evening course to attain
> Ability to earn more
> Ability to lead
> Ability to organize
> Ability to converse
> Ability to concentrate
> Ability to understand
> Ability to be interested
> Ability to accept responsibility
> Ability to make friends and keep them."

In the advertisements, such as the following which appeared in the *Victorian Public Service Journal* on behalf of the Melbourne Test Centre of 159 Spring-street, Melbourne, there was the appeal to the student—coupled with the hint that the free offer might shortly be withdrawn :

> "IQ Tested
> The Melbourne Test Centre offers for a limited time FREE Intelligence and Personality Tests. Do you know what is stopping you. . . from Achieving good exam results, Achieving long-sought-after promotion, Overcoming confusion in your work, Handling others around you. These and many other things which are stopping you can be shown and explained on the evaluation of these modern IQ (intelligence quotient) and Personality Tests. Your IQ and Personality determine your future. Know them—no obligation."

The Academy of Personal Efficiency, also of 159 Spring-street, Melbourne, made an appeal in its advertisements to "Housewives and mothers", exhorting them to—

> "Learn More :
> To make you happier and less tired in the Home. A series of lectures has been especially arranged for Housewives and Mothers by the Academy of Personal Efficiency.
> You'll learn :
> How to save on your Family Budget. How to relax at home. Dealing with the Children. How to have more Friends. Understanding your Husband. Cost of whole course is £1."

The irony of this advertisement is that savings from the family budget, if they were effected, were channelled to the scientology organization to pay for processing. A number of housewives did give evidence on behalf of scientology, stating that they had derived various benefits from it. Their evidence was of very doubtful weight for reasons mentioned elsewhere in this Report ; however, none of them had limited their expenditure to the One pound which was the "Cost of the whole course," almost all of them had spent hundreds of pounds on processing, and several were still receiving processing at the time they gave their evidence.

These and similar advertisements appeared in the daily metropolitan press, in suburban newspapers and in the journals of various private associations. The daily metropolitan press and at least some suburban newspapers declined after October, 1961, to receive scientology advertisements, though an occasional advertisement slipped through ; in November, 1963, suburban newspapers published an advertisement for the Scientology Centre which read,

"SCIENTOLOGY
The common people's science
of Life and Betterment
A free introductory evening course
is available
Over 20,000 Australians have taken
this course."

As late as February, 1965, a suburban newspaper carried an advertisement for the Melbourne College of Personal Efficiency at Camberwell Junction. These and similar advertisements contained in dodgers, pamphlets and circulars were directed to be used by Hubbard in HCO Pol. Ltr. of the 2nd December, 1960, in which he explained how to promote a PE Foundation by the use of "Physical Ailment type" advertisements, such as "Sick all the time? Have your IQ and personality checked as you may be disease-prone."

Displays of scientology and dianetics books and other publications and of posters eulogising scientology and dianetics in general terms still appeared in the windows of the Melbourne HASI at least till the end of the Inquiry ; boxes of pamphlets, which did not disclose the true nature of scientology and its practices, but praised its achievments and invited customers, were available to anyone passing by who accepted the "Please Take One" offer.

Some of the newspaper advertisements offered free literature and "free information packages." Pamphlets in current use were tendered as exhibits. These pamphlets offered popularity, keys to successful living, and "the directest and easiest route to wisdom," the last named route starting with the free personal efficiency course, the next course being the HAS course for six weeks at £15 for the course, which "will prepare you for further courses where even greater wisdom can be acquired."

One pamphlet stated that "The Scientology Centre is conducted by the HASI (Hubbard Association of Scientologists International) a world-wide non-profit organization with no political or religious affiliations."

The "Information package" stated that the free course was to "actually start you well on the road to achieving" more popularity, more self-confidence, more relaxation, solution of life problems, increased earning power, the faster attainment of ambitions. The package informed the inquirer that scientology was the common people's science of life and betterment, that it held that people know best about themselves, and that it stood for freedom, freedom from slavery, freedom from fear. The reader was further informed that "Doctor" L. Ron. Hubbard, described as C.E., Ph.D., an American scientist, author and philosopher, who was early trained in nuclear physics and had as "his fellow physicists, Einstein, Oppenheimer, Fermi and others," discovered scientology and "studied in the field of the mind, to learn, if possible, how to make Man capable of handling and controlling such a giant as the Atomic Bomb and the machine age. That he, Hubbard succeeded is attested by the popularity of his books which have sold over ten million copies, and the wide use of his work throughout the world today."

The package concludes with purported extracts from comments from people at the end of six weeks's course, and an advertisement for Hubbard's book, *Problems of Work*.

Another form of advertisement read, "Worried all the time? Have your Intelligence Quotient and personality checked, as you may be just suppressed. Where? At the Melbourne Scientology Clinic, 159 Spring-street." Such an advertisement is in the terms directed by Hubbard, and has an insidious appeal to anxious and worried people who are impressed by the suggestion that a probable solution exists to their problems, because they are "just suppressed", and that this can be ascertained and presumably successfully treated at the "Clinic."

Hubbard went to great pains to ensure that any person who showed the slightest degree of interest in scientology was not thereafter able to escape the HASI's importuning. Numerous directives from Hubbard dealing with every step to be taken instruct the HASI staffs in the art of procurement. HCO Pol. Ltr. of the 15th November, 1960, entitled "Modern Procurement Aids," emphasises the importance of keeping on writing and writing to people until they eventually respond.

HCO Bull. of the 9th April, 1960, dealing with letter-writing technique, stresses the value of the policy of writing letters : "Letters written over four years to one prospect without response in numerable cases has resulted in the person turning up to be trained or processed." It was

necessary. Hubbard wrote in *HCO Bull.* of 12th April, 1960, to write many letters and write t
frequently, that quantity was more important then quality and that income was reflected by the nu
of letters written.'

Evidence was given of numerous cases in which 50, 60, 70, and more letters were wr
by members of the HASI staff to persons who had ceased to visit or communicate with
HASI. One member of the staff had the title "Letter Registrar". These letters were gener
short and casual, designed to re-establish communication between the individual and the H
Various members of the staff would take it in turn to write. If a person wrote asking that
letters cease, the reply was to the effect that his meaning was not understood, and in fact let
would continue to be sent to him. Persistence in this letter-writing technique, sometimes af
as many as 70 letters, brought results. It was characteristic of these letters that reference w
usually made to the recipients' having "problems" and being in need of help and that scientolo
would assist them.

Though written in friendly vein, these letters often had a disturbing undertone, as appe
from the following series of letters written to a university student who visited the HASI, ostensil
out of curiosity, and submitted to an IQ test and a personality assessment. He was told tha
though he had a high IQ and was a genius and could do anything he wanted to, his charact
as the graph showed, was defective, that he was mentally unstable and that he was going to ha
a mental breakdown in eighteen months' time unless he had scientology help, and it was al
suggested to him that he had homosexual tendencies. He was put on the E-meter and, wh
asked the question, "Do you have problems?" deliberately squeezed the cans which made th
needle jump and caused the interviewer "to write notes furiously". He was urged to retur
for treatment, but did not do so.

Thereafter he received a series of letters extending over twelve months, of which th
following extracts are samples:

"Would you write me out a list of your goals and ambitions for life and if yo
think scientology can help you obtain them."

"To help us continue to send you copies of *Communication* magazine would yo
take out an Associate Membership and become a member in the world's largest healt
organization in the field of mental health?"

"From the look of your file you were a pretty worried boy last year. Most o
your points on the graph are in *urgent attention* required. So I suggest you call in the
year for a new Case Assessment and find out what can be done to help your mind."

"With an IQ like yours you shouldn't have failures on exams! But of cours
when you're not happy, you certainly can't put your mind on study, can you?"

"When are you coming in to see us again?"

"How did you go with your exams last year. We can help you become mo
able regarding study."

"I notice you intended to do the rest of our Personal Efficiency Course af
your exams in 1961. What happened that you didn't do this? I'd like to know."

"When will you be able to do the Personal Efficiency Course you paid a depo
on last September?"

"You can talk to us about your failures in life. You need to have someone
communicate to about your difficulties so why not now."

"It seems to me that you had quite serious problems when you did yo
Personality Graph last year. Come in and do another and see how you feel now."

This student, who was a mentally normal individual, was considerably disturbed by w
the HASI had told him and by these letters, as is clear from the evidence of the Univer
Student Counsellor, an experienced psychologist, whom he consulted.

In HCO Pol. Lr. of the 31st December, 1963, under the heading "Handling Incom
People", Hubbard writes:

"Reception must regard any people that walk in, except trades people
business callers, as potential preclears or students. Snap them onto our lines
Sign them up for something and get them wheeling along our very efficient lin
Process and Training when they walk up the front steps. Get the person's n
address, and phone number. Make out a green slip used for this purpose, and
change of address.

". . . . Anyone wishing general information on Dianetics and Scient
should be routed to the Registrar . . . . For new people, *always* recommend
Personal Efficiency Course, and get the person's name on the mailing list . . .
the person a book."

In HCO newsletter of the 7th May, 1962, the following instructions are given:

"Register every new person walking in the door, even the postman. No m
what they say, if they are there, they have come in for help of some sort. Sell t
book. Don't let them leave without something . . . Sign every new person u

testing and an interview. Put them on the meter and pull their *missed* withholds—What people should have found out about them and didn't . . . . Sign up students for a specific period of time with payment in advance. Sign up a preclear for an intensive of the length necessary to get a major case change that is real to him. If the guy needs 100 hours, audit him for 100 hours. Let the preclear finance his own auditing. You're not in the credit business."

In *HCO Bull.* of 9th April, 1960, Hubbard gives these instructions :—

"When the prospect comes in, see him or her at once (No waiting). Be courteous, friendly, businesslike. Rise when they enter and leave. Call reception to show them out if they stay too long. Be willing to take their money. Always prefer cash to notes. We are not a credit company. Always see the student or the pe before they leave the place after service. You can often sell more training or processing . . . . It is a maxim that unless you have bodies in the shop you get no income. So on any pretext get bodies in the place and provide *ingress* to the Registrar when they're there."

Hubbard has shown remarkable acumen as a high pressure salesman of the product of meretricious labours. He recognizes the need for creating an interest in the prospective buyer and then of stimulating and developing that interest with tantalizing but incomplete peeps to the next stage, for which those persons with interest now aroused in his wares feel a need or curiosity to explore. He has marked down as his particular victims the more gullible, and he has devised sedulous means whereby the victim's interest, once aroused, is not allowed to flag until he has come effectively under scientology's domination, and then it is too late.

Hubbard appreciates the need for creating such an interest, and he has developed the personal efficiency approach as being the most effective to ensnare. In numerous directives, policy letters, bulletins, and the like, he has laid down precise techniques to be used to arouse and sustain interest and effectively to capture "raw meat" for the "org". The bait is the offer of something free, namely, the three free lectures ; and the personal efficiency course, though initially costly to the HASI, is, in Hubbard's eyes, more than justified for it gets the victim into the "org." and so on the path which leads to scientology bondage.

The detailed and precise instructions of Hubbard in respect of the personal efficiency course appear from the following substantial extracts from the bulletins. In *HCO Bull.* of the 29th September, 1959, entitled "The Organization of a PE Foundation", Hubbard writes,

"A PE Foundation is a programmed drill calculated to introduce people to Scientology and to bring their cases up to a high level of reality both on Scientology and on life. This is best accomplished not by giving them samples and bits and trying to lead them into auditing but by giving them gen and serious results as heavily and rapidly as possible. A PE Foundation in its attitude goes for broke on the newcomers, builds up their interest with lectures and knocks their cases apart with comm course and upper indoc. . . . . The student does not get out of the comm course until he can be trusted to show up well in a muzzled co-audit . . . . NEVER let anyone simply walk out. Convince him he's loony if he doesn't gain on it because that's the truth . . . . The whole dream of a PE Foundation is to get the people in fast, get them invoiced in a congress-type assembly line, no waiting, give them hot, excited, positive service and boot them through to their HAS [Hubbard Apprentice Scientologist course] and then worry about doing something else with them. And never let a student leave or quit—introvert him like a bullet and get him to get audited. If he gets no reality don't let him wander out. If he walks in that door for a free PE, that's it. He doesn't get out except into an individual auditor's hands in the real tough cases, until he's an HAS."

The sequel to the free lectures is the offer of a free IQ test and of personality tests. (It was said that since about August, 1963, the tests were not free.) The ignorance and the lack of skill of the HASI staff who conduct these tests, a subject dealt with later in this Chapter, is sufficiently serious, but Hubbard makes it abundantly clear that the real use of such tests is not so much to analyse the victim's IQ and personality for the purpose of benefiting the victim's condition as to exploit the victim still further and to tighten the net in which he is caught. The sustained villainy of Hubbard's methods is almost unbelievable, but his own writings document each step which he directs to be taken. Thus, in HCO Pol. Lr. of the 28th October, 1960, Hubbard, in dealing with the use of these tests, writes,

"Remarks that 'Scientology can influence this or that characteristic' or 'auditing can remedy that' or 'Processing can change this' or 'Training can stabilize that' should be repeatedly used during the evaluation for the sake of impingement . . . . Remember low cases want only to escape the consequences of life . . . . Certain traits showing difficulty in handling people should be stressed as most easily remedied and kept remedied by academy training. Graphs showing the 'therapeutic' value of training should be in the display book and on walls . . . . We will take full advantage of the superstitions of people at the level of prediction."

A month after the last mentioned policy letter, Hubbard, in Pol. Ltr. of the 24th November, 1960, entitled "Testing Promotion Revised", gave precise instructions to staff members of the HASI as to the manner in which an "Incomer" should be dealt with by the "Evaluator" to ensure success in procuring the Incomer. The suggestion of levity which may seem to be in Hubbard's style in this policy letter should not deceive. The instructions contained in it were serious and were intended to be carried out, and were carried out, by the HASI staffs. By such techniques, Hubbard ensured absolute control to the last detail of everything that happened in the Melbourne HASI and his directions and routines were faithfully carried out under the ever watchful eye of Hubbard's own security organization, the HCO in Melbourne.

In this letter Hubbard wrote,

> "Evaluator takes Incomer off meter without explanation and turns to graph. Evaluator now explains each point of graph. But it is vital that at each low point, where explained he adds, 'Scientology can help that.' This is said directly to make an impingement. The wording can be varied but the sense must be the same. Do not precede this statement with 'Dont' worry' or the like as this cancels impingement. Graph done, Evaluator explains IQ. If low he says 'Scientology training can raise that.' He explains levels of IQ; tells person even if it's high that IQ means little unless person knows something with it. Evaluator now takes up the Meter Case Assessment sheet. Here he tells of pe's *future*. It is done by looking at pe's statement of his past and by rephrasing saying it is going to happen, (without Scientology fates don't change much. Accidents, divorces, &c., happen again). This is all rapidly done. Factually, expertly. . . The Evaluator now leans back and says 'That's it.' Incomer is hanging on ropes. If Incomer says anything like 'What can I do about it?' Evaluator says, 'That is very commendable. A good point in your favour, wanting to do something about it. I'm a technical person not a sales personnel. Confidentially, though, I'll give you a tip. Don't spend money foolishly until you know what you're spending it for. Psychiatrists and so forth could cost you thousands. You'd buy anything they said because you know little about the mind. So why don't you take an Anatomy Course and learn something about the mind. That's just a tip. It's cheap and you'll be wiser about what to do about yourself. The person over there is in the Service Department. Ask him.' . . . . If the Incomer walks out without buying, the PrR man (even if he is interviewing someone else and even if Incomer has not approached him) rushes over and gives Incomer a copy of *Problems of Work* and *Dianetics, Evolution of a Science*, and says "Here are two books that might help you,' and without waiting for an answer goes back to his desk. The above routine is at this time a set, fixed activity. As it works further it may be improved."

The Board heard expert evidence to the effect that a mentally normal person, who happened to do the PE course and have IQ and personality tests or who merely had these tests, might quite readily be convinced that he had serious faults and failings and pronounced personality defects, if the person conducting the tests had a sufficient air of confidence and efficiency and gave the impression of validity to the spurious practices being engaged in.

Hubbard, and the HASI under his direction, have practised calculated and deliberate deceit in the routine followed for signing up preclears for processing. Hubbard laid down the procedure for signing up preclears who, having been disturbed and upset by the fraudulent advice of the "Evaluator" as to their mental or other condition and told of the benefits which scientology could produce, were now in such a state or condition that they more readily accepted the suggestion that they should have auditing. In *HCO Bull.* of the 9th April, 1960, Hubbard gave the following instructions,

> "Once the prospect is in the office the old routine of signing prospect up, getting technical acceptance from D of P [Director of Processing] and resigning prospect for increased hours must be done."

This particular instruction has been carried out at the Melbourne HASI with marked efficiency. Almost invariably, the unsuspecting prospect has found himself trapped into a commitment far greater than he originally intended. The evidence of numerous witnesses, who gave evidence in support of scientology, made it clear that the following almost standard routine was regularly followed. The prospect was interviewed by the Registrar who, after taking particulars, would then obtain the signature of the prospect on a printed form, on which the prospect undertook to receive a relatively small amount of auditing, generally 25 hours or thereabouts. Then the Registrar would escort the prospect to the Director of Processing, who would go through the motions of considering the application. The Director of Processing would then sign a printed certificate on the back of the application form to the effect that he had considered the application but, being of opinion that in the case of the applicant a "stable result" could not be obtained in less than a specified number of hours, generally from 250 to 300, he was prohibited by "the laws of the Board of Trustees" from accepting the applicant, and he would then return him to the Registrar. One is almost aghast at the deliberate callousness of this routine, which involved the generating of worry and distress in the mind of the prospect and then virtually the refusal

sistance claimed to be efficacious, unless he committed himself for some hundreds of pounds ...diting, which was said to be the least that could be expected to produce the mysterious ...e result." The fate of the applicant upon being returned to the Registrar can readily be ...ined. The prospect, by now thoroughly upset, and whether or not he was really aware of what ...as doing, regularly signed for the much greater number of hours stipluated by the Director Processing—with the qualification that he only paid for such auditing as he had. Many ...sses were surprised when shown their signatures to an agreement to take the greater number ...ours. All of them, however, had taken many more hours of auditing than the modest 25 ...s or so for which they had initially signed, and many of them, after hundreds of hours of ...essing, were still committed to further auditing by the terms of the contract.

That the signing up of prospects in the way described is a deliberate trap is undoubted. In ... way the HASI preys upon the anxieties of its victims. The prospect having had a slight ...uaintance with scientology and having attended the free lectures and believing that some benefits ...ght derive from association with scientology, must receive a very disturbing shock to learn that ...exalted Director of Processing reports so gloomily on his case. He is then easy prey for the ...ch larger commitment.

The Melbourne HASI faithfully carried out Hubbard's instruction in this respect. The ...ted form of application, together with the disturbing certificate on the back of it awaiting the ...ctor of Processing's signature rejecting the applicant unless he signs up for a greatly increased ...mitment, testifies to the almost invariable routine which Hubbard directed must be carried ...t.

The value to HASI of the prospect signing for the larger number of hours becomes evident ...ould a preclear, after taking processing but not the full amount signed for, realise that he has ...en duped and seek to obtain a refund, which, according to the rules of HASI, he is entitled to ...ve if not satisfied with the results of processing. The promise to refund to dissatisfied preclears ...s specious as many other Hubbardian promises. An actual example, almost without comment, ...fficiently eloquent. A woman signed up for 300 hours auditing with the HASI. She took ...5 hours, and then wrote to HASI in the following terms :

> "At the conclusion of the last 25 hours auditing which I had you promised to write to me. That is now five weeks ago and I have not heard from you.
>
> My last auditor asked me why I did not ask for my money back. I have been thinking this over and have come to the conclusion that I am quite justified in doing so. If I have received any benefit from the HPA course and from auditing it is so vague that I cannot even be certain that any good has been achieved. I feel there is something in Scientology, but I don't even feel certain of this. If you assessed this result as being worth £50 it would still be no bargain. It is certainly not worth the hundreds of pounds I have paid you. Scientology has abjectly failed to make good its claims in my case, and I would like the money I have paid, less £50 for the doubtful benefits received to be refunded."

Ron Masters, then Chief Registrar at the Melbourne HASI, replied as follows :

> "Thank you for your letter. . . .
>
> About refunds of money I will quote the Policy on this : 'Processing refunds may never be given until the person has completed all the hours for which he has signed up, even if he has not paid for them'.
>
> You signed for 300 hrs . . . . and have only taken 175 hrs of this amount, so it is not within my power to make a refund.
>
> We understand what you are going through at this time, but it is a truism to state that 'the only way out, is the way through'.
>
> Call in for a chat when you're free, as I'd like to see you."

She then wrote :

> "I received your letter this evening. The position regarding refunds is most unsatisfactory. As far as I know it is not possible to receive any auditing without paying for it in advance. Therefore, I would have to pay approximately £250 more, as well as wasting further time, in order to claim a refund. What guarantee would I have, if I did this, that any refund would be made? Has any money ever, in fact, been refunded by any Scientology organization? I consider 275 hours—and this is not counting the 300 or more hours I had before coming to the HGC—an ample test of your claims."

Masters' reply was :

> "Thank you for your letter.
>
> The position regarding refunds remains the same.
>
> You have a guarantee by Policy that a refund would be given after taking all the hours, and refunds have only been on this policy.
>
> The policy safeguards the PC who thinks he or she has had enough, you see.
>
> I repeat, the only way out is the way through."

She then wrote :

"I received your last letter and in reply I claim that my situation has in every way worsened under the influence of Scientology, while the last 25 hours of auditing has been absolutely disastrous. Now there are times when I have to struggle to even stay awake, and as a consequence I fear to lose my job and the little security that gives me. It takes a frightful effort not to go to sleep and is a terrible battle to keep my eyes focusing. I have to shake myself awake to read a figure, and before I have transferred it to another sheet I am nearly asleep and have to struggle again to keep awake and forget what the figure was. I become nearly unconscious even in the middle of making an entry and the figures trail off and become indecipherable. I am slow in my work and make mistakes. There is a period nearly every day, lasting between 1 and 2 hours when every ounce of energy I possess is needed just to keep awake. I am not exaggerating the misery of this situation. I dread these periods of battling to keep from just giving in and going to sleep. I am always exhausted and sometimes can hardly walk along. This the result I have obtained from spending all my money on something that is claimed to increase alertness and intelligence and generally benefit people. I have received no benefit at all, have come not one whit nearer to the solution of my problems, but have lost all that made my life at all happy.

Under these circumstances it is no help to be told 'the way out is the way through'. I have no money left for further auditing and no chance of saving any since I barely make ends meet. That, after 600 hours of auditing, Scientology has failed to bring the PC 'through' is evidence that it is unable to do so. I feel that I have been let down again and again, and—except by [two names omitted]—no attempt to understand or help my case has been made."

Her correspondence with the Melbourne HASI produced no refund, and thereafter she wrote direct to Hubbard in these terms :

"The Scientology centre in Melbourne states in various leaflets that all cases are personally reviewed by you. If that is true you should know something of me. I have had 300 hours auditing at this centre, and done an HPA course there, and have achieved nothing of any benefit at all. At the commencement I had a job I liked, which paid me fairly well, and enough money put away to feel reasonably secure. Now I have a job I don't care for, which does not pay so well, my money is largely gone, and instead of being reasonably content I feel that nothing is worth doing, have periods of absolute exhaustion, and look forward to the remaining years of my life with complete hopelessness, as just a dreary round of work, work, work at something I don't care for to earn enough to exist to go on working.

Prior to going to HASI I had at least 300 hrs going once a fortnight to a private auditor for a number of years, and an improvement in my health and spirits did slowly take place, though there were no results such as would warrant me having a high opinion of Scientology, or regarding you as anything but a blowhard and liar with the claims you have always made.

You repeatedly claim that Scientology can help all cases, that only bad auditing errors can hold up cases now, and even, I seem to remember reading in one of the last PAB's I received, that the initial case level does not affect the wonderful benefit to be gained from new processes.

The last 25 hours intensive was given to me free, as I had finished up before that, after 275 hours which I had paid for, fearing even to lose my job as I had long periods at work when I could hardly keep awake and didn't know what I was doing. I don't feel in any way grateful for this free auditing, as my own feeling is that it is the very least they can do. If they repeated the whole 275 hours it would not be any more than should be done.

I would like your comments on this situation."

Hubbard referred this letter to the Melbourne HCO, where Mrs. Williams "diagnosed" it as a case of "missed W/Hs [withholds]".

Shortly afterwards, this preclear was constrained to visit the HASI, and was persuaded to undergo 25 hours' free processing for her "missed withholds". Two years later she was still in the clutches of the Melbourne HASI, having resumed auditing on the basis of her paying for it.

Once the prospect has signed up, he is subjected to scientology processing which enslaves his mind and dominates his will and extracts from him hundreds, sometimes thousands, of pounds. On the one hand, the extravagant promises of clear and beyond, of a new world, of the homo novus, of happiness, serenity, immortality, and, on the other hand, the fear engendered as to what terrible fate lies outside scientology, and the dependency on scientology which is carefully cultivated, are effective means whereby the preclear is kept in continuous subjection.

...ent defection or any act or thought hostile to scientology is specifically dealt with by ...fear and particularly the fear of death. The procedure for countering such defection ...processing which further shackles the preclear. This is abundantly clear from the *HCO* ...31st December, 1959, where Hubbard writes of the terrible plight of people leaving ...without clearing, and who have overts against scientology :

> "I assure you, and with some sorrow, people have not often recovered from overts against Scientology, its Organization and related persons. They don't recover because they know in their hearts even while they lie that they are wronging people who have done and are doing enormous amounts of good in the world and who definitely do not deserve libel and slander. Literally, it kills them and if you don't believe it I can show you the long death list."

In this bulletin he tells of a man with uncleared overts and withholds who contracted TB ... a few weeks and was dying in a London hospital. The bulletin continues :

> "I once told a bill collector what and who we were and that he had wronged a good person and a half-hour later he threw a hundred grains of veronal down his throat and was lugged off to hospital, a suicide."

In the same bulletin, Hubbard gives instructions designed to ensure an increase in his ...tion over the incipient defector. He writes :

> "Uneasy lies the head that has a bad conscience. Clean it up and run responsibility on it and you have another better person, and if anyone feels like leaving just examine the record and sit down and list everything done to and withheld from me and the Organization and send it along. We'll save a lot of people that way."

... Tests and Personality Assessments.

The HASI and its satellite organizations, such as the Melbourne Test Centre, by their ...sements, invited the public to attend to have their IQ's tested and their personalities ...ed, promising to increase people's IQ's and to improve their personalities and their enjoyment ... in various ways. Examples of these advertisements are set out earlier in this Chapter.

Until August, 1963, the testing and assessment often formed part of the personal efficiency ... and were free. Thereafter a small charge was made for these services.

The IQ test and the personality assessment are associated tests normally undertaken by ...logists. The claims to be able to increase IQ and improve personality are unjustified. IQ of a person is, in broad terms, a standard of measurement of the degree or quality of ...ence inherent in a particular person, and a numerical scale is used as a convenient method ...ssifying the intelligence of persons tested. Experiments and wide experience have produced ... which broadly grades intellectual and other potential capacity. This scale measures things ...distinct from knowledge and skill, though these qualities may be reflected in testing and various ...ances are made for them. A person's IQ, however, is inherent and does not admit of being ...ed, though tests made at different times on the same person may produce apparently different ... Such variations may be attributable to familiarity with the surroundings, previous tests, ... condition of health, lack of concentration or interest, perversity and other matters. ...ly speaking a person's IQ does not rise and fall, and it is generally accepted by psychologists ... for practical purposes, at least after the middle teens, a person's IQ cannot be increased.

The ascertainment of an IQ is not an end in itself, but is an assessment of the intellectual ...tial of an individual, in much the same way as a person's height may be a consideration ... were to be employed where tall men were needed.

The personality testing at the HASI is done by a system called the Oxford Capacity Analysis, ... incorporates a graph on which various personality traits are listed. The Oxford Capacity ...sis is based almost entirely on a particular American system of personality analysis, which, ...rding to expert psychological evidence, is not highly regarded. The copyright of the Oxford ...city Analysis is in Hubbard, and it is a peculiar circumstance that it is one of the very few ... of written scientology material which does not prominently carry either his name or the ... "scientology".

An expert psychologist, after examining the instruction manual for conducting an Oxford ...city Analysis, gave evidence that " the overall impression one gets from reading this manual ...it has been prepared by somebody with a smattering of psychometrics rather than by someone ... really competent in the field."

The Board heard evidence from a number of expert psychologists concerning IQ and ...ality tests. It appears that the Australian Council for Educational Research, which has ...ency for several intelligence and personality tests, restricts their sales in order to prevent ...misuse by unqualified persons. There are various kinds of tests for various purposes and ... qualifications are required in those who desire to conduct such tests, but the Australian

Council for Educational Research considers that the minimum acceptable qualification for administering a personality test is a full degree in psychology, involving three years' university training. Such requirement is in line with the standards set by the National Foundation of Educational Research in Britian and bodies associated with the American Psychological Association. At least one American organization has declined to provide its tests to the HASI, because the latter does not comply with the ethical and other requirements of the American Psychological Association.

At the Melbourne HASI, the IQ and personality tests are conducted by persons with no qualifications for such work. A former director of personal efficiency, who was in charge of the testing, was not even aware of a commonplace abbreviation used in IQ testing and applied to it a totally different meaning. He was under the impression that a person's IQ was something which rose or fell according to whether or not he had problems or worries.

A feature fundamental to testing is the " practice effect " which requires allowance to be made for familiarity with the tests used. This was blandly ignored by Hubbard, who wrote in PAB 128,

> " Someone may say that a test taken twice will, of course, get a better answer than one taken once. This is not true since everybody in the mest universe is on a ' musn't happen again ' and we automatically figure that a test taken twice will get a worse grade the second time."

The tests at the HASI were manifestly incompetently done, for in line with Hubbard's teaching that IQ's and personalities could be dramatically altered by processing, they showed preclears' IQ's see-sawing from almost moronic levels to that of genius and above, and personality traits waxing and waning like Jekyll and Hyde.

The Board heard expert psychological evidence that while the conducting, under proper supervision, of IQ and certain limited personality tests by teachers and others with a sense of responsibility is permissible, the assessment and use made of the results of such tests are matters which require the attention of a trained psychologist. From the evidence it clearly appears that the conducting of full scale personality tests by other than psychologists possessing high technical skill and knowledge is undesirable and potentially dangerous, because in such tests the hopes and fears of people are involved in such a way that substantial error or misinterpretation or misuse of the tests due to ignorance or lack of skill can have grave consequences.

The deceptive advertisements, falsely promising to improve IQ and personality, were cruel and potentially dangerous. Anxious people, seeking respite from their worries, have been attracted by the promises of improvement in IQ and personality, having been naive enough to accept uncritically the confident assertions in the advertisements.

It is clear from the evidence that the HASI deceived many people by the fraudulent use of IQ testing and personality assessing which it used as a gimmick to lure them into scientology and to create anxiety and fear which predisposed them to undergo scientology training and processing. The employment of totally unqualified persons to carry out these tests and assessments is very serious in itself because of the immediately disturbing effects which the unskilled interpretation of ignorantly conducted tests could have upon the individual being tested. But the position is far more serious, because the quite fiendish use which was deliberately made of these tests was to emphasize a supposed deficiency in the individual and warn that serious trouble, such as a nervous breakdown, would shortly occur, unless something was done about it, and at the same time offer hope by the assertion that scientology could remedy the deficiency. Such a procedure was standard, on Hubbard's orders, and was applied by the Melbourne HASI with great success. It requires little imagination to appreciate how readily the anxious individual, further disturbed by the glib patter of the operator, would desperately grasp at the offer of training or processing to remedy the supposedly defective traits.

A further misuse of IQ tests and the Oxford Capacity Analysis was the way in which preclears were persuaded that processing had improved them. It was standard practice at the HASI to confront the preclear with the results of tests before and after processing, and to persuade him that auditing had improved him because the second test showed an improvement. This practice was highlighted in the case of one preclear, a manic depressive, who regularly attended the HASI in a fit of depression for processing ; before the processing his graph would show a bad reading, but after processing it would show a good reading—except on one occasion when forgetfully it showed a bad reading. In the turmoil which followed it was explained to the preclear that an error had been made, he had a " reassessment " and the desired assessment was conveniently obtained.

The HASI has used incompetent amateurs in a field which requires high technical competence. Its activities are potentially very dangerous to the mental health of the community, not only in respect of persons who are mentally disturbed and who may need proper medical care but also in respect of normal people who, when faced with some anxious problem, may think that some benefit may be obtained by submission to such tests, being unaware of the fraud which is being practised and the dangerous incompetence of the operatives.

Titles in Scientology.

Part of the deception practised by scientology is the misleading use of titles, qualifications and insignia for the purpose of conveying the false impression that scientologists so described have valuable qualifications. As mentioned elsewhere, Hubbard makes false claims to a degree in engineering from the George Washington University, and his "Ph.D." appears to be from an unaccredited institution. The title "Doctor" which he sometimes assumes is based on this Ph.D., or on a doctorate of divinity, virtually self bestowed, and granted, it seems, by one of his own institutions. The founding churches of scientology have awards entitled, "Doctor of Divinity", "Minister of the Church" and "Spiritual Counsellor".

The scientology qualifications are designated by various letters which likewise deceive. There are "degrees" of "Doctor of Scientology" and "Bachelor of Scientology", respectively designated by "D.Sen." and "B.Sen.", both intended to suggest an affinity with "D.Sc." and "B.Sc." which are appropriate to Doctor of Science and Bachelor of Science, both well known University degrees. The "D.Sen." carries, of course, the appellation, "Doctor", which readily deceives even the alert person who may well believe that in the HASI, where the emphasis is on health, the title denotes a doctor of medicine.

The lesser scientology qualifications also carry letters after the names of those so qualified. Hubbard Professional Auditor is denoted by "HPA", Hubbard Qualified Scientologist by "HQS", Hubbard Certificated Auditor by "HCA".

One scientology witness falsely claimed to be entitled to have the letters "B.A." after her name, and even managed to deceive the HASI that she was "B.A. London, 1923". In evidence she admitted the deception, but claimed to be entitled to use the letters "B.A." as representing, successively, "Basic Auditor" and "Book Administrator".

The Likely Victims.

It is common psychiatric knowledge that one type of person who would be likely to respond to the attractive offers and promises contained in the personal efficiency course advertisements and invitations to have IQ and personality tests would be those who would be likely to feel insecure, inadequate, inferior, and anxious—the person who is usually a poor mixer, feels lonely or unloved, feels he is not recognized for what he really is, finds the business of living too burdensome. The class of persons attracted is not limited to such unfortunate people. The appeal is effective with normal people, and also with the greedy and the opportunist.

The free offer makes a triple appeal: first, what is offered is more than a bargain, it is free; secondly, it is offering just the sort of release or escape or opportunity the worried person thinks he needs; and, thirdly, it engenders in the mind of such a person the thought that the organization offering such wonderful things free must be of superior stature and quality to be able to achieve the wonderful results promised.

Great efforts are made by the HASI to impress the inquirer at the earliest stage. An atmosphere of efficiency prevails: a particular point is made of punctuality, the instructors and staff are outwardly confident and certain of themselves; at the first lecture the individual is addressed by his Christian name and so flattered that he begins to feel that scientology is already doing him some good. One witness said that, at the very first free lecture, he had been taught to do something he had never been able to do before, namely, to look people straight in the eyes; now he could do that and, so he said, he had never looked back. He was, instead, spending all he could afford, and probably more, on scientology processing with no further observable results.

At the end of the lecture, the time of the next lecture is mentioned and the instructor makes sure everyone intends to attend. Any waverer is questioned, given some suggestion as to how to overcome the difficulty of attending, and then told that he will be present at the next lecture. "No", is not taken as an answer, and the impressed beginner is somehow constrained to attend.

The inadequate and inferior person, having experienced the pleasure of being accepted and being shown affection by the organization, feels a desire to reciprocate: he wants to prove his worthiness to be accepted and loved and he enthusiastically seeks to please in whatever way he can. The way expected of him is to show continuing interest, and later to participate at his own expense in the activities of the organization.

At the stage when the preclear is entering into scientology he is sometimes security checked; that is, he is interrogated at great length according to a set formula, and on these occasions he has sometimes been asked such questions as "Do you deserve to be helped by scientology?". This heightens his desire to demonstrate his worthiness and at the same time it increases his dependence on scientology.

In auditing, the preclear, with his inhibitions in suspense, reveals his secret faults and recalls and acknowledges his inadequacies and transgressions. The mental distress attendant upon such feelings of guilt makes him wish to obtain some relief from his discomfort by atonement, confession or redress; it renders him more *likely* and ready to subject himself to the confessional, sacrificial and self-abasing process of auditing whereby he can purge himself of his shortcomings; and it develops in him almost a missionary zeal whereby he has the urge to render the same service to others by being an auditor himself. He is thus seeking to emulate the auditor on whom he has developed an increasing dependency, and in the role of an auditor himself he hopes to enjoy the same sense of power over his own preclears.

The development in the preclear of a desire to be an auditor facilitates the HASI's task of persuading preclears to become students. The preclear regards his auditor as a superior person who is on the way to clear, and who conducts himself in auditing sessions with confidence and authority. Scientology seems to the preclear to be a short cut to success, power and authority. It makes unnecessary, so it seems to the preclear, persistence with one's secular studies or interests and it enables him to ignore the reality of the world outside scientology and its problems and responsibilities. All these halcyon concepts of scientology and its practice are the outcome of a *pot pourri* of contributing factors—the individual's own inadequacy and gullibility, the desire to be thought worthy, the insidious advertising, the free lectures, the fantastic promises, the confident but shallow attitude of the instructors and staff, the awe of the E-meter, the assurances of success, the lure of the clear, the hypnotic effect of techniques even at this early stage—and the calculated springing of the trap baited so temptingly for the unsuspecting victim.

These are no alarmist observations, for the Inquiry has revealed that scientology has made its conquests with anxious people: the worried and inadequate, the uncertain, the groping, the seeking, the uncritical—the unfortunate who grasps at a promise of betterment eagerly and without question. In the realms of the mind there are investors and speculators, worried and anxious people, eager and greedy people, the little and the large investor, all too ready and willing to rise to the bait of an entrancing future of sanity and mental serenity, of freedom from worry and care, of increased intelligence and greater ability and any other seductive pot of gold that the charlatan concocts.

Courses in auditing are carefully organized and conducted to induce in a preclear the desire for further auditing. Almost without exception the files show that at the end of a course of processing the preclear is desperately eager for further processing. At the end of a typical 25-hour intensive, the preclear is either depressed or elated; each of these conditions is treated as an indication that further processing is desirable: a depressed condition is said to indicate a need for more processing to raise the preclear up the tone scale; an elated condition is readily accepted by the preclear as a promising prelude to more processing. Preclears are processed into a strange world of illusion which offers an escape from reality, and they are conditioned to desire more and yet more processing until a state of euphoria is reached and maintained. They thus develop a pitiful dependency upon the HASI, which is a direct consequence of the hypnotic processes used, and this dependency is sedulously nurtured by the HASI. In the practice of medicine the likely development of dependency by the patient upon the psychiatrist and psycho-analyst is well known, and responsible practitioners are alert to ensure that it is minimized and guarded against. Indeed, the object of orthodox treatment is to restore the patient to a state where he can face reality. The conduct of HASI is thus the negation of orthodox psychiatric and psychological practice, and constitutes a significantly evil feature of scientology processing.

Part of the scientology technique is not to allow the preclear ever to achieve complete fulfilment of his aims, and the preclear who has obtained good results is told that he could do better, and is left with the guilty feeling that he has not done his best. The feelings of guilt are thus accentuated by encouraging the preclear to find fault with and further abase himself. Such a procedure is common in brainwashing techniques.

CHAPTER 16

THE PRECLEAR'S PROGRESS

Almost invariably, a person who enters scientology has been told by the HASI that he is "low toned" and that scientology can raise him on the tone scale. In nearly every case he will have had an IQ test and a personality assessment, and he will have been told that, whatever his IQ may be, scientology can increase it and that certain personality traits shown on the assessment as urgently needing attention can be improved by scientology processing. He will have heard of the fantastic successes claimed to have been achieved by scientology in the fields of mental or physical health or both and in general wellbeing. He has read, perhaps uncritically and without fully appreciating what he read, some of the introductory literature of scientology. His preoccupation with his own particular ambitions, condition and problems leaves him a ready prey to extravagant but confidently asserted claims, and he sees the rosy prospect of improvement, recovery, rehabilitation, success, and happiness almost within his grasp. His initial experience with scientology in the personal efficiency course may have cheered and encouraged him. He has been made welcome, greeted by his Christian name, made to feel important by being told in a competently delivered "pep" talk that he is as good as the next man, and so he is prepared, as a number of witnesses said, to "go along" with scientology.

So many "go along" to their ultimate confusion and ruin, financial and mental. It is this "going along" which plunges the unfortunate deeper and deeper into the mire of scientology. Scientology, with a specious display of candour, parades as something most reasonable. In an often quoted passage Hubbard has written :

> "We are not interested in scientology in getting people to accept what we say without question. We ask them to question it. We ask them to please look at the physical universe around about. To please look at people, at their own minds, and understand thereby what we are talking about happens to be actual. I am not giving you new things. I am giving you old things. By understanding these old things which we have rediscovered, you become free."

The significant part of this statement is that the person looking around has already been conditioned to accept "that what we are talking about happens to be actual", and that by understanding, "these old things which we have rediscovered", he will become free.

Other scientology writers, e.g., Sharpe in *This is Life* and Horner in *Summary of Scientology*, loyally copy Hubbard's technique and tell their readers not to test but to look and see for themselves that scientology is right. Implicit in such writings is the suggestion that, if the preclear does not agree, it must be because of his own deficiencies, for Hubbard has said it is true and the preclear's inability to see the truth has been explained to him as being due to his low tone which eventually scientology will remedy.

Williams gave evidence that Hubbard's teaching was that :

> "Nothing is true for you unless it is true for you and that which is true is that which is true for you and that which is not true is that which is not true for you. That which is real to you you can accept. Nothing in dianetics or scientology is true unless it is true to you, and you do not have to accept it unless it is true to you."

Such utterances as this, and others in similar vein, may give to the individual entering scientology the impression that he will be self-determined in his association with scientology. But, very quickly, processing robs him of any real will. Coupled with such statements are statements to the effect that, "You may not accept what we say but it's all true, you know," and assurances that when, by processing, the individual has been brought higher up the tone scale he will have a better understanding of the things which are now beyond his understanding. The subtle approach works. The individual, in "going along", is persuaded not to reject anything, even the most fanciful and fantastic nonsense, which, when he has been only a short time in scientology, he hears and reads.

Several scientology witnesses, who stated that they still had no "reality" on one or more of the fantastic ideas of scientology said, however, that they did not reject such ideas—they merely had no reality on them but were confident that eventually they would have a reality on them. They think that eventually it will all "add up" to something on which they will "cognite".

Since nothing has been rejected the mind and will of the preclear remain potentially receptive of the more advanced and fantastic teachings of scientology, when he has become further conditioned to accept such teachings, and he is assured that he will eventually have a reality on them when he is sufficiently high on the tone scale.

This technique involves a re-olution on the part of the individual to exercise the mind and will, if they are to be exercised, only in the direction of acceptance of scientology teaching when in a befuddled state he gets a "reality" upon the particular thing. Acceptance of scientology "truths" may occur when the preclear, in a process-conditioned state, accepts as true the fantasies and hallucinations he has experienced during the course of auditing.

The unfortunate preclear is further conditioned towards acceptance—or at least non-rejection—by the "code of a scientologist" which requires him "to hear or speak no word of disparagement to the press, the public or preclears concerning any of my fellow scientologists, or professional organization or those whose names are closely connected to this science, nor to place in danger any such persons". He is warned about the evil motives of those who might attempt to persuade him to give up scientology, and the "Training Course Rules and Regulations", published in HCO Pol. Lr. of the 22nd November, 1961, contain the following requirement: "25. Do not discuss your case—or that of any other student—your auditor, your Instructors, your classmates, L. Ron Hubbard, Organization personnel or the Organization with anyone". He is persuaded to withdraw from communication with his associates of his pre-scientology days, and to move only in the vacuum of the HASI. In this way he is proofed against the efforts and entreaties of his friends and family. He is assailed by scientology literature such as, "Why some fight scientology", the burden of which is that those who oppose scientology have something to hide, and that the spouse who opposes scientology has been unfaithful or has some guilty secret.

This "going along" panders to the vanity of the individual who shortly feels of increasing intellectual stature, being, as he believes, on the threshold of a new body of learning which claims to have rediscovered long forgotten truths; and of being transformed from homo sapiens to homo novus. He feels that to question or deny what the organization has stated to be a scientific fact would reveal him as unprogressive, of low intellect, as unfitted to associate with members of what he imagines to be a very learned, progressive, and efficient organization with which he has become acquainted. He is congratulated on being chosen—the implication is, chosen by Hubbard—as one of the ten thousand to be clear, and on being, in effect, part of the *avant-garde* of an organization which is going to perform such wonders for the world as to clear it of all its aberrations. He aspires to the delights of being clear and to the wonderful vistas beyond, though just what they are does not appear very clearly. But that does not matter at present because he will know when he gets there. One very common feature of scientology indoctrination is the loss of the preclear's critical faculties and his abandonment of reason. One witness said that before he entered scientology he was critical but now he could control his ability to criticize and did not now use it.

Of course, during all this time, the preclear is undergoing processing and paying for it, and something is being achieved, though whether for good or evil he does not know, except that after processing, as after a drug, he may experience for a while an elation and some sense of ecstacy before he plunges, as after a drug, into a state of depression. When this happens, he is told it is a good sign, because it is considered in scientology that "the way out is the way through", and so more processing is prescribed, undertaken and paid for.

This continued association with scientology may result in some preclears who have done courses with the Academy becoming staff members, giving their full-time or part-time services for very low financial reward. In that way they continue to have auditing either in return for services or at reduced rates. Other preclears who do not go on staff maintain active association with the HASI, taking further processing, attending various functions, e.g., tape nights and social gatherings, and receiving scientology periodicals and other literature.

They have no opportunity of being free of scientology influence. Their associates tend to become exclusively their scientology acquaintances, and scientology continues to be an escape from reality, making it seem unnecessary and foolish to go "outside scientology" in an attempt to cope with the problems of life. And, pitifully, they squander their money on processing on goals which have changed from goals personal to the individual—to be liked, to have confidence, to be able to confront people, to be less shy, to improve one's work or study, to get promotion, to get well physically, to make more money, to be rich, and goals of a similar kind—to such scientology ambitions as to be clear, to be OT, to go to Saint Hill or to obtain other distinctions in scientology. So that the transition from personal to scientology goals is not too drastic, the preclear is encouraged to state his goal or goals for each processing session, which may be of a selfish or personal nature, and also to state his ultimate goals which generally have a scientology association. In time, the pattern is for scientology goals to predominate, and the preclear is concerned only to advance in scientology.

Preclears move in a strange dream world where normal standards and family and other conventional responsibilities are ignored. To them the very fact that normality is different from scientology makes normality insane. It is all so Alice in Wonderlandish, and yet it is what the evidence showed to be the case.

CHAPTER 17

DEDICATION TO SCIENTOLOGY

One striking feature of scientology is the extent to which preclears are prepared to make great personal and economic sacrifices to advance themselves in scientology and to advance the aims of scientology. A dedication to scientology, amounting to fanaticism, was observed in several of the witnesses who gave evidence.

This dedication was fairly general amongst scientologists undergoing processing and for a period after processing had ceased, even though a perusal of HASI processing files showed that they were complaining that they were being impoverished and that their conditions were worsening. The development of this dedication took various forms. A pattern common to many scientologists was that they entered scientology because of the promises it made and the hopes that it held out that it would in a most dramatic and effective way improve them mentally and physically, that it would help them obtain their ambitions or goals by making them more able, and in general that it would greatly improve their happiness and position in the world. The promises of scientology appeal variously to the hopes, aspirations, vanity, anxiety, greed of people, who see in scientology the prospect of obtaining their desires or improving their mental or physical or intellectual or social or economic positions by newly discovered short cuts which are said to be invariably successful.

This dedication to scientology resulted in several persons who became students of scientology giving up particular courses of study at university or technical or high school level, and taking employment at the HASI where they could, with less interruption, pursue their studies of scientology; it involved others forsaking employment where they enjoyed good conditions and prospects of advancement and working in the HASI at greatly reduced wages and with very few prospects of material advancement, with long hours, on six and even seven days a week. Amongst highly placed scientologists who devoted their whole time to scientology were several former school teachers, a former surveyor, a former policeman, a former senior bank official, a former trained nurse.

There were others, too, who were employed in various ways as auditors, clerks, receptionists, &c., who were sometimes unremunerated or whose wages were merely nominal. Several such individuals worked at the HASI part time only, giving their labours freely as though for a worthy cause or in return for auditing either free or at reduced rates. In May, 1962, for example, for 50 hours or more of work per week members of the HASI staff earned variously £5 4s. 6d., £7 14s., £6 6s. 6d., £4 8s. For 50 hours, one married woman received £5 15s. 6d.; for 45 hours a woman received £5 10s. In September, 1963, for 40 hours or more of work the wage was variously £9 2s. 9d., £10 15s., £12 18s. For 40 hours, some married women received £9 13s. 6d. In January, 1964, 40 hours of work returned as low as £6 10s. 6d., £6 17s. 6d., £7 5s.; and in the highest posts, £10 10s. 3d., £11 12s., £12 13s. 9d. There were instances when the remuneration was so low that economic necessity forced some members of the HASI staff to forego full-time employment at the HASI and obtain more remunerative employment outside, while still, however, devoting whatever spare time they could, at weekends and at other times, to their employment at the HASI. In several instances, both husband and wife were on the HASI staff and their joint earnings barely provided a living wage.

The standard of living of the Melbourne HASI staff is in marked contrast with the luxury in which Hubbard and his entourage live at Saint Hill. Hubbard appears to have adopted a deliberate policy of keeping the HASI staff on meagre salaries; and it was a matter of complaint amongst staff members that whenever the revenue of the HASI increased Hubbard directed that the staff be enlarged, thereby keeping the individuals' remuneration at a low level.

Generally, most of the staff received less than the basic wage; frequently, as the above figures and the records of the HASI show, the weekly payment was grossly inadequate. The weekly salary of staff members depended entirely on the amount of the cash receipts of the organization in any particular week. Each week the 10 per cent. levy was deducted from the gross receipts and, of the remaining amount, 55 per cent. was allocated to staff salaries, each member receiving a sum appropriate to the number of "units" which he or she had, and which had been allotted according to positions held.

The Board had the assistance of evidence from Mr. John Clifford Thomas, Chief Industrial Officer of the Victorian Department of Labour and Industry. It appears that there is no wages board appointed in respect of scientology employees as such. Whether such a board could be constituted under the Labour and Industry Act is at least arguable, since a wages board is appointed to determine conditions in respect of any process, trade, business or occupation. It is a question yet to be determined whether scientology is a process, trade, business or occupation. The word "process" in the Act does not contemplate anything in the nature of a scientology "process". Though

scientology may be said to be a business or occupation, it is not the function of this Board t investigate the eligibility of scientology employees to make application for a wages board to determi their conditions of employment and their remuneration.

From Mr. Thomas's evidence it appears that some of the employees of the HASI may b covered by certain determinations, such as the Commercial Clerks Determination and the Cleane Determination, but the duties of many of the staff are of such a nature that they do not fall int any recognized category of work, and no conditions are prescribed for them under the Labou and Industry Act.

This Board does not recommend that scientology be given some entirely unjustified semblance of respectability by the appointment of a wages board to determine conditions of employmen and remuneration of its employees.

Various scientology witnesses with orthodox scientific training showed their loyalty t scientology and to Hubbard, when, being unable to reconcile Hubbard's "scientific" writing with what they had learned in the course of their university and other formal studies, explained that Hubbard was nevertheless right because he was writing in a scientology "frame of reference".

One scientology witness, a bachelor of electrical engineering, considered that a thetan coul generate electricity and produce energy and that, while a thetan could not now produce matte (whereas previously, "a tremendously long time ago", he could, because Hubbard had said so scientology auditing and training could restore to the thetan his former ability to create matter "Ron" had said it, so it must be true. Another highly placed scientologist, Gillham, the co-proprietor of the Melbourne College of Personal Efficiency, had no such reservations. He accepted as correct the scientology axiom that persons could create matter by postulation and agreement. All that was needed, he said, was that there should be a reality on it; and at the Inquiry one morning, an occasion memorable both for its comedy and tragedy, this witness solemnly swore that he and counsel assisting could create by postulation and agreement a log of wood which could even be ignited, and that if they had a reality on it it would be there on the floor of the Board room burning and giving off heat, even though other persons present saw no log of wood and felt no heat. Another scientology witness, a master of science, could not reconcile Hubbard's writings on science with his orthodox knowledge of science but he justified Hubbard's writings as being correct because Hubbard was writing in a different "frame of reference". Another scientology witness, with some pretensions to scientific training, said that the proper approach to scientology was to realize that there may be a statement true in physics and tested as to its validity which in scientology would be utter nonsense, and vice versa. This was because Hubbard was writing in a different "term of reference" from other scientists.

This "frame of reference" or "term of reference" was a grand refuge for scientology witnesses who repeatedly sought to explain Hubbard's nonsensical and incomprehensible writings on subjects on which he claimed to be an expert by saying that they were easily understandable if only one viewed them from a scientology viewpoint and in a scientology frame of reference. When asked to explain some of Hubbard's writings, they were unable to make any sense out of them. One scientology witness said that Hubbard was "the most clued up" man in the last two centuries. He admitted, however, that it took him two years to understand Hubbard's axioms. Gillham, after many years, said he still did not understand them.

The dedication of such people, particularly those on the HASI staff, is a disturbing matter. Many of the HASI staff members are undoubtedly mentally ill to a greater or lesser degree. Generally, their introduction into scientology has come about because they possessed some social or emotional or intellectual deficiency, in much the same degree and kind as some of those whom they now seek to entice into scientology. The extravagant promises of success and advancement without having to undergo the conventional travail of study and hard work and waiting, made to them the same deceptive appeal as it makes to those who today turn aside from their struggle with the realities of life and are ready to choose what is said to be the easy and quick scientology way.

This dedication was apparent in the manner in which scientology witnesses gave their evidence. The HASI presented its material to the Board competently and clearly. Its witnesses were fluent and were undeterred by cross-examination which revealed much of what they said as nonsensical and quite contrary to accepted norms of reason. They paid more than lip service to the "science of certainty", the science of "knowing how to know"; they immolated their reason in defence of Hubbard and his teachings. They proceeded on the basis that "Ron" right" and that scientology was "true". They believed that in order to "cognite" on the great truths of scientology it was necessary that one should be "in scientology", and that those outside did not comprehend, because being outside made them incapable of cogniting. Such outsiders they believed, were aberrated and required the balm of scientology teaching and processing to raise them up the tone scale and so condition them to the reception and realization of the truths of scientology.

But for the fact that pity, sympathy, and allied charitable attitudes were anathema to scientology, the HASI witnesses would have pitied those outside their fold. As it was, they were cheerful in their exclusiveness.

CHAPTER 18

SCIENTOLOGY AND HYPNOSIS

The Board heard expert evidence in relation to hypnosis and hypnotic techniques. There are, broadly speaking, two types of hypnosis: passive hypnosis, and command or authoritative hypnosis. Hypnosis, properly administered by skilled practitioners, has its proper place in psychiatric practice, and, in suitable cases, produces beneficial results. In the practice of medicine the type of hypnosis generally used is passive; the patient is allowed to, and helped to, go into hypnosis entirely voluntarily, and the hypnotist plays a completely passive role. This technique is quite the reverse of authoritative or command hypnosis, where the hypnotist assumes positive authoritative control over the patient who, though he may or may not be aware of what techniques the practitioner is practising on him, is nevertheless under the domination of the hypnotist pursuant to positive commands.

Because of the serious risk of harm to the patient, it is only in rare and exceptional circumstances that authoritative hypnosis is resorted to in medical practice. The distinction between the two types of hypnosis, the one beneficial and the other potentially harmful, is to be borne in mind when considering the hypnotic qualities of scientology techniques.

Hubbard is very familiar with hypnosis, called by him, "hypnotism", a term which, even at the time of his early writings, was being superseded in professional use. Hubbard earlier practised hypnosis as shown abundantly by his writings. In *Scientology*, issue 15-G, he writes, "I was schooled in hypnotism and mysticism". Elsewhere he writes that he tried hypnotism, but gave it away because of a number of undesirable features which he said it possessed. In *Dianetics: MSMH, Science of Survival*, and other writings, Hubbard is highly critical of hypnosis, but what he is criticizing and denouncing is authoritative or command hypnosis, and to the extent that his criticisms relate to, and are limited to, authoritative hypnosis, they have considerable validity. Such criticisms, however, do not apply to passive hypnosis as practised by skilled and experienced psychiatrists with benefit to their patients in selected cases.

In the skilled practice of hypnosis the practitioner is well aware of the dangers which may arise from the tendency to develop in the patient a degree of dependency upon the practitioner, who is concerned to ensure that this and other dangers inherent in hypnosis do not develop. It is the firm conclusion of this Board that most scientology and dianetic techniques are those of authoritative hypnosis and as such are dangerous. Hubbard and his adherents strongly protest that his techniques are neither hypnotic nor dangerous. However, the scientific evidence which the Board heard from several expert witnesses of the highest repute and possessed of the highest qualifications in their professions of medicine, psychology, and other sciences—and which was virtually unchallenged—leads to the inescapable conclusion that it is only in name that there is any difference between authoritative hypnosis and most of the techniques of scientology. Many scientology techniques are in fact hypnotic techniques, and Hubbard has not changed their nature by changing their names. Hubbard seems quite capable of thinking that if he postulates that scientology techniques are different from hypnotic techniques then they are different. Whether or not Hubbard realizes that the only differences are in name, his followers loyally and uncritically accept his word and believe that scientology techniques are distinctively Hubbardian and that hypnosis is something quite different and evil and to be avoided. A number of scientology witnesses, when asked what they believed hypnosis to be, answered vaguely that it was some sort of stage technique for mesmerizing people by the waving of hands in front of them, or some such thing. It may, of course, be that, but it is many other things also and of its real nature Hubbard's followers seem generally to be unaware.

The common practice of Hubbard is to change the names of hypnotic phenomena to names of his own invention, purporting thereby to change the nature and significance of such phenomena. Thus, a form of unconsciousness experienced in hypnosis he has renamed variously "anaten", "boil-off", and "dope-off"; hypnotic hallucinations he has called "mental image pictures"; and "dissociation" he has called "exteriorization".

Though in hypnosis there is no E-meter as there is in scientology, at almost every stage there is a parallel between scientology auditing and hypnosis, and it is even to be observed in the initial stages when the auditing session is about to commence. It is well recognized amongst psychiatrists that persons who desire to be hypnotized, or are expecting to be hypnotized, more readily succumb to hypnotic processes. It is not necessary that the subject should be expecting to be hypnotized; he may not be aware of the meaning of hypnosis or of what is involved in it. It is sufficient that he expects to receive treatment and he makes himself ready and available to the practitioner for the treatment which is to be applied and is ready to accept direction from the practitioner and the consequences or the results of such treatment. In authoritative hypnosis, where the subject is a willing subject and is more or less consciously under the domination of

the practitioner, it is found that the subject will readily go into hypnosis, even though he may be unaware of the technical name of the treatment he is receiving or the fact that he is, or is about to be, in hypnosis. Scientology techniques begin with a preclear who is well aware that he is to be "processed", and the circumstance that he does not know that the process, which is called by a non-hypnotic name, is in reality a hypnotic process is quite immaterial. The name has no significance to the preclear, but the process remains hypnotic by whatever name it is called. The preclear then, expecting to be "processed", finds that his processing commences, as Hubbard directs it shall commence, with solemn and strict ritual. After some standard preliminary questions such as, "Is it alright if I audit you in this room?" and "Is it alright if we start the session now?" an auditing session in scientology processing starts with an unvarying routine. When the assent of the preclear has been received to these preliminary questions, the auditor then commences the session with a loudly uttered, "Start of session." In the demonstration auditing sessions which the Board witnessed, the statement, "Start of session", was spoken in a loud sharp tone, quite at variance with the rest of the speech of the auditor and was evidently designed to impress upon the preclear that now he and the auditor had embarked on the really serious part of the business.

Such a dramatic and startling procedure conditions the already expectant preclear for the exercises or events which follow and is incontrovertibly that of authoritative hypnosis. The preclear is expecting to be "taken in hand", to use a neutral expression, and that is just what the auditor does, and that is what a hypnotist practising authoritative hypnosis would likewise do. The Board heard expert psychiatric evidence to the effect that a person who is so expectant is a very ready subject for hypnosis; it was said that a hypnotic condition could be induced in some patients merely by telling them to lie on the couch on which they had lain on a previous occasion when under hypnosis, and that even the entry into a room in which previously they had been under hypnosis may be sufficient to return some people to hypnosis. In scientology, where processing goes on day after day, the return to the same auditor and to the same place and to the same ritual would readily predispose the expectant preclear to submission to scientology's hypnotic techniques and to a return to the hypnotic state which these circumstances commemorate.

In hypnosis, there is a condition of rapport between the subject and the hypnotist, loosely and variously described as a bond of sympathy, confidence, confidingness, trust. Hypnosis is a state of mind in the subject which is frequently induced by interaction with the hypnotist with whom the subject is said to be in rapport. In scientology processing there is established between the preclear and the auditor such a bond or understanding, and scientology techniques are developed and designed to maintain this bond during the whole of the session; it is considered bad auditing if this bond is broken and techniques are prescribed for remedying the break.

In hypnosis, a degree of dependency develops and the expert practitioner is on guard against, and realises the potential danger of, this condition. In authoritative hypnosis this dependency is allowed to develop, often with harmful results. In scientology there is this same dependence which is allowed to develop without restraint. It persists after the auditing has finished and has significance in the desire of the preclear to return again and again to the HASI for further auditing. In the case of some witnesses a quality of almost desperate dependency on the HASI was observable.

A significant characteristic of hypnosis is what is referred to as the atavastic regression of the subject. "regression" signifying the going back to some previous event or circumstance, and "atavistic" connoting and pertaining to ancestry and referring to the losing or dulling of more recently acquired biological activities, so that the subject becomes less alert, less critical, and may become almost childlike, with heightened respect for the hypnotist, the development or intensification of rapport and a desire on the part of the subject to identify himself more closely with the hypnotist. Hypnosis may be induced by a great number of different procedures which initiate some degree of regression in the subject. Very many scientology procedures are designed to initiate this regression.

If command hypnosis is unskilfully practised, hallucinations which have been created during hypnosis persist later as reality. In scientology, "mental image pictures" experienced during an auditing session persist thereafter as reality and the preclear comes to believe that the past experiences and activities conjured up during these hallucinatory periods really took place, and so there is engendered a readiness to subscribe to the various scientology theories about past lives, the thetan and similar beliefs.

Frequently a preclear who in auditing has experienced hallucinations concerning murder, rape, homosexuality and other criminal and depraved behaviour comes to believe that such behaviour actually occurred during his present lifetime. This results in feelings of anxiety, guilt and self-loathing and a desire for confession and self-abasement, all of which increase dependency on and domination of the HASI. This position is to be contrasted with what obtains where passive hypnosis is used by skilled practitioners; in such cases, though the patient under hypnosis may be uninhibited and may experience distressing hallucinations, they are handled by the practitioner in such a way that, if recollected at all, they do not persist as realities, and beneficial results are

obtained from competently administered hypnotic techniques. Furthermore, whereas in the professional use of hypnosis the objective is to bring to a conclusion a course of such treatment as speedily as possible, scientology practice is to prescribe more processing to deal with the hallucinations already experienced and bring to light fresh ones.

One characteristic feature of hypnosis is the increased suggestibility of the subject, of which advantage can be taken by the hypnotist. In the state of regression found in hypnosis fantasies may be experienced which may be spontaneous or as the result of suggestion. To the subject these fantasies are apparently real and true experiences, and if authoritative hypnosis is used, these fantasies persist as reality. Preclears are highly suggestible and readily conjure up past life experiences of a kind and along lines suggested by the auditor and by what Hubbard has written. Hubbard finds much of the material for his "research" in these hallucinations which are quite fanciful and often contain details of "past lives". A striking illustration of the increased suggestibility of persons undergoing scientology processing is the helatrobus implant on which Hubbard worked in 1963, and which was the cause of great excitement amongst scientologists. Hubbard wanted preclears to be run on the helatrobus implanting of the goal "to forget" between 38 and 43 trillion years ago, and many preclears in auditing sessions readily imagined weird things happening to them in the period stipulated, some of them giving to the second how many trillions of years ago they had had past life experiences. This, however, was after Hubbard himself had issued a bulletin stating that he had had such experiences. Afterwards some of the preclears were quite satisfied that they had been recalling true experiences in past lives.

It is recognized in hypnosis that repetitive commands and the exercise of other hypnotic techniques are likely to induce regression in which the psychological mechanism of repression is less effective; when this relaxing or lessening of repression occurs, matters in the unconscious mind are allowed into consciousness, and the subject may be very ready to discuss quite freely many intimate and shameful matters in respect of which the subject would be greatly or entirely inhibited if not under hypnosis. In scientology auditing, all these features are present.

In scientology there are many processes, including those which involve repetitive commands, which produce a lowering of barriers of restraint, a lessening of reticence, a readiness to talk unreservedly about the most intimate and secret things and past shameful experiences, and there are even scientology techniques designed to overcome, in an almost sadistic way, any reluctance on the part of the preclear to "withhold" anything. In scientology processing there is the same relaxing of repression and the same regression that is found in hypnosis.

One of the features of hypnosis is that various psychological mechanisms operate in a more florid form; thus, while in ordinary life a person may show little manifestation of hysteric behaviour, under hypnosis he is far more likely to show hysteric behaviour in a gross form. In scientology processing it is almost standard practice for the preclear to manifest some heightened hysterical features; a great many of the HASI files indicate that preclears have highly developed bouts of hysterical manifestation.

Post hypnotic suggestion, which is an important feature of hypnosis, is the name given to the implanting during hypnosis of a command, belief or idea which is subsequently given effect to. Post hypnotic suggestions may be made in relation to ideas, beliefs, attitudes of mind and the like which the patient is to assume after coming out of hypnosis. In scientology auditing, the auditor, in following the prescribed strict procedure for closing the session, inquires of the preclear whether the preclear has achieved his goals set for the session and any other gains and whether he is satisfied with the session. The auditor is still very much in control of the situation, for the preclear, being in a state of hypnotic rapport with the auditor whose wishes are in effect his, is more likely to answer that the goals or some of them have been obtained and that the session has been a success. This is a form of post-hypnotic suggestion, and after the session the suggestion that the session was a success may persist. This feature of auditing may well account for the "statistic" which Williams produced as the percentage of preclears which it was claimed had received benefit from scientology processing (see Chapter 20.)

Dangerous consequences may follow some post-hypnotic suggestions. If a post-hypnotic suggestion be given in hypnosis that the subject would not experience a particular symptom, e.g., a headache, after a session had ended, the subject might not experience a headache which normally he would have experienced, and thereby not be alerted to a possible medical condition, such as a brain tumour, of which the headache would have been a warning sign.

In hypnosis, a condition which is described by psychiatrists as "dissociation" may be experienced by the subject. This is a feeling or sensation or belief on the part of the subject that for the time being he is outside his body. This is a complete delusion though it seems real enough to the subject who is experiencing it. If the processing is authoritative hypnosis, then the hallucination of having been outside one's body may persist after the session has concluded, and this may be dangerous to the mental health of the subject. In scientology auditing, a state which the scientologists call "exteriorization" is sometimes deliberately sought; in fact,

exercises and procedures for exteriorization are the subject of a large part of Hubbard's instructional writings. This exteriorization, according to scientologists, is the actual departure of the thetan from the physical body to some position remote from the body. "Dissociation" and "exteriorization" are the same thing, produced by essentially the same means. Whereas in hypnosis, dissociation or exteriorization is recognized for what it is, namely, a feeling or sensation or belief on the part of the subject that he is outside his body, in scientology the preclear is specifically told that the hallucination which he experienced did in fact occur as a reality and that the thetan has been exteriorized. In such circumstances the harmful effects of scientology processing persist by inculcating in the mind of the preclear an entirely fallacious belief. A preoccupation with such beliefs, involving a refusal to face up to reality, may be dangerous to the mental health of the subject.

A command to "mock up" some object is a standard technique for the induction of hypnosis. Hubbard's writings, both in books and pamphlets, abound with descriptions of procedures which involve *mocking* up objects. A very great part of *The Creation of Human Ability*, a book of nearly 300 pages, and recommended reading, is devoted to the explanation of procedures which involve mocking up objects and/or exteriorization. Bulletins, policy letters, and other literature from Hubbard repeatedly deal with these two topics.

In hypnosis, it is not uncommon for the subject to experience disturbing hallucinations that relate to repressed things in his mind, such as hallucinatory homosexual experiences which a subject in his normal existence may never have experienced or entertained. Because of loss of repression these thoughts become known to him in a hallucinatory form, and he is likely to experience extremely severe anxiety even to the extent of panic and self-loathing. A subject who, in passive hypnosis, has experienced these or similar thoughts and may have had feelings of revulsion while under hypnosis, may safely be brought out of hypnosis and no ill effects will follow; on the contrary, benefit may result and feelings of shame will not persist. However, if similar hallucinatory and shameful thoughts are conjured up in authoritative hypnosis there may be dangerous consequences. In scientology, preclears have frequently complained of morbid feelings of guilt and depression persisting after auditing.

A further similarity between hypnotic processing and scientology auditing is the attention which both pay to the terminating of a processing or auditing session. A skilled hypnotist exercises great care in terminating a hypnotic session; he has to be satisfied that the subject is ready to be returned to a normal state from the hypnotized state. Too rapid a transition from one state to the other may have harmful effects. In scientology, there is as much strictness applied to terminating an auditing session as there is to the starting of such a session. The auditor brings the preclear up to "present time", usually running a "havingness" process for this purpose; he then enquires whether the session can be ended, and, when he has the preclear's assent, he loudly proclaims "End of session" in much the same ritualistic way as he commenced the session.

The foregoing illustrations are sufficient to show that at almost every point there is a similarity, amounting almost to identity, between features of authoritative hypnosis and parallel features of scientology techniques. The dangers of the wholesale practice of these pernicious techniques cannot be over-emphasized. Not only does it constitute a very grave threat to the mental health of those already in scientology and in need of psychiatric help but it menaces persons who by ordinary standards are quite normal but may find their way into the scientology centre merely out of ambition, curiosity or adventure. Being unaware of what is in store for them, they may easily succumb to the lure of being made more able, and shortly find themselves mentally crippled by the dangerous practices of ignorant operatives. This has already been the tragic fate of many.

CHAPTER 19

THE HEALING CLAIMS OF SCIENTOLOGY

A very important phase of the Inquiry was whether scientology—

(*a*) claimed to heal or cure ills or ailments,

(*b*) practised the healing or curing of ills or ailments.

Williams and other executive scientologists from time to time asserted in evidence that scientology neither claimed to cure nor practised curing, that the practising of scientology to cure any ailment was forbidden and that auditors would be decertificated if they were found doing so or promising to cure any ailment. It was said that the curing of ailments had been a dianetic activity and that, because of troubles associated with non-qualified persons purporting to cure ailments, dianetics was put aside and scientology developed in such a way that specifically no claim was made to heal.

Certain bulletins and other documents emanating from Hubbard likewise state that the curing of ailments is not the role of scientology, but these are quite at variance with many other bulletins and similar publications, which describe scientology in terms which are consistent only with a claim that scientology can and does effect cures of the most remarkable kind.

The official attitude advanced at the Inquiry that scientology did not claim to heal was, and is, only a camouflage. The real intention of scientology is to inculcate in the minds of anyone who becomes interested in it the impression or belief that, as well as being a panacea for all problems, worries and aberrations, it is a gateway to sure cures for a great variety of mental and physical ills. And it is at the vary basis of scientology teaching that mental and physical well-being is assured to those who have sufficient scientology processing.

A fundamental principle of scientology is that a rehabilitated thetan is capable of caring for the body and the mind of the human being which it possesses and, therefore, if the thetan is rehabilitated and all its abilities are restored, it will be able to cure the ills of the body and mind. The only way to rehabilitate a thetan is said to be by scientology processing.

The belief that scientology is a cure for many illnesses, both mental and physical, is propagated by Hubbard consistently and deliberately. No opportunity is missed of claiming for scientology the credit of a cure, and in his books and other writings repeated claims are made and cases quoted of alleged cures, many of them said to be miraculous.

Campaigns are planned for enticing people into scientology because of what it offers in the way of alleviation and cure of illnesses. From time to time there is a protest by Hubbard and the HASI that they are not concerned with cures of bodily ills, and that their only goal is to make the able more able. But these protestations are hollow-sounding in the light of the calculated deception which is consistently practised in the drive for more and still more adherents to scientology. Sometimes the attitude adopted is, in effect, "We don't claim to cure, curing is not our concern. Of course, if you look at our record, look at the miraculous cures we have effected, look what dianetics, which is a branch of scientology, can do and has done, you will see that scientology does cure; but we don't *claim* to cure". This is a cunning and effective pose, its effectiveness being best judged by the great number of ardent scientologists who firmly believe, as their evidence before the Board and a perusal of their files show, that scientology possesses remarkable curative powers, and that in many cases they are "in scientology" partly at least because of such beliefs.

Mindful of this technique, one well understands why Hubbard insists that his million copy best-seller, *Dianetics: MSMII*, is essential reading at all stages of scientology study, even though the book was written in 1950, before scientology was founded, and notwithstanding that dianetics was said by witnesses not now to be practised.

The claims for dianetics, as appearing on the dustcover of *Dianetics: MSMII* and in the text, include assertions that cases of "Psychosomatic ills such as arthritis, migraine, ulcers, allergies, asthma, coronary difficulties (psychosomatic—about one-third of all heart trouble cases), tendonitis, bursitis, paralysis (hysterical), eye-trouble (non-pathological) have all responded . . . without failure"; in fact, the claim made is that with the techniques mentioned in *Dianetics: MSMII*, "The psychiatrist, psycho-analyst and intelligent layman can successfully and invariably treat all psychosomatic ills and inorganic aberrations," and that it *can* cure 70 per cent. of all man's illnesses and aberrations.

In various places Hubbard has written to the effect that arthritis, eye conditions, heart conditions, cancer, all psychosomatic illnesses, morning sickness, ulcers, tuberculosis, the common cold, the common cough, illness from bacterial or virus infections, alcoholism and a multitude of other complaints and conditions are engramic and respond to processing.

In Com. Mag. Vol. I, No. 10, the official publication of the Melbourne HASI, the statement is made that "All that you have read about in scientology and dianetics can be achieved by you with processing from the Hubbard Guidance Centre".

In Com. Mag. of December, 1963, Hubbard writes, "The psychologist could not change intelligence quotient or personality at will. The Scientologist can. The psychologist could not restore sanity and happiness to the insane. The Scientologist can . . . . Scientology will inherit the hospitals, the clinics, the asylums, the halls of learning where humanity was abused. Scientology will inherit the task of sign-posting Man upon a better road. There are only two reasons why this is so: they had their chance and did not do their job; we have our chance and are doing ours".

That Hubbard and scientology specifically claim to heal, and attract people in the belief that they do heal, is obvious from HCO Pol. Lr. of the 1st September, AD 12 (1962), entitled "Healing Promotion". That letter reads;

> "By healing you can graduate a pc up to clearing interest and thus we have a lower level feeder line, capable of successful accomplishment with normal HCA/HPA training. This programme has the following thought major: Maybe you're not sick. Maybe you're just suppressed. See us and find out.
>
> The phrasing can be more elegant, the message remains the same.
>
> Legally, this permits us to heal without engaging in healing as, in actual fact, we audress no illnesses and indeed, *deny* people are ill—they are only suppressed. Sickness occurs, we say, where suppression has been too great. The argument is—have you been sick? Did you go to doctors to be cured? Did they cure it? Then (as they didn't) maybe you're not sick, maybe you're just suppressed. So take some processing and find out. And the person gets well! We use on him the exact button he came to us on. So he's never dismayed at any change of tack on our part. Then we interest him in clearing.
>
> This, I am sure, is the long sought gradient. This, used right, will build our new buildings, use our Academy Graduates and give us a chance to train up auditors to clearing . . . .
>
> The legal argument is simple, we don't believe in sickness, we do not address illness, we do not diagnose, we believe that freeing the human spirit also incidentally *prevents* sickness. We are doing prevention. We also find people do not have to be crazy to be suppressed, that nearly everybody is suppressed. We do send acutely ill people to doctors. We advertise to cure no diseases! That last is important legally. We only infer that people who think they are sick are really not, but only suppressed."

A circular issued by the Melbourne College of Personal Efficiency, the Hawthorn scientology organization, claimed

> "Tens of thousands of case histories (reports on patients' individual records) all sworn to (attested before public officials) are in the possession of the organization of scientology . . . . Scientology in the words of an expert can cure 70 per cent. of Man's illnesses . . . . It is valid. It has been tested . . . . Scientology does things for people which have not been done before. It makes them well from illnesses which were once considered hopeless. It increases their intelligence by actual measurement, it changes their competence, and betters their behaviour. In addition to these things it brings them a better understanding of life. One outstanding thing which it does—it alleviates burns received from atomic bombs. Scientology is the only specific cure for atomic bomb radiation flash burns. Scientology processing given to persons burned by radiation can eliminate the majority of difficulty."

HCO Pol. Lr. of the 12th October, 1962, states that the purpose of the Hubbard Guidance Centre is to "do more for people's health and ability than has ever before been possible."

A letter dated the 6th October, 1962, from the Melbourne HASI to a preclear contained a specific offer to treat physical complaints, in the following terms. "If you suffer from physical complaints which have not been cured by usual medical methods—why not call in and let us find out if your are just suppressed? We have special methods of handling such difficulties."

In HCO Pol. Lr. of the 2nd August, 1963, Hubbard wrote,

> "Scientology for use in spiritual healing. This is a healing strata . . . . The target is human illness. We have never entered this field but as we are not thanked for staying out of it, we might as well dominate it. It is a good procurement area."

The claims made for curing are so numerous and consistent that it is impracticable to refer to all of such instances but a selection will indicate the general nature of them.

In *A History of Man*, Hubbard wrote, "Cancer has been eradicated by auditing out conception and mitosis". In *Scientology : The Fundamentals of Thought*, Hubbard claimed that "Scientology is the only specific (cure) for radiation (atomic bomb) burns". In *Scientology :* issue 15-G, Hubbard writes,

> "Leukaemia is evidently psycho-somatic in origin and at least eight cases of leukaemia had been treated successfully by dianetics after medicine had traditionally given up. The source of leukaemia has been reported to be an engram containing the phrase 'it turns my blood to water'."

The 1957 edition of Hubbard's *Scientology :* 8-80 contained a new introduction by a "doctor of scientology", stating, "Now an auditor trained in this material by the Academy of Scientology can handle with precision even the insane or a few days' old baby"; and the editorial note reads,

> "The discovery and isolation of Life Energy in such a form as to revive the dead or dying has been an ambition as old as Man himself. In the last two thousand years a few individuals have claimed the ability without explaining it. With this book, the ability to make one's body old or young at will, the ability to heal the ill without physical contact, the ability to cure the insane and the incapacitated, is set forth for the physician, the layman, the mathematician, and the physicist."

In the early days of scientology in Victoria, advertisements by the HASI appealing for asthma sufferers were published in the press. That scientologists generally believed in the healing powers of scientology is evident from the facts

(*a*) that many preclears set as their goals, to be obtained through processing, physical health and well being, and

(*b*) that auditors consistently audited preclears in an effort to improve their health.

One scientology witness who was for a time the director of processing at the HASI believed scientology would aid his deafness. Various scientologists believed that scientology would improve their eyesight or their hearing. Others believed that it would cure stomach pains. One dedicated scientologist did an HPA course in order to be able to audit and, so he believed, cure his father who was suffering from Parkinson's disease. Hubbard wrote in *Science of Survival* that a process called "straight memory" had alleviated Parkinson's disease. One practising scientologist woman, whose daughter was a highly placed scientologist, believed that had she been processed in scientology for a bad arm, a cancer for which she had received medical attention would not have developed.

Individual scientology witnesses left no doubt that they believe that scientology could cure physical ills. Highly placed scientologists believed that well trained auditors could handle all psychosomatic illnesses and that processing could proof a person against polio, hepatitis, malaria, &c. Mrs. Williams believed processing cured a cancer of the abdomen. Gillham thought that processing could cure blood pressure cases. His wife thought that illnesses such as colds, 'flu and heart trouble and some mental disorders could be cured by scientology, and that it was possible to proof against the strain of physical and mental illness.

During 1959-1960, over a period of about five months, one unfortunate man was audited at the Melbourne HASI for more than 200 hours in an endeavour to cure him of cancer from which he was dying and did die. At a time when it was known at the HASI that he had been under medical treatment and was suffering from a malignant growth in his lower abdomen, the HASI quoted him 200 hours auditing for a stable case gain. He embarked on such a course, and processing ceased only a few weeks before he died, one of the last auditor's reports on his case being that the preclear was about to drop the body. This case is typical of the callous disregard which the scientologist practitioners are trained to have for their preclears. It is a sign of weakness in an auditor to feel pity for a victim, and the auditing processes in this case, as in very many others, were applied quite brutally. During the five months over which this preclear's processing was spread, he had such pitiful goals as "to be certain that I have lost this tumour", "to get rid of this tumour", to "drop off this tumour-cancer-growth", "to make my stomach a bit more comfortable." "to reduce this growth in size", "my health to start to improve, to find the cause of this growth quickly". With these and similar goals, the processes on which he was run included the following and other similar commands, which would be repeated time and time again, for periods of 2½ to 3 hours at a sitting sometimes for six hours a day, and sometimes extending over several days : "What *stomach* could you confront ?", "What stomach would you rather not confront ?", "Think of a stomach you could confront, think of a stomach you would rather not confront", "What part of a stomach could you be responsible for ?" "What about a victim could you be responsible for ?" "What could you admit causing a victim ?", "What could you withhold from a victim ?". It is morally certain that this preclear was accepted for this processing only after the HASI had consulted Hubbard or Mr. or Mrs. Halperin (or similar name), all of whom were then touring Australia, the Halperins being extremely close associates of Hubbard.

During this preclear's auditing, he suffered severely from "somatics" or pains in various parts of the body, frequently "doped off" and had hallucinations about murder, rape and other acts of violence, as well as recalls of death and hanging in past lives. At one stage towards the end of this unhappy life, his condition inspired the endorsement of his file : "Good, pc is coming up to apathy", the significance of which is appreciated by reference to the tone scale, apathy being the lowest of the emotions on the scale at 0·05, and only slightly above death.

HCO Bull. of the 24th July, AD 10 (1960), contained "Special Project Australia", which was reprinted in various scientology magazines. In a campaign to publicise scientology and discredit the medical profession, Hubbard wrote,

> "This is our offered programme :
>
> (1) In every letter, communication and broad statement, insert as well the fact that Scientology works. Scientology is the only fully validated science of human behaviour. Scientology is a good, reliable science. Any positive statement. Always add it to anything else we say.
>
> (2) No longer wait for permission from the government or anyone else to take a positive action to help our fellow man overcome his susceptibility to sickness ;
>
> (3) Let us make of every man, woman and child in Australia a 'disease-proof person'.
>
> . . . . It is within our power to proof Australia against mental and physical illness . . . . You can advertise all you want to 'eradicates disease proneness', to 'proof Australians against illness' since all law applies to healing sicknesses, and could never be extended to preventing prevention."

And the form of advertisement he recommends is : "Prevent illness. Scientologists are seldom sick. Join a Scientology group and be able".

The HASI repeatedly claims to be the "World's largest organization in the field of mental health". Receipts issued by the Melbourne HASI carry the statement "Scientology proofs people against mental and physical illness".

CHAPTER 20

ALLEGED BENEFITS OF SCIENTOLOGY PROCESSING

Scientology claims to make the able more able. In Chapter 3 are set out many similar claims made by Hubbard and his organization in book, pamphlet and advertisement. Scientology claims to be the science of knowing how to know; in very recent times it claims to be the science of learning how to learn. Though it was asserted by several scientology witnesses that scientology made no claims to heal, its literature is crammed with claims that it and its companion "science", dianetics, can positively cure a multiplicity of physical and mental ailments. The healing claims made by scientology and dianetics are dealt with in Chapter 19.

Many active scientologists believe they have obtained benefit from scientology processing. This is not proof that in fact they have obtained benefit, because processing and training result in the dulling of one's critical faculties, and are specifically designed and conducted to create in the mind of the preclear the very delusion that benefit has been obtained. Apt parallels are the drug addict and the inebriate who, in their bemused state, have feelings of well-being.

Early in the Inquiry, Williams gave evidence that, on the HASI statistics, 96 per cent. of those who had received processing at the HGC had obtained benefit therefrom. The manner in which this figure was arrived at seemed unsatisfactory at the time the evidence was given; after hearing evidence of several witnesses who claimed to have benefited and after studying files of preclears who have had processing, the Board is satisfied that almost all the benefits claimed to have been received from processing are quite illusory and this optimistic figure cannot be accepted. The degree and the nature of the benefits do not appear in the statistics, and as the basis of determining whether there has been a benefit is primarily the preclear's subjective appraisal at or shortly after the end of a session, any statement which at that stage the preclear may make as to benefits should be heavily discounted.

One of the characteristics of scientology processing and training is that a preclear develops a great degree of dependency on the auditor and the HASI. This result is deliberately sought by Hubbard. At the end of a processing session a preclear may be in a highly emotional and exalted state and temporarily so enthusiastic and dependent on the auditor that his own assessment of his own "case gain" affords no guide to the true position. The assessment of case gains is a self-deluding process, for the auditor is aiming for a gain in the preclear and it requires but little skill on the auditor's part to suggest to the highly susceptible preclear the auditor's desire for a gain, with which suggestion the preclear obligingly complies. A preclear's confidence in his auditor generally enables the auditor to audit until he gets a gain before he ends the session. The duration of the gain does not matter. In the demonstration sessions which were staged for the Board's information, one marked feature was the evident desire of the preclear to please the auditor. Even if a preclear did not feel there had been a gain, the innate politeness of a patient to a practitioner would generally prompt the patient to concede some benefit. The figure of 96 per cent. was not compiled on any scientific basis, and was not capable of being checked or verified. It was an inherently improbable figure and the subsequent evidence made it quite obvious that the figure could not be accepted.

The Board is satisfied that, if there are any cases in which a preclear has obtained any real benefit from scientology processing, the number of such cases is negligible and that such benefit has occurred in spite of scientology processing rather than because of it. When speaking of "real benefit", the Board does not include within that expression any temporary apparent benefit which requires continued processing to maintain the preclear in such a state of "benefit".

The feeling of benefit, of being better and happier, is akin to the elation following the taking of a drug. It is common experience in psychotherapy for a patient readily to acknowledge that there has been a gain, even though the practitioner is satisfied that such a gain has not been obtained or is illusory. The psychotherapist, if properly trained and aware of the danger and delicacy of the position, is at pains to guard against the too ready "improvement" which results from the patient's dependency on the practitioner and his desire to please. The degree of suggestibility is high in all forms of psychotherapy; in scientology auditing the same situation obtains, probably to a greatly accentuated degree because the auditor is not trained in any real sense, is unaware of the implications and pitfalls, is blindly confident that the preclear will experience a gain by being processed and is, unwittingly perhaps but nevertheless wholeheartedly, using pernicious hypnotic techniques where all the risks of doing harm are greatly intensified.

A number of witnesses gave evidence of benefits they had received from scientology processing, and it seemed they believed it was scientology that was responsible for such improvements in their lives. Yet, in many cases, there was a natural and normal explanation for a change in their outlook on life. Thus, there was the University student who was so shy that she

used to eat her lunch in the wash room ; she took up scientology, married and thereafter fou life far more pleasant and less frightening. Another witness, a railway employee stationed in outback Western Australian settlement, on the advice of the HASI in Perth, came East and fo that his talent lay in salesmanship in which he prospered. A worried factory foreman found promotion brought with it less worry ; he attributed the lessening of worry to scientology. man with a poisoned leg attributed its cure to scientology processing and ignored the fact that was currently receiving medical treatment. A man who was a University graduate claimed it it was scientology that cured his " golden staph " infection because he had taken 20 hours' audit at the end of which he had had a " cognition " to see a doctor, which he then did, and was cur A farmer prospered on taking over his parents' farm which he worked more successfully by us modern methods but he attributed success to scientology. Several witnesses gave evidence improvement in such general terms as being able to get on better with people, being able to hand problems more confidently and successfully, being able to do housework more quickly, being a to do one's job better, feeling more confident, &c. The benefits claimed to have been experienc were subjective to the witness concerned and incapable of proof by a demonstration.

The attitude of these witnesses varied. Some were almost defiant in their assertions th scientology had benefited them ; others had a brittle and, it seemed, forced cheerfulness. Th all answered with assurance the questions asked them, even though their answers were sometim nonsensical ; they showed considerable mental agility in parrying cross-examination and they mad repeated use of scientology phrases to their own satisfaction, but often their answers lacked log and were sometimes inane. Gillham, for instance, said that time could be created in scientolo by a person, using scientology, doing in half an hour a task which had formerly taken him a hour to do ; in other words, he said, half an hour of time had been created. These witness seemed to think that the stock scientology answer necessarily proved their viewpoint. Som were currently undergoing auditing or had been recently audited, and many had received scientolo training. All were still in communication with the HASI, and were eager to vouch fo scientology, even though their evidence in several instances was directly in conflict with th contents of their processing files.

Many of these files indicated that auditing for them had not been an unalloyed joy : on th contrary, it appeared that many had had more than one period of processing, the second an subsequent periods being sometimes designed to repair the effect of certain earlier processing whic had produced undesirable results, or to restore the " benefits " of earlier processing which ha worn off. Of course, the aim of processing was to produce in the preclear a feeling of benefi but therein lay its great danger and potential evil, for the effect of processing was often t produce in the preclear a feeling or quality of elation with nothing but delusion to sustain i and when the effect of the auditing wore off the preclear lost the belief that he was " able " and became the victim of disillusion and despair.

The danger of relying on the opinion of a preclear or his auditor that he has obtained benefit from auditing was emphasized by evidence in three specific instances. In one case, a mal preclear was processed to a state of great enthusiasm, and three days later was apprehended as a violent and raving lunatic. In another case, the Board witnessed the processing of a femal preclear in a demonstration session, at the close of which she stated she had had gains, yet nine day later she was admitted to a mental hospital. The third case was that of a male preclear, obsesse by the mystery of his parentage, who was processed to such a stage that half way through th course he suddenly went interstate possessed of an almost ecstatic resolve to do something abou clearing up the mystery, and on returning to Victoria had to be taken into custody and wa committed to a mental hospital.

At an elementary stage the personal efficiency course may well have given to some preclear a degree of confidence in themselves, thereby enabling them to confront and cope more successfull with their everyday problems by the realization that their own ability and initiative, properly directed, were adequate to deal with everyday tasks. Had the tuition stopped at that point, where the preclears had been made aware of their own capacity to cope with ordinary problems there would be perhaps little criticism. But the purpose of the personal efficiency course wa not to give people benefit as such : it was, as Hubbard had directed, to lure the unsuspecting person into the web of scientology which was being spun around him by a combination of conventional techniques and scientology mystique.

There exist many establishments, commercial as well as voluntary, where people are encouraged to develop their dormant or ill-developed skills, and where confidence in oneself and how to overcome " complexes " and adjustment to surroundings and to people generally are taught Such establishments are teaching people to overcome inhibitions which are handicapping the socially or in business or employment. They use well recognized means which acknowledge the the abilities which are being developed are innate to, and involve the development in, the individuals concerned of an awareness of their potential powers and a justifiable confidence in

themselves. In the personal efficiency course, something of this nature is dabbled in, not, however, as the end, but as the means of deliberately trapping people for further processing and training.

It was apparent that several of the witnesses who claimed to have received benefits from scientology were looking forward to further processing to sustain the illusion of well-being. Repeated bouts of processing were necessary to maintain the attitude of blindness to reality which preclears appeared to have. They were sustained in their elated condition by the acceptance of the theories which Hubbard taught as to thetans, past lives, implants, immortal destiny and the ultimate goals of being clear and OT. They were as uncritical of the unreality of these things as they were of the weird and fanciful world in which scientology allowed them to move. Indeed, they are the tragic figures of scientology, these unfortunate creatures whose apparent happiness and confidence are resting on such uncertain props, for when the props go, as eventually they must, the realization of the extent and nature of their deception will be quite shattering.

Scientology offers a ready refuge for those who are uncertain of their future and who are afraid to face reality and cope with the problems of life. Psychiatrists recognize that there is such a thing as a healthy anxiety about one's future, for such an anxiety keeps a person face to face with reality and spurs him on to the attainment of goals normal to any member of the community according to his environment, be he student, artisan, executive or professional. Scientology introduces the preclear to a make-believe world where the sense of urgency is lost and where he develops the delusion that, because he is in scientology, he will be able to achieve by postulation what otherwise he could acquire only by study or hard work outside the fold of scientology. Along this pathway lies disaster.

Typical of the abandonment of reality is the case of one preclear who was seriously worried about certain aspects of his business and who undertook processing for the purpose of finding the solution to his problem. His attitude of mind when he emerged from processing was that the problem was not worth worrying about. This attitude resulted in his neglecting the problem.

Prolonged and anxious consideration of the evidence as to whether any real benefits result from processing by scientology leads the Board to the firm conclusion that virtually no benefits attend upon scientology processing and that such benefits as are claimed are, in the large majority of cases, illusory and of short duration. On the contrary, the harm done by scientology processing is frequently serious and at times tragic.

read tale

CHAPTER 21

GENERAL EFFECTS OF PROCESSING

Short Term Effects.

During an auditing session, a preclear is under the control of the auditor whose objective is to be in command of the situation and keep the preclear's mind rigidly on the subject matter which is being probed by his repetitive questions and commands. In Chapter 18, reference has been made to the hypnotic aspects of auditing.

Preclears react in various ways to auditing. Though the effect of processing is to develop in the preclear a degree of dependency upon scientology and the auditor, that dependency is on occasions allied to fear and hate of the auditor because of the strain which the repetitive questioning on matters of a harrowing nature imposes on the preclear. Sometimes during processing there are periods of ecstasy and exhilaration but these quickly wear off. Sometimes the preclear exteriorizes; frequently the preclear has hallucinations of the most fanciful kind which may persist as realities after the session has concluded.

intimate formation detailed p 82

Scientology auditing is of a confessional nature. The preclear is encouraged to reveal his innermost secrets and thoughts and to describe in detail all features of anything in his past life—not necessarily a previous life—which is troubling or has troubled him. Such a procedure involves the dredging up from the almost forgotten and ill remembered past of shameful thoughts and experiences. The questions are designed to ensure that no phase or feature of any guilty circumstance in the past is left unexplored: processes such as the "overt withhold" scour the preclear's mind with questions like, "Are you withholding anything?" Each aspect is savoured, appraised and dwelt upon.

There is inculcated in the mind of the preclear a belief in the infallibility of the E-meter with the result that, should there be a "read" on the meter, it is assumed that all has not been told, and the preclear is required to probe and dredge his recollection to find some explanation for the "read". Such a course often results in the preclear developing feelings of guilt in respect of matters which are quite innocent.

The evidence and the processing files reveal that, during this time, the preclear is very frequently experiencing mental torture, which shows itself in contorted and flushed features, tears, moaning, inability to speak, apparent deafness, nausea, dizziness, sensations of pain, coma and unconsciousness. One witness said that he almost killed his auditor, a close personal friend, who was questioning him about withholds he had as to "sexy thoughts" concerning a female staff member; the witness said he aimed a judo blow at the auditor and checked himself just in time to avoid inflicting injury. This evidence was corroborated by the contents of his processing file. Sometimes preclears are so distraught that they scream, develop murderous feelings, have bouts of anger, grief and morbid feelings and thoughts; their sexual passions are aroused, they act insanely, laugh hysterically and engage in other hysterical behaviour; they become violent and try to escape and have to be restrained. Such behaviour is not unexpected by the scientologists; see Chapter 13, dealing with the S.C.S. process.

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In scientology parlance, when such manifestations as these occur, the preclear is being "restimulated"; in fact, he is being debased and mentally crippled. The scientologists have their own names for these phenomena: for instance, coma and unconsciousness are variously described as "anaten" or "analytical attenuation", "dope-off" and "boil-off", the last-mentioned being described in *Scientology*: 8-80 thus:

> "It is not uncommon for the preclear to go into periods which resemble sleep but boil-offs are not sleep. They can last for hours . . . . The sudden wave of unconsciousness occurs because the preclear has run an outflow or inflow of energy beyond the limit of elasticity of the flow".

In fact, the intensity of emotion produced by the auditing has resulted in a condition of mental exhaustion.

Scientology auditing mobilizes guilt and can produce dangerous mental attitudes in persons who are suffering from anxiety. A distorted desire to debase and torture themselves develops in some preclears and they assume attitudes of guilt over conduct which is often innocent and often imagined. They are sometimes euphoric and excoriate their minds. They develop a morbid desire to dwell upon their guilty past, like the witness of sheltered upbringing who was seduced and thereafter found solace in scientology by being [illegible] processed on aspects of her shame and like the witness [illegible] conscience, who was repeatedly processed at about six monthly intervals about the habit long [illegible]

discontinued and far better forgotten. The files of the HASI contain very many cases where a guilt complex in respect of the past actions of preclears has not been allowed to lapse but has been kept alive and the incidents relived in courses of auditing which are sometimes spread over many months and even years.

At the end of a session or a course of auditing the preclear may feel depressed, fatigued or ill; or he may feel elated with a completely unfounded belief that he is possessed of increased abilities of a very high order and that he is capable of doing almost anything if he really wants to—of course, he does not want to, but he is buoyed up by the belief that he has only to decide to do such things and he would be able to do them, for, so he thinks, he has been made more able.

Should the preclear appear to be depressed or not have gains or the processing not produce the desired result, the verdict of the director of processing would be that more auditing was required to improve the tone of the preclear. On the other hand, if the processing appeared to have been successful, the verdict would be that the preclear was in good shape which was a good sign, indicating that he ought to have more processing to put him in better shape.

Some preclears have said that they have been "clear" for a time after auditing. However, the feeling of being clear wears off, as do other feelings of benefit and exhilaration. On the other hand, Hubbard admits in HCO Pol. Lr. of the 10th October (year not given but probably 1960), that there have been several instances of persons taking processing who had "nervous breakdown" and were sent to an asylum for "observation".

Long Term Effects.

Beyond the elementary stages of scientology, almost invariably processing and training go hand in hand, and their combined effect usually conditions preclears to believe that scientology possesses almost magical powers. The bizarre idea develops that only in scientology is the truth to be found, that the rest of the world is a place of insanity and that the HASI is a little island of sanity; that outside scientology is a dangerous environment, that in scientology it is always safe. Scientology practitioners become imbued with the idea that they are creating a new race of men, the homo novus, which is to take the place of the homo sapiens, for whom they have great contempt. The phrase "homo sapiens" is sometimes abridged to "homo sap", with emphasis on the "sap".

Preclears are flattered by being informed by the HASI that they have been chosen—the implication is by Hubbard—to be amongst the ten thousand to be cleared, and they respond to the summons to attend for more processing by being told such things as "Ron wants a clear in your area". The service of scientology becomes an end in itself; some business men who have espoused scientology have endeavoured to introduce its practice to their staff and to require that their executives and others undertake processing; scientologists endeavour to procure members of their families to take up scientology, and family opposition is interpreted as an indication that the objector has some guilty secret which he is afraid scientology will find out, and so unhappiness and mistrust are engendered. Any degree of mental imbalance is accentuated, and even the scientologists themselves recognize a condition in which a preclear, after auditing, may exhibit exaggerated symptoms of cognition, as where he claims a too ready understanding of scientology principles in order to be thought more acceptable. A person so conditioned is said to be "theety-tweety". Preclears become even more suggestible, their critical faculties are suspended and they readily accept—or at least do not reject—nonsensical ideas because they emanate from Hubbard.

Many scientologists impoverish themselves by their exclusive preoccupation with scientology either on the staff of the HASI at submarginal remuneration or by spending large sums of money, far beyond what they can reasonably afford, on deleterious processing.

This first part of Chapter 30 deals in detail with the likelihood of professional scientologists and other persons who have undergone sustained scientology processing and training being permanently affected.

Individual Cases.

To the outsider there are aspects of scientology which may be highly amusing and diverting. The outsider laughs at the thought of people believing in past lives and in the fantastic experiences of trillions of years ago. However, the Board has heard evidence which satisfies it that almost every case is one of unrelieved tragedy, for these aspects demonstrate that the preclear has been "brainwashed" and conditioned to the extent of accepting such experiences as true.

A few of the very many cases which illustrate this may be briefly mentioned. A constable of police with many years' service and good prospects of promotion became a scientologist and was given the role of liaison officer with the Victoria Police Force ; certain of his suggestions that scientology methods be adopted by the Force were rejected, and he resigned from the Force. With his wife and family he is now living in a country town, on the verge of destitution, doggedly seeking to preach and practise scientology. One woman who successfully conducted her own school introduced scientology into the curriculum ; the evidence makes it clear that the parents objected to the techniques which she was applying to the children and the school was forced to close. Another woman, a *de facto* wife, who had had a somewhat colorful earlier life, sought solace in scientology processing but without success, and in the course of her endeavour spent £800 on scientology and is further in debt to the HASI to the extent of £250 ; she had a nervous breakdown. There was the young married couple, the husband believing he was so high on the tone scale that he did not need sexual relations with his wife whom he considered too low on the tone scale for such relations, anyway. There were several cases of families where one spouse was a scientologist and money needed for household purposes was being squandered on scientology to the detriment of the household. One of the few professional people who gave evidence on behalf of scientology was a woman medical practitioner, who, in 1958, declared that she intended to be clear the following week, but six years later and £2,000 lighter, in 1964, she was being processed for three half days a week, her goal still being to be clear. A University student, who after two visits to the HASI was not further interested in scientology, was pestered by letters warning him that the problem which the HASI imagined him to have was an acute one and that he needed scientology processing. A young woman, highly placed in scientology, believes that her future is a bleak one because, due to her devotion to her 4-year-old son whom she will not leave, she is denied what she believes to be the sublime bliss of going to Saint Hill. A man who has had 700 hours of auditing for which he paid £3,000, his goal being to be clear, is still not clear. A young man aged about 23 years, a dedicated scientologist who claimed some improvement to his eyes through scientology, who was earning between £6 and £7 per week, was paying £5 per week back and hoped that he would be able to go to Saint Hill. There were several cases of persons who had sacrificed prospects of good careers to become auditors or members of the staff of the HASI. These included a number of school teachers, a surveyor and people with various technical qualifications. Several preclears abandoned their studies to concentrate on scientology. A former University student, while doing his course, became a scientologist ; he spent a few years in scientology to the detriment of his course, which, however, he ultimately resumed when he cast off scientology and he obtained his degree. Scientologists seek to claim credit for his having obtained the degree, but he now considers that scientology was for him an unqualified disaster. It is not improbable that scientology contributed to his matrimonial trouble. A witness before the Board, a young country girl who was lured to Melbourne by the promises of scientology, was endeavouring to break with scientology but was constrained to stay for reasons, amongst others, that she feared that those who opposed scientology would die. A young man in auditing had a hallucination of having killed a woman and buried the body and he was greatly worried and puzzled subsequently because he had not been questioned and the police were not making any enquiries. This young man was quite certain that he had been Mark Antony in a previous life. He remembered Cleopatra, but not the battles of Phillippi or Actium because, as he said, he had not read much history and had had an "occlusion" on some parts of his past lives. He had also been, so he claimed, Chopin, and though born in the 1930's, he claimed to have met a man in this lifetime whom he had known in Paris in 1924. The lifetime which he was then experiencing came to a sudden and dramatic end in 1936, when he was executed in Germany by a firing squad. He was born into this lifetime in the following year.

One scientology witness said that she had met a man in this lifetime whom she recognized as Simon Légrée, whom she had met in a previous lifetime when she had been John Brown. She said, however, that she had not met Uncle Tom, as he was merely a fictional character.

One man had been a pirate chief whose crew had mutinied and killed him in 1813. Another man recalled being on a ship which was involved in a collison in the North Sea in February, 1917. He was on the bridge at the time, dressed in tropical rig. He went down with the ship and was lost. He was born into this lifetime the following year. In a previous lifetime another young man had been a space jockey engaged upon a journey in a space craft. He had a doll body at the time, "a body very similar to the humanoid body . . . . but not made of flesh, sort of mechanical". He was on a journey of 6,000 light years from Euripodes to Helatrobus, both of these being planets, but in what constellation it did not appear. On this journey he went elsewhere and got lost. He reported to a space controller who happened to be the space controller of the planet Helatrobus and he was sent to an implant station of Helatrobus which was Heaven, where he was stuck on a pole for five days and then entered a round vestibule and climbed up marble stairs and was implanted, apparently by electronic charges emitted by little boxes [illegible] light. At one stage, about 75 trillion trillion years ago, this preclear's thetan had a goal to be sexual. The explanation for such a goal was that at that time his thetan had as its body a doll body which was sexless because it had not been reproduced as human bodies are, but had been manufactured by a machine. This same preclear had had experiences 48 trillion trillion trillion trillion years previously and had experienced hair implants and black thetan implants in a glade.

A married woman, with two children to support with only occasional help from her husband, for several years was herself working five days a week and was then occupied by scientology study, auditing and doing training drills all day Saturday and frequently Sundays. This woman over two years had goals which included "to find courage to ask for money for [name deleted]'s auditing, to be clear, to have a slim body, to increase havingness, to get a better reality on figures", "to get mum and dad into scientology", "have a clear outlook", "have gains in session", "win confidence", "lose mass". One auditor's note stated that the preclear complained of mass in her head, and was concerned about "decayed thetans". This woman spent some hundreds of pounds on auditing, on occasions borrowing from her parents.

They were people with "problems", anxieties about particular matters, uncertain, introspective, seeking some solace or escape, groping for something certain on which to rely. They were unable to cope with their problems as the normal person bears and copes with his problems. They were looking for something which would protect them from the realities of life. Some had tried a succession of religions. In scientology they now found the answer to everything, for they could avoid reality for the time being, as scientology allowed them to believe with conviction anything they wished. Others who had sought to lose themselves in study found in scientology a respite from formal study which offered a short cut to learning and was fascinatingly diverting and seemed to be so far in advance of conventional learning and so easy to cognite upon. Some were people with specific mental illnesses. One was a manic depressive who for years refused to have psychiatric treatment and took drugs instead; he found that he could, at the cost of many hundreds of pounds and economic embarrassment, for short periods be processed out of his depressed state. He considered that scientology solved his problems at work for when he had a problem which seemed insoluble he had on occasions looked through the window at a bright light like an illuminated sheaf of wheat which then exploded and he found the problem solved.

There were some instances where benefit seems to have been obtained but these were generally cases in which such benefit had been obtained at the personal efficiency level, where the procedures were mainly of a conventional psychological nature and efforts were made to give to the HASI the atmosphere of a club or association for mutual and friendly uplift and co-operation.

The purpose of scientology processing is to keep the preclear permanently enthralled. The brainwashed, hypnotized preclear does not advert to Hubbard's broken promises of infallible processes. Hubbard attributes to his auditors failure to process preclears to clear; but auditing makes a preclear feel that the deficiency is in him, and his bewildered mind is a shuttlecock between the despair which follows one course of auditing and the ephemeral elation which follows the next.

The circumstance that those who fall victim to scientology's lure are often the mentally disturbed or weak or greedy or curious is no occasion for complacency. That such victims act voluntarily when they embark upon scientology is no reason for polite non-interference in other people's affairs. Indeed the fact that so often the weak and mentally disturbed are so vulnerable affords adequate reason for taking steps to guard them and others from the dangers inherent in scientology processes.

CHAPTER 22

HOSTILITY TO MEDICAL PROFESSION

One of the great dangers of scientology is that it poisons the minds of its followers against the medical profession and generates an abhorrence of medical treatment generally, and psychiatric and psychological treatment in particular.

Hubbard seldom refers to the medical profession without using the occasion to attack and vilify it in the most intemperate manner. He has an irrational obsession about the techniques of psychiatric treatment. He is completely intolerant of opposition or criticism and he resorts to almost incoherent, hysterical, low grade abuse whenever he believes himself or scientology to have been attacked and often when no such occasion exists. His special targets are psychiatrists and psychologists, whose realm is the mind. Concerning psycho-surgery and E.C.T. which have their proper use in the successful treatment of the mentally ill, Hubbard makes a number of completely untrue and unjustifiable statements.

Typically Hubbardian inaccuracy and falsity abound in his attacks upon the medical profession and its techniques. Examples of Hubbard's hostility which follow are given to illustrate the nature and degree of his intemperate abuse, and the imbalance of the mind which produces it; these examples are not to be taken as being statements which are even vaguely related to fact.

In *Dianetics: MSMIII*, in an introductory chapter, Hubbard seeks to frighten the reader away from orthodox medical treatment by the following extravagant passage:—

> "According to a modern writer, the single advance of psycho-therapy was clean quarters for the madman. In terms of brutality in treatment of the insane, the methods of the shaman or Bedlam have been exceeded by the 'civilized' techniques of destroying nerve tissue with the violence of shock and surgery. Beatings which were not warranted by the results obtained and which would not have been tolerated in the meanest primitive society, since they reduce the victim to mere zombyism, destroying most of his personality and ambition and leaving him nothing more than a manageable animal. Far from an indictment of the practices of the 'neuro-surgeon' and the ice-pick which he thrusts at 'twists into insane minds, they are brought forth only to demonstrate the depths of desperation man can reach when confronted with the seemingly unsolvable problem of deranged minds."

The following passages from a later chapter in the same book are in similar vein:

> "The auditor should be extremely cautious, at least for the next twenty years, about any case which has been institutionalized, for he may be getting a case with iatrogenic psychosis—caused by doctors—in addition to the patient's other engrams. Dianetics may help a mind a little in which the brain had been 'ice-picked' or 'applesauced', but it cannot cure such insanity until some clever biologist finds a way to grow a new brain. Electric shock cases are equivocal: they may or may not respond to treatment, for brain tissue may have been burned away to a point where the brain cannot function normally."
>
> "The 'tests' and 'experiments' with human brain vivisection in institutions are not, unfortunately, valid. For all the pain and trouble and destruction caused by these 'experiments,' they were done without a proper knowledge of aberration and mental derangement."
>
> "Then one day, since this is one engram among many, the mental hospital gets our patient and the doctors there decide that all he needs is a good solid series of electric shocks to tear his brain up, and if that doesn't work, a nice ice-pick into each eyeball after and during electric shock, the ice-pick swooping a wide arc to tear the analytical mind to pieces. The wife agrees. Our patient can't defend himself: he's insane and the insane have no rights, you know."

In *Dianetics: The Evolution of a Science*, Hubbard writes: "Pre-frontal lobotomy is such certain and complete mind-murder that one cannot be certain thereafter of anything in the patient except Zombie-ism." An almost identical sentence appears in *Scientology: The Evolution of a Science*.

In *Science of Survival*, Hubbard writes:

> "In treating psychotics, always remember that one is working with minimal theta present and maximal entheta . . . . No mixture of Dianetics with old treatments or practices of any kind are recommended to the auditor. Electric shock has been known to lay a severe engram into an already overcrowded reactive mind and

is not successful in any way, other than making a few patients so apathetic that they are barely acceptable to society. Psycho-surgery, removing pieces of the brain, has long been acknowledged an entire failure so far as any actual 'cure' is concerned.

Electric shock and psycho-surgery may alter the behaviour pattern of the individual and may suppress him into some tractable condition, but the result is inevitably harmful to the ability, efficiency and total worth of the subject, with the further definition that they cause damage to the brain from which the individual never completely recovers.

Now there are three ways of handling delusion. The first way is to electric-shock, or prefrontal-lobotomize, or sedate the preclear into utter apathy and uselessness in the society and wreck him completely. This is not recommended."

In *Scientology : The Fundamentals of Thought*, Hubbard writes :

"The use of electrical shocks upon a body for any purpose is therefore very dangerous and is not condoned by sensible men. Of course, the use of electrical shock was never intended to be therapeutic, but was intended only to bring about obedience by duress, and, as far as it can be discovered, to make the entirety of insanity a horror. Electrical shock deranges the electronic field in the vicinity of the body and is always succeeded by bad health or physical difficulties and never does otherwise than hasten the death of the person. It has been stated by people using electric shock that if they were denied euthanasia . . . . they would at least use partial euthanasia in the form of electric shock, brain surgery and drugs. These treatments in some large percentage of cases, however, effected euthanasia as they were expected to do."

Various other psychiatric methods are similarly the object of Hubbard's attack.

In *Dianetics : The Evolution of a Science* and in *Scientology : The Evolution of a Science*, he writes that narco-synthesis (i.e., narco-analysis) "produces slightly higher results than a magic healing crystal in the hands of an Australian medicine man."

In *Science of Survival* he writes, "Restraints and cold packs only succeed in shocking the patient into a deeper state of lethargy."

He further writes :

"Probably the most dangerous thing one can do to any aberrated mind is to place it under heavy sedation and try to treat it, or while it is under sedation place it in an atmosphere which is restimulative. Sedation of the insane is, shortly and abruptly, criminal, since it permits new perceptics to become entangled with an already confused mind under circumstances of perception which could not take place if the patient were not under sedation."

In *Dianetics : MSMH* Hubbard writes, "When one of these 'unconscious' periods was so probed—by the drug hypnosis called narco-synthesis—the patient usually became worse, not better."

Referring to the hospital treatment of psychotics, Hubbard writes in *Science of Survival :*

"Probably the worst thing that can happen to a psychotic is to be placed in the atmosphere normally provided for him by the state . . . . No better method of tailor-making psychotics could be devised than the usual institution, and it is probable that if the normal person were placed in such an institution, in such an atmosphere, he would become psychotic. Indeed, the incidence of psychosis overtaking attendants and psychiatrists in attendance in such institutions is alarmingly high. This is second only to psycho-surgery and shock treatment in the worsening of psychotics in a psychotic state. Rather than give psychotics such treatment it would be far kinder to kill them immediately and completely, and not partially as does psycho-surgery and electric shock."

Ironically, the Board heard evidence that the very institutions which Hubbard denounces in the last quotation have successfully treated unfortunate victims of his pernicious processes.

Hubbard has been equally intemperate in his bulletins and in magazine articles. A few examples must suffice. *In "HCO Bull.* of the 24th July AD 10 (1960), Hubbard attacks the British Medical Association which, so he said, had maligned him. He writes :

"With what amazed surprise we viewed the recent attack upon us by the British Medical Association. With their hands caked with blood they sought to point a grisly finger at us and to bring down upon us the wrath of the government they claimed they controlled. Folly, thy name is medicine . . . . I have found that the British Medical Association in England . . . . has encouraged its doctors to spread vicious lies about us via their patients."

In *Ability* Magazine, issue 31, Hubbard writes, "Psychiatry, a dead duck in fact, is not pretty well known around as a dead duck by reputation. A gone goose. The reason brain washing doesn't work."

In *Certainty* Magazine Vol. 5, No. 1, AD 8 (1958), appears the following :

"Amongst the failed philosophies is communism and its offspring, the quasi 'therapy' of Vienna, Moscow and Eastern Europe. This has posed as 'psychology' while at no time has it validated the psyche, or soul, thus being a contradiction in terms (just to start off with). In the U.S.A. at this date, 'psychology' as known for the last half century and more, is a discredited practice."

In *HCO Bull.* of the 15th June AD 10 (1960) Hubbard writes, "We are having Dickson investigated for Anti-social background, and if it ever comes to a court case, we'll ruin him." Dr. Dickson was and is the medical secretary of the Victorian Branch of the Australian (formerly British) Medical Association. A press statement concerning scientology attributed to Dr. Dickson had sprung, so Hubbard said. "From an effort by medical doctors to monopolize all healing to their own profit." Later evidence showed that the "investigation" of Dr. Dickson unearthed nothing.

In Com. Mag. Vol. 4, No. 10, October, 1962, Hubbard writes :

"The treatment of the insane today is far worse than it was two centuries ago and the brutality practised under the name of 'mental healing' cannot be regarded with equanimity by any civilized man.

We discover psycho-analysis to have been superseded by tyrannous sadism practised by unprincipled men themselves evidently in the last stages of dementia. This then is the end of the trail for psycho-analysis—a world of failure and brutality. Today men who call themselves analysts are merrily sawing out patient's brains, shocking them with murderous drugs, striking them with high voltages, burying them underneath mounds of ice, placing them in restraints, sterilizing them sexually, and generally conducting themselves much as their patients would were they given the chance."

In *HCO Bull.* of the 5th May, 1959, Hubbard writes that we have seen several practices which are

"not now classifiable as anything better than betrayal. Psychiatry and medicine are both good examples of this. The person who goes to a psychiatrist usually finds himself betrayed. He does not receive help, he receives brutality in the form of electric shocks, brain surgery and other degrading experiences. Even in the highest form of psychiatry it was common advice for the psychiatrist to tell the wife that the best cure for her troubles was to betray her husband, and vice versa."

The frequency and the intensity with which he vilifies psychiatrists and their work are the more serious because of the effect upon preclears, many of whom, when most needing psychiatric attention, are terrified at the thought of going to a doctor. This is one of the most wicked sides of scientology, for having made a massive onslaught on the person's mental integrity by its pernicious practices, it then effectively prevents him from seeking assistance from a source likely to cure or ameliorate his condition. Many scientologists stated in evidence that they would prefer to go to a scientologist rather than to a doctor for the treatment of almost all conditions and they echoed Hubbard's hostility to the medical profession. The scientology viewpoint is that the medical profession is a great conspiracy, and that, especially in relation to mental health, "medical doctors and psychiatrists" are to be avoided.

A tragic and yet typical example of the dangerous way in which these fulminations against the medical profession take effect was dramatically illustrated in the case of one ardent but non-conforming scientologist who was excommunicated by Hubbard from scientology. Thereafter he suffered great mental tortures for a year and more, "with crocodiles chasing him around the streets of Brisbane", because, though he was desperately in need of psychiatric attention, he was yet unable to bring himself to seek it because of the deeply ingrained belief that psychiatry was, in Hubbard's words, "barbarity practised under the name of mental healing" and that the medical profession was concerned only to torture and debase.

CHAPTER 23

DANGERS TO MENTAL HEALTH

Although there are several features of scientology which are to be condemned, its threat to health--particularly mental health ranks paramount. The HASI's boast is that it is the world's largest mental health organization, an astonishing claim, the more so because it has flourished for some years in open competition with orthodox medicine and psychology. Thinly disguised as something of quality and value, scientology has insidiously infiltrated the community. In reality it is a dangerous medical cult, with special though not exclusive interest in mental health, and it is concerned primarily to discredit orthodox medicine and psychology and in lieu thereof offer its deluded victims dangerous hypnotic and other techniques which falsely masquerade as scientific.

The evil consequences of this deception have been dealt with at length in this Report : Chapter 18 deals with the dangerous hypnotic aspects of scientology processing ; Chapter 19 deals with the spurious healing claims made by scientology ; Chapter 21 deals with the general effects of processing. The hostility with which Hubbard so violently attacks the orthodox medical and psychological professions, dealt with in Chapter 22, produces a great fear and loathing of these professions in the minds of his adherents, who are thus conditioned to avoid at all costs medical practitioners, especially psychiatrists.

As already pointed out, this attitude may have tragic results, because not only may mental and physical conditions which require early attention for their successful treatment be neglected, but the unfortunate sufferer may embark upon a course of scientology processing which could produce a worsening of his condition, thereby greatly decreasing, and possibly destroying, the prospect of successful treatment by orthodox medicine. One psychiatrist illustrated the danger of scientology processing which he encountered in a patient who was a neurotic with paranoiac tendencies. The patient had been subjected to scientology processing and thereafter resisted all attempts by the psychiatrist to gain his confidence, a state necessary for successful psychiatric treatment.

This Chapter deals more particularly with the dangers resulting from the inability of scientology practitioners to observe mental or physical conditions, and the positive harm likely to result therefrom.

The Board heard expert medical evidence to the effect that there are numerous conditions, physical as well as mental, where skill and experience are required to detect them in their incipient stages when prompt treatment is tremendously important. A person exhibiting some degree of lethargy, a feeling of inadequacy, insecurity or anxiety may be suffering from a cerebral tumour, some form of glandular disorder, drug intoxication or some psychiatric condition, the detection of which is often difficult even by skilled practitioners. With many types of psychiatric illness it is important to treat the patient as early as possible and the prospect of ultimate successful treatment could be jeopardized by delays in receiving psychiatric attention. The expert evidence was to the effect that it was difficult to determine whether a person showing signs of depression was suffering from melancholia or from unhappiness or tension. Even the most experienced and skilled psychiatrist is aided by modern laboratory equipment, radiologists and well trained psychologists, and he proceeds with caution : the price of error may be the suicide of the patient, and inadequate medical training may well result in failure to locate, as the cause of the patient's depression, brain tumour, cerebral clot or other medical condition. The more trained and experienced the psychiatrist the greater is his humility in his investigation, and the greater is the contrast between his investigation of the patient's condition and the cavalier way in which the HASI assumes that all conditions are amenable to indiscriminately applied scientology techniques. Scientologists almost invariably apply sledge-hammer methods, hitting savagely wherever they see a head. Such methods are often disastrous.

One of the very grave aspects of scientology is that its practitioners almost entirely lack any medical knowledge, and are unable to discern in a preclear symptom which would indicate to a medical practitioner the need for medical attention. Williams and other witnesses asserted that the HASI had a "filter system" wherein "the ill and insane are not encouraged to seek scientology as a cure", and that it was not the policy of the HASI to accept for processing or as a student a person having a history of mental illness or who appeared to have mental illness. The HASI uses printed forms of contract in which preclears and students acknowledge that the HASI is extending no guarantee of cure of any specific ailment the applicant may possess and that the course he is to undergo or treatment he is to receive is not in any way medical or psychiatric treatment but a series of exercises designed to increase ability. The HASI somewhat ingenuously thinks that the terms of these contracts ensure that their processes do not possess the quality of treatment of physical or mental conditions. It was said by the HASI witnesses that, as a further safeguard, the applicant was given a "pre-processing security check" with the assistance of the E-Meter. Williams said that people who were in fact undergoing psychiatric or other medical care were told that they were unacceptable for processing.

The whole routine, including the printed form, is all part of Hubbard's cunning in deluding his victims. In a perverse way it heightens the belief of the applicant that scientology will cure his complaint, for this unctuous negation by scientology of the claim to cure, while at the same time loudly proclaiming in its literature that it positively cures, suggests to the victim that scientology must be the great healer it claims to be because of the apparent modest disclaimer it so disarmingly makes.

The plain fact, however, is that the "filter" system does not filter; it was never intended to filter out those in need of psychiatric help or possessing mental troubles, for these are scientology's prime target. It is quite apparent from the evidence the Board heard and the files it examined that a substantial number of people suffering from various mental illnesses and in need of psychiatric care were accepted by the Melbourne HAS and by the Geelong and Hawthorn organizations for processing and training. Some of these persons had had earlier psychiatric treatment, and in many such cases that fact was known to the HASI and the other organizations before they were accepted for processing and training. Other persons who were evidently mentally ill were also accepted, or they developed obvious symptoms of mental troubles during their processing and training. After their sojourn in scientology, a significant number of these required and some received psychiatric treatment in State mental hospitals. How many in fact received psychiatric treatment in hospitals and from private practitioners could not be determined.

The Board heard evidence about one person who had been in and out of mental hospitals over a period of several years. He paid a total of £927 to the HASI. He was for a time a member of the HASI staff, at a time when the HASI knew he had been receiving psychiatric treatment. As a staff member he would be handling the affairs of preclears. Another person, after scientology processing, became a voluntary patient in a psychiatric hospital for four months. On his release the HASI signed him up for 300 hours. After some scientology processing he had to return to the hospital. In several cases scientology processing reduced the mental health of the persons concerned to a state which required psychiatric treatment. Many who need psychiatric treatment as a result of scientology processing most probably have not had it, because of the fear and hate of the medical profession which Hubbard has inculcated in them. Hubbard has admitted in HCO Pol. Ltr. of the 10th October (probably 1960), that one of the consequences of scientology processing can be "nervous breakdown" involving "observation" in an asylum. He even regards the development of the "sad effect" as a good sign in processing.

Of the "sad effect", Hubbard writes,

> "The Sad Effect. We could call this Tearculi Apathia Magnus and everyone would be in great awe of it. But I see no reason to follow the Latinated nonsense of yesterday's failured sciences. Call it something simple and the auditor will feel he can do something about it and even the preclear will cheer up a bit. So it is 'the Sad Effect'. This is a state of great sadness, apathy, and misery and desire for suicide."

It is such cases as this that scientologists enthusiastically process, and such states they are proud to produce.

The sequel to one of the demonstration sessions impressed upon the Board in a most dramatic and convincing way the great harm which flows from the ignorance of scientologists who are unaware of and incapable of understanding the dangerous nature of their techniques and the real condition of mental health of those on whom they are practising. The particular session demonstrated what was called "listen style auditing" (See Chapter 13). It was said that this was one of the simpler processes, quite a low grade process, and was designed to help people talk about their worries and problems and get them "off their chests", on the basis that people found relief when there was someone ready and willing to listen to them. It enabled the person with problems and worries to talk about them and the auditor, on this occasion being very literally one who listened, merely started the preclear talking and then sat silent, providing a receptive ear.

The demonstration session was of about thirty minutes duration. The auditor was Tampion and the preclear was a woman approaching middle age. She appeared to be nervous, excitable and enthusiatic. This woman had initially signed for 50 hours processing in June, 1962, but the director of processing, carrying out "the old routine" as directed by Hubbard, had certified that she required 300 hours before she could obtain a "stable gain", and she had then signed up for 300 hours. By February, 1964, she had had something in excess of 60 hours' auditing and had undergone some training. The session was conducted in a small room with only the auditor and the preclear present; the Board and others viewed proceedings in another room on closed television circuit. An E-meter was used.

The session began with the customary strict routine of "start of session", and the auditor then commanded the preclear to "Tell me about the right decisions you have made". The preclear thereupon commenced talking and almost without pause talked for the whole of the session about herself, her daughter, her husband and his woman friend, her neighbours, her work and her employment. It was a somewhat pitiful performance in which the preclear seemed to be talking herself into the belief that all the problems associated with the matters she mentioned were working

themselves out and that she was understanding them better. At the end of the session, she said she had made gains. Nine days after the demonstration session this preclear was admitted as a patient to the care of the Mental Health Authority.

The Board is appalled at the realization that it witnessed this unfortunate woman being processed into insanity. At that early stage of the Inquiry the Board had not been informed of the potentially dangerous nature of this apparently simple and easy "listen style auditing". Subsequently a psychiatrist witness who read the transcript of this woman's demonstration session gave evidence that her behaviour in the session indicated clearly that she was in a state of mania rather than ecstasy, which would have been readily apparent to a psychiatrist. Williams, Tampion and Mrs. Tampion were present at this session and the woman was obviously regarded by them as a suitable subject for auditing. Williams is a "Doctor of Scientology", and Tampion, for his services in conducting the demonstration sessions, was subsequently awarded the "degree" of "Doctor of Scientology" by Hubbard. Neither Williams nor Tampion nor Mrs. Tampion had the slightest idea that there was anything mentally wrong with this preclear. Later, Williams unconvincingly sought to explain the need for hospitalization as being the stress of vaguely hinted at family troubles. Williams, when asked did he know what a schizophrenic was, was constrained to answer that he knew only in the broadest terms. Tampion claimed that because of his scientology training his ability to treat people with psychotic and neurotic conditions was superior to the ability of psychiatrists although he did not bother to give the time to treating such people.

The kind of treatment given to this unfortunate woman was the very kind which precipitated her breakdown. The Board heard expert psychiatric evidence to the effect that it was one of the well known traps in handling depressives to believe that by encouraging them to talk and "get things off their chests" one was doing some good. In dealing with a person showing signs of depression, psychiatrists have to exercise great care and judgment in determining whether it is advisable to allow the person to talk about himself or not. The traditional concept of a psychiatrist as one who encourages a person to sit down and talk about anything is not correct. In order to determine whether a patient should be allowed to talk about himself, the psychiatrist must be a highly trained physician, with insight of many branches of medicine, as well as of his own speciality, and the listener must be able to observe and appreciate the danger signs. In particular cases, positive harm may be done by encouraging a person in depression to talk about himself, for the patient could be developing a pathological sense of guilt, and to allow him to elaborate on his guilt may develop in him such a sense of guilt that he may well attempt suicide.

There was further expert psychiatric evidence that such techniques as listen style auditing encourage a trust and dependency by the patient on the auditor, and tend to mobilize guilt and bring up emotions and anxiety in the preclear. Such anxiety tends to provoke more symptoms, more anxiety and perhaps more depression, leading to a worsening of the situation. In any event, being a good listener or interviewer is not sufficient. What is required is an understanding of the complexities which are involved, an understanding impossible of attainment by a person whose only claim is that he is a scientology-trained auditor.

The danger to mental health is further emphasized by the peculiar basis of scientology. Its practitioners use techniques based on impossible theories and directed towards the treatment of "conditions" said to be brought about by completely fictitious circumstances. Based on fantasy, scientology has built up a body of "knowledge" which is fanciful and simply not true: thus scientology treats its imaginary "diseases" or conditions with its own fantastic procedures. The alarming feature is that real diseases and conditions do exist and often the fantastic scientology procedures are positively harmful to the real condition. It is like applying an oxy-welding torch to a leaking rubber tube to weld on a patch of rubber over a hole that does not exist, the real trouble being a leaking valve.

It is unnecessary to dwell further at any length on the harm which scientology has done and can do to the mental health of the community. It is not to be doubted that scientology techniques worsen and prolong the mental troubles of the mentally ill and that they produce in even a normal person disturbances and anxieties which may precipitate mental trouble.

CHAPTER 24

DANGERS OF COERCION

In scientology auditing very detailed notes are made by the auditor of all that a preclear divulges. A copy of the auditor's report in full of each hour's session is sent each week to Hubbard at Saint Hill where it is kept. The only copy remains at the HASI. In the course of, say, 200 hours auditing, a preclear's file may be handled by as many as ten persons at the HASI, all of whom have the opportunity of reading and familiarizing themselves with the contents of the file. There is thus no secrecy within the HASI, notwithstanding that the auditor is enjoined by the auditor's code not to impart the personal secrets of his preclears. The knowledge that these intimate files exist both at the HASI and in England is likely to be harmful to the mental health of the preclear concerned. A great part of the contents of these files is confessional material disclosed by the preclear at a time when the psychological mechanisms of repression are dulled or are not operating and normal inhibitions are suspended. A preclear frequently makes disclosures in an auditing session which he would not otherwise make except under great psychological stress or other form of compulsion. While a preclear is in the thraldom of scientology and his mind is dulled to reality, while he is a compliant victim willingly abasing himself, taking his courses and paying his fees and continuing to aspire with customary fervour to the elusive goals of scientology, he may not be troubled by the fact that the records of his intimate and frequently shameful secrets are preserved. But should he, whether or not he is still "in scientology", show any disposition to deviate or otherwise offend the HASI, he soon realizes the grave embarrassment of such records and the great influence which the HASI has over him. The potentialities of the situation are limitless, and the fears and anxieties of the non-conforming or sadly awakened preclear are greatly disturbing and very likely to enforce upon him subjection to the HASI under threat or fear of the threat that non-compliance might result in damaging disclosures of the contents of his file. Even if the preclear is still prepared to assume that the HASI will not divulge the secrets in his file, he is nevertheless in a condition of great subservience to the organization, because of the power which it is in a position to exercise as a result of the confessions he has made. The Board heard expert psychiatric opinion that the realization that confessional material disclosed in auditing and kept in records which could not be recovered by the preclear would be enough in some cases to induce potential and chronic anxiety and perhaps psychosomatic symptoms.

In fact, no evidence was presented to the Board to the effect that in Victoria any material obtained during auditing has been used for the purposes of what is conventionally described as "blackmail"; that is, threatening to expose any person of any infamous or other crime with intent to extort or gain from any person any valuable thing. (See *Crimes Act* 1958, section 124.)

But that is only one side of the picture. The existence of the files at the HASI and at Saint Hill creates a situation which tends to keep the preclear in permanent subjection to the HASI. It is a very brave man who would defy the HASI in such circumstances. The fact that it knows all his secrets, guilty or otherwise, confers on the HASI great power and authority over the preclear, and constrains the preclear to comply with the requirements of the organization and enables it to bring to heel even the most recalcitrant.

The evidence revealed a number of cases in which the fear of the HASI forced upon preclears a course of conduct in which they were not willing parties. One witness wrote to the secretary to the Board, offering to give evidence along lines which he admitted in the witness box would not have been true. He had written the letter because the HASI had desired him to do so. Eventually he broke with the HASI, and bravely gave evidence hostile to scientology which exposed him to very rigorous cross-examination. The secretary received several letters from other scientologists written in consequence of a direction or request by the HASI that they be written. One young woman at the beginning of 1964 freed herself for a time from the shackles of the HASI. Early in the Inquiry she gave evidence which was hostile to scientology. At a later stage when she was recalled to give further evidence she contradicted much of what she had earlier said; in the meantime she renewed her association with a number of scientologists, with two of whom she was residing, and it became evident on the later occasion that she was not a free agent, that her will had been overborne by her scientology associates and that she moved in fear of the HASI and the consequences of being "outside" scientology.

Scientologists are kept in line by the HASI; any deviationist is summoned to the HASI for processing, and if he is the holder of certificates these may be cancelled or suspended, and only reinstated when the chastened scientologist has atoned himself and has undergone a long period of processing at his own expense. The Board heard of several instances of scientologists having to humble themselves in order to be readmitted to the good graces of the HASI. All staff members, from Williams down, are regularly audited to ensure their continued conformity with scientology. Any scientologist whose loyalty is in any way doubted may be required to undergo a "security check."

A particularly effective means for keeping preclears in subjection to the HASI is the letter writing technique. This technique involves the frequent writing of brief letters to any preclear who seems to be withdrawing from scientology. The letters are written by various members of the staff at intervals of two or three weeks and are of a friendly nature, but keep referring to the preclear's problems with the HASI and to the preclear's problems and need of scientology. The effect on the preclear of this sustained barrage of letters is generally to bring him into the HASI once more. Examples of such letters are in Chapter 15. The continuous flow of letters serves to keep alive the preclear's fear of and subjection to the organization.

A very disturbing feature of the existence of the HASI records is that there is no guarantee that the HASI will continue to respect the confidence which preclears have reposed in the organization. It may be that the present HASI staff at Melbourne, and even Hubbard's subordinates at Saint Hill, will honour the trust which preclears have placed in them; but future personnel may not be as trustworthy. Indeed, even at this stage, Hubbard himself is not to be trusted to preserve confidences. If it suits his purpose, he is prepared to make known secret communications sent to him in the belief and with the intention that their contents were not to be disclosed. During the course of the Inquiry the Board heard evidence of a breach of such confidence. In the case of one preclear who went to extraordinary lengths to get back into the favour of Hubbard. It so happened that when Hubbard visited Victoria in 1959 this preclear, a most ardent scientologist at that time but a man who dared to think and to question, was out of favour with Hubbard. This preclear had been in scientology for about three years and had found in repeated processing much the same solace and escape as a drug addict finds in his drug. Because he had offended Hubbard, he was excommunicated and denied further processing. He felt he was desperately in need of processing, and, believing that if he abased himself sufficiently he would ingratiate himself with Hubbard and so be pardoned, he wrote to Hubbard pleading for permission to be audited. In his letter he made an abject confession of a long list of wrongful acts which he said he had committed, ranging from the stealing of five shillings from the man-servant when he was six years old to very disgusting and depraved behaviour in later life, some of which may well have been untrue. The confession was produced at the Inquiry and was used in an attempt to discredit this witness. It is apparent that it was written to Hubbard in the greatest confidence and for his eyes alone, and it was argued that the confession was not admissible in evidence during adultery, and therefore the "code" had not been breached. [illegible] available as a means of testing the credit of the witness, but the publication of the contents of this confession, incorrectly intended to be of the most secret nature, illustrates Hubbard's irresponsibility and unfeelingness. One psychiatrist said in evidence that this preclear had done everything he could to regain favour with the organization never expecting that his confession would be made public, and that psychiatrically its disclosure "was a dreadful and cruel thing to do".

The use which Hubbard sought to make of this confession is in line with his general attitude towards those who offend him. It is quite clear from correspondence between Hubbard and his Melbourne HCO that Hubbard was quite prepared to privately "blackmail" scientologists who offended him. In a letter dated the 24th May, 1960, Hubbard wrote to Mrs. Williams, the secretary of the Melbourne HCO, in these terms "Dear Eliz—re [name omitted]: Horner blew up in our face and has had his certs. cancelled. We have criminal background on him. Rape of a girl once in Dallas and countless others. This will do something to [name omitted]. Now, I firmly believe you will be able to find a criminal background this life on [names of two Melbourne scientologists deleted], as no such occurrence anywhere in the world has failed to find one. I'd grab him when he comes in and security check it into view. Run one on [two names omitted]. If they won't co-operate you have 'suspected criminal activities.' It's a shrapenny push now. Horner, Nina West, Sylvan Stein in U.S., [two names omitted]. Kemp, possibly Wing and Smokey Angell, Nibs—all tie into a neat network. We're pulling it apart. Stein ran away. Tooley, by the way is in N.Z. with Stevens. Best Ron."

The person who was the subject of the letter was at this stage out of step with the HASI and he was informed by letter signed by Mrs. Williams, on behalf of Hubbard, that "all your certificates, rights, memberships, franchise in Scientology and in dianetics are suspended forthwith. . . . Should you make arrangements and receive 100 hours of HGC processing at professional rates further action may be given to your circumstances." Professional rates at that time were about 1 guinea and a half per hour.

It is now said that accusations against Horner, of "criminal background" and of "rape of a girl in Dallas and countless others", were unfounded. Subsequently Hubbard and Horner settled their differences and Horner returned to the fold. He is the author of *Summary of Scientology* and when last heard of was a leading overseas scientologist who probably would be extremely surprised to know of his "criminal background" so irresponsibly publicized by Hubbard in May, 1960. There was no justification for the accusations which Hubbard directed should be made against the two persons whose names were omitted above; Hubbard was merely irresponsibly alleging, as was his practice, that anyone who was out of line with scientology had a criminal, communist or homosexual background.

Here's all Undisclosed
As examples of criminal
information revealed
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In the circumstances it is quite understandable that few former scientologists came forward volunteering evidence hostile to scientology. Those who had such thoughts would promptly have put them aside, quite evidently fearing that should they raise their voices in opposition to scientology they would be at the mercy of an organization which was in a position to wreak vengeance by revealing their secrets. There was, however, a small group of former scientologists who came forward as witnesses and were prepared to take the risk of giving evidence hostile to scientology. The Board is grateful to these witnesses who, though subjected to rigorous and embarrassing cross examination, gave evidence which, on a number of matters, was of material assistance to the Board.

Security Checks.

One means whereby the HASI sought to ensure that staff and students alike did not deviate from or have mental reservations concerning scientology theories was by the use of what were called "security checks". The "security" in contemplation in these checks was the security of the HASI. Williams said there were two kinds of security checks; one kind was "generalized", of which there were about a dozen different forms, and the other was "particularized", "for some particular mores, group or profession." It was said that from about the beginning of 1962 security checks had ceased for the most part for processing purposes and that thereafter they had been used only for security purposes.

These security checks probed deeply into the minds of preclears and, when used in conjunction with the E-meter, were very effective in establishing HASI domination over both students and staff members.

"The Only Valid Security Check", prescribed by HCO Pol. Ltr. of the 22nd May, 1961, contained 150 questions, of which the following are examples:

Have you given your right name?

Are you here for a different purpose than you say?

Have you ever stolen anything; forged a signature, cheque or document; blackmailed anybody; been blackmailed; cheated; smuggled anything; entered a country illegally, been in prison; tried to act normal; indulged in drunkenness; done any reckless driving; hit and run with a car; burgled any place, embezzled money?

Are you guilty of anything?

Do you have a secret you are afraid I'll find out?

Have you ever assaulted anyone, practised cannibalism, been in gaol?

Have you ever been a drug addict, made anyone into a drug addict, peddled dope?

Have you ever raped anyone or been raped, been involved in an abortion, committed adultery, bigamy, practised homosexuality, had intercourse with a member of your family, been sexually unfaithful, practised sex with animals, practised sodomy, slept with a member of a race of another colour, committed culpable homicide, committed a justifiable crime, bombed anything, murdered anyone, hidden a body, attempted suicide, caused a suicide, kidnapped anyone, aided an informer, betrayed anyone for money, threatened anyone with a firearm?

~~Are my~~ questions embarrassing?

Have you ever plotted to destroy a member of your family, had a member of your family in an insane asylum, ever been pronounced insane, looted any place, conspired with anyone, practised fraud, ever had anything to do with Communism or been a Communist, been a newspaper reporter?

Are you hiding anything?

Have you ever used hypnotism to procure sex or money, ill-treated children, practised sex with children or practised masturbation, taken money for giving anyone sexual intercourse, sexually coerced a servant?

Do you have any bastards?

Are you withholding anything?

Have you ever had any connexion with a brothel, coerced anyone into giving you sex, had anything to do with a baby farm, killed or crippled animals for pleasure, been a spy for the police?

Are you afraid of the police?

Have you ever committed a misdemeanour, a felony, a capital offence?

Have you ever done anything you are afraid the police might find out, falsified the books in any firm you worked for, criminally avoided taxes, counterfeited money?

Have you ever done anything your mother would be ashamed to find out?

How could you help mankind?

Have you ever controlled people?

What is Communism?

Do you feel Communism has some good points?

Have you ever injured Dianetics or Scientology, committed an overt on a scientology organization?

Do you have any overts on L. Ron. Hubbard, Mary Sue Hubbard?

Have you ever had any unkind thoughts about L. Ron Hubbard or scientology?

Do you know of any secret plans against scientology?

Do you plan to steal a scientology organization?

Do you deserve to be helped by scientology?

Are you upset about this security check?

What question in this check shouldn't I ask you again?

What unkind thoughts have you had while doing this check?

Subsequently, in HCO Pol. Lr. of the 29th June, 1961, a specific security check for scientology students was devised. It contained over 100 questions, of which the following are examples :—

Are you coming on this course in order to get away from someone, or something?

Are you here to get into something, to find out whether scientology works, to prove that scientology can't help you?

Are you coming on this course with the intention of killing off your body, with the intention of spinning, or going insane?

Are you presently taking tranquilizers, drugs, or medication of any sort?

Have you had sex with any other student, a staff member?

Are you trying to get another student (staff member) to have sex with you?

Have you coughed, or distracted others, during a lecture?

Have you criticized this course, or the organization, verbally or in writing to non-scientologists?

Have you been thinking unkind, or critical, thoughts about your preclear, L. Ron. Hubbard, your instructor, your auditor, other students, staff members?

Are you in disagreement with any of the stable data of scientology?

Have you secretly violated any course rule, or regulation ; passed on restricted data of scientology to unauthorized persons, tried to give scientology a bad name?

Are you making any scientologist guilty of anything?

Have you done anything that would discredit Ron or Mary Sue Hubbard, or your instructors, by reason of their having trained you?

Is there anything that L. Ron Hubbard, or your instructors should mistrust you for that you haven't told them about?

Are you in communication with someone who understands more about scientology than L. Ron Hubbard ?

Is anyone hostile to scientology assisting you financially on this course?

Is anyone here counting on you to keep a secret for him?

Have you any feeling of " injured innocence " at having been asked these questions?

Have you been critical of the data or quality of tapes?

Have you ever written and then destroyed critical messages addressed to L. Ron Hubbard?

How do you feel about these questions?

Staff Auditors and field auditors were subject to security checks as well, and HCO Pol. Lr. of the 7th July, 1961, sets out the " HGC Auditor's Sec-Check ". This security check contained over 170 questions of which the following are examples :—

Have you ever permitted a preclear to take control of the session ?

Have you ever startled a preclear when he was on a comm lag ?

Have you ever permitted a preclear to have secrets from you ?

Have you frequently run overtime?

Have you ever blamed the pc for running overtime?

Have you ever blamed the D. of P. or L. Ron Hubbard for your preclear's case not advancing?

Have you ever failed to flatten a process when it was still biting?

Have you ever jammed a preclear into a one-way flow and left him stuck there in it?

Have you ever audited badly?

Do you regard auditing as a punishment?

Do you feel that auditing is too good for psychotics, or cripples or criminals?

Have you ever been distressed because of a preclear's physical or mental pain under auditing?

Have you ever stolen from a preclear?

Have you ever stolen another auditor's preclear?

Is there any question about the way you audit which you would hate to have the D. of P., or L. Ron Hubbard, ask you?

Is there any question the D. of P., or L. Ron Hubbard, should have asked you, and hasn't?

Do you hope you won't be found out?

Have you ever avoided receiving auditing yourself?

Have you ever mistrusted your E-meter?

Is there anything mysterious to you about an E-meter?

Have you ever let a preclear control you?

Do you think selling auditing is really a swindle?

Do you think there is anything wrong with invading a preclear's privacy?

Do you feel there is anything wrong with having your own privacy invaded?

Have you ever sought to prove that auditing would not work?

Have you ever done anything to slow down L. Ron Hubbard's research?

Have you ever wasted auditing time?

What do you wish you hadn't done?

Are scientologists' or Ron's goals really false?

Are you upset by this security check?

this whole Chapter is about intimate information on files

CHAPTER 25

MORAL LAXITY

The evidence showed that sometimes lax, and even low, standards of morality existed at the HASI. One witness said that while scientology did not advocate free love or talk in terms advocating free love, yet the normal barriers to free love which might inhibit some people were non-existent for a scientologist. Certainly, in session, the barriers to intimate sexual revelation are down, and teenage female auditors discuss the most intimate and disgusting sexual matters with their male preclears; and it would seem that there is little restraint on conversation between the staff on such matters. One female preclear, whose husband was a staff member, revealed in auditing either a real or imagined "affair" with another scientologist. In the course of office routine, the preclear's file came to her husband, who, reading of the "affair", merely endorsed the file, "Lacks morals."

intimate information revealed p 82

Hubbard, especially in his earlier writings, wrote extensively about such topics as abortion and other sexual matters. Some examples of Hubbard's preoccupation with such subjects are set out in Chapter 6. Though he makes some attempt at denouncing such behaviour, he treats abortion in such a way as to present it as a common and almost usual event with any woman, and he engenders in the minds of his adherents, for whom his books are recommended and almost essential reading, such an attitude towards and familiarity with abortion and similar topics that they lose any quality of moral wrongdoing. The subject of abortions seemed to be almost a regular coffee break topic at the HASI, and the evidence shows that a number of female members of the HASI staff, married and unmarried, have had abortions. Furthermore, scientology processing involves the removal of all normal checks and restraints and readily conditions a person to regard as of little consequence departures from normal moral standards. One can well understand, then, how scientology-indoctrinated women, married and unmarried, set as their goals in auditing sessions the goal to have a miscarriage, which, with a little bit of outside assistance, they then claim scientology processing achieved for them.

Hubbard's [illegible] see p 100

Scientology theories are in part at least responsible for the distorted attitude of scientologists towards sexual matters, for it is argued amongst some scientologists that to seduce a girl of, say, fifteen years of age would be of no moment, for the thetan has had many sexual experiences and really such a girl would be 76 trillion and 15 years old. And it is said amongst scientologists that if a girl of 15 years were to be upset when introduced to sexual relations at that age it would be because she had some enormous overt on sex in a past life. On this basis, a particular scientologist may well have considered it of little account that he was living as man and wife with a young girl of 15 or 16 years, who later at the age of 17 years was a staff auditor at the HASI.

p 95 seduce 15 year old

And yet it is into an atmosphere such as this that Mrs. Williams said she would recommend mothers to send their daughters to start upon the career of a scientology auditor.

In auditing sessions, where the preclear is not allowed to have inhibitions or to show reticence or reluctance to revealing and discussing the most intimate things, sexual matters are frequently discussed at length and in startling detail and sexual feelings are aroused and dwelt upon. It frequently happens that the auditor is a male and the preclear is a female, or vice versa—both participants often being in their early twenties and sometimes younger. This unrestrained dwelling upon sexual topics is sought to be justified by scientologists on the basis that such discussions are "in session", as though that circumstance regularized the debased and erotic prying which psychiatric evidence described as harmful and as bordering on voyeurism in the auditor.

intimate information revealed p 82

In the evidence given by witnesses before the Board and in the files examined were many examples of quite shocking mental depravity. It is both unnecessary and undesirable to give full details of all these cases; a few typical examples will suffice to indicate the general nature of this particular form of perversion. Thus, in cases where the auditor was a young female and the preclear a male, such comments as the following appear in the files: "sexy as hell"; "pc gets often the urge to move down to his sex organs. If he does that he gets [illegible]"; "pc has a bug about sending sexual beam at auditor"; "pc disturbed because he came to have auditing and now wants sexual intercourse." One female preclear, a widow, is recorded in four successive sessions as [illegible] to have sexual [illegible] auditor. In another case, a female preclear, audited by a male, was run for 13 to 15 hours [illegible] "sex withholds", the auditing command being, for part of the time, "What have you done that your mother would be ashamed to find out?" This preclear's file records that she "went into grief over being father's lover" in 1919, which, incidentally, was before the preclear was born.

intimate information revealed p 82

what is in files

It was quite common for preclears in auditing [illegible] in great detail about their sexual experiences in past lives. These hallucinations often related to the preclear's infidelity in an earlier existence, in which, not infrequently, the preclear was of the opposite sex to his or her sex

in this lifetime. Acts of perversion by the preclear, both real and imagined, were readily discussed. One young man, oppressed by the thought of youthful acts of masturbation long since abandoned, was regularly processed at about six-monthly intervals on such earlier behaviour. One woman preclear recalled living on the island of Lesbos, and considered that she was the original Lesbian. She also believed she was Karl Marx in a previous life time; and another preclear, a male being audited at the same time, considered that he was her wife when she was Karl Marx. There was also the case of one scientologist who was worried because his wife was now living with another man who had been her husband in a previous life time.

One male witness, whose processing file contained a large number of references to disgusting sexual matters, when asked, "Did the sex of the auditor affect you in that regard?" answered with unexpected candour, "What do you think? A luscious doll sitting in front of you and you have to cough up these horrible sex withholds. Of course it did."

The following cases give some detail of the predominance of sexual matters in the course of a preclear's prolonged association with the HASI. In the case of one young woman, an earlier goal "to be a martyr" having been cleared up, it was considered by the HASI that another goal, "To create a beautiful universe", which was showing up, might be her basic goal. Early in January, 1963, she was accordingly run on process "R2-12 Listing" (see Chapter 13) for several sessions with the purpose of bringing up such a goal or until it died out or until an R.R.ing (rocket reading) item was found.

On at least eight different days, sessions of several hours were held during which the preclear was asked repeatedly the question, "Who or what would oppose scientology?" During the course of these sessions, the preclear gave a total of over 1,200 answers which ranged from the most absurd to the most disgusting of topics. The preclear frequently repeated a particular item, sometimes emphasizing it by adding a vulgar adjective or adjectives. Amongst the answers given, and sometimes repeated, were, "fairies", "wizard", "witch", "witch doctors", "bodies", "bad sex", "dirty sex", "sexual pleasure", "sex organs", "maggots", "Ron Hubbard", and details of various sexual intimacies between her husband and herself.

Thereafter, on a number of days, the preclear was run for several hours each day on the same process, the questions put to her being, "Who or what would oppose a fairy?", "Who or what would a fairy oppose?", "Who or what is connected with scientology?", "Who or what would oppose witches?" The answers, running into several hundreds, were of a kind and degree similar to those given in the previously described sessions.

As a climax to this series of sessions, the preclear in the course of a 2 hour 35 minute session gave over 300 answers to the question, "Who or what would oppose fairies?", the answers being of a kind and degree comparable with those earlier mentioned, with, however, great emphasis on things that were "ugly", and including, incidentally, "an elephant who was not like an elephant should be" and "a triangle that did not meet at one of its corners."

From these sessions, and by the use of the E-meter on the preclear, it was decided that the "reliable item" was "ugliness" and "ugly things". After further processing, during which the preclear's goal was determined as being "to create a beautiful universe", there followed more "Who or what" processing, including at least two sessions in which the question was, "Who or what would the goal to create a beautiful universe oppose?" The answers given by the preclear totalled about 150, several of them being as disgusting as answers given in earlier sessions. In this session and in some of the earlier sessions, the auditor was a male.

Before she was married, this preclear in correspondence with Hubbard made confessions of her overts and withholds, including confessions of her misconduct with another member of the HASI staff and other quite weird and sometimes disgusting matters, some of which were the sheerest fantasy about her thetan's existence in a "police" state millions of years ago when she was a member of a force of invaders who "used to swoop down on bodies, in and out, in and out," giving the thetans of those bodies terrible frights and causing them to exteriorize.

This woman was formerly a school teacher who had qualified as HPA and for a time was employed as an auditor at the HASI.

One young male preclear who, to the knowledge of the HASI, had shortly before received psychiatric treatment and had revealed to the HASI his "compulsions" as "fears on girls", "feels he must keep away from small girls", was accepted by the HASI for auditing and was processed intermittently over about four years. During one course, when his auditor was a young woman, one of his goals was to "work towards not masturbating any more." The following year his goal was still "to stop masturbating."

At one time he was required to write down his "goals". He compiled a list of over 600 goals, several of which were of a most depraved nature.

For a period, he was subjected to the "R2-12. Listing" process and, to the repeated question, "Who or what would oppose psychiatry?" he gave over 1,400 answers, many of them disgusting and containing obscene emphasis. Then he provided 750 answers to "Who or what would oppose social disease?" and 350 answers to "Who or what would social disease oppose?" From these answers a "reliable item" was found to be "a good smell"; accordingly, he was repeatedly asked in processing, "Who or what would a good smell oppose?" to which he gave over 500 answers. The nature of his answers to this series of questions was almost unbelievably filthy.

This unfortunate individual, mentally ill and with sexual problems, distressed because of an association with a young woman, and disappointed that auditing did not cure a skin irritation which he had, was required for years to wallow in the mire of his disturbed mind, shackled to scientology and goaded by its beastly methods.

One female preclear first became interested in scientology in 1954, when a psychologist who practised scientology audited her for about 300 hours for fees amounting to something over £200. The preclear considered that this auditing had done her harm. Thereafter she became acquainted with the HASI and between 1958 and 1964 she spent thousands of pounds on scientology. Though there was no economic necessity for her to take employment, she periodically did so to earn money to pay for her auditing. By February, 1958, she had had 27½ hours auditing at the HASI and thereafter she embarked on a series of intensive auditing sessions. By October, 1958, when she had had over 122 hours auditing on the goal "to be clear", with a balance of about 150 hours to go, her auditor reported, "pc determined to be clear next Wed". In October, 1964, when she gave evidence before the Board, she was then currently undergoing a course of auditing, of which she had had over 100 hours, and she was being audited 3 half days a week; she was still not clear.

At some time subsequent to 1958, this preclear had Mrs. Williams as her auditor. After 44 hours of auditing in an intensive of 50 hours, the auditor's report read, "pc had somatics in stomach, shoulder and head . . . . got very itchy and fidgetty . . . . solid silver ball was very real to begin with, 'the realest thing so far, very solid.' During process pc had unreality, turn off and on. Brought ball out of head and put it back again." After the next session the auditor reported, "I found I had not got the basic rock, so scouted and found solid silver sphere that pc had been hiding in her head. Ran resp [responsibility] on it for last part of session. pc tried to hide it again but caught her in time."

About the end of 1960 this preclear was required to answer a questionnaire; some of the questions and her answers to them were:

Question: "What was your original goal when you first became interested in Dianetics and Scientology?"

Answer: "To get out of the doldrums and near psychosis I was in." (This preclear had had psycho-analysis and therapy in 1952, 1953 and 1954, a circumstance known to the HASI).

Question: "Have you had any failure in being helped by Dianetics and Scientology?"

Answer: "Yes—6 years ago I was processed by a scientologist and was worse at the end of it. Also I had processing with the goal to be clear and was disappointed that I didn't reach it (2 years ago)."

Question: "What are your future processing plans?"

Answer: "The processing I receive during training (HPA) then later when I can afford it I'll have what I can afford. I want to reach OT some day."

In 1961 when asked what goals she had for "this country" she named as her goals, "judges to be scientologists, also M.P.'s, in fact, anyone in prominent positions". By the time she gave evidence before the Board she said she no longer had such goals.

On the 6th February, 1961, Mrs. Gogerly, as director of processing, considered that she should have a further 100 hours processing for a start and would require 250 to 275 hours auditing to clear, though it might be less. Two days later, the preclear signed for 50 hours, to be taken about June, and felt at that stage she could not afford to sign for 100 hours, but said she would do so if she could.

On the 10th March, 1961, one of the staff auditors wrote to her the almost standard letter, part of which read, "Ron wants you to come in and get auditing immediately. He wants a clear in your area."

Included in the course of auditing she had thereafter were a number of occasions when she was run on the "R2-12, Listing" process. To the question, "Who or what would oppose the organization?" she gave over 300 answers. To the question, "Who or what would you not communicate with?" she gave 750 answers, some of which were utterly revolting, disgusting and sexually perverted. To the question, "Who or what would oppose people who made you confess?" she gave 170 answers, and two days later, to the question, "Who or what would oppose the getting in first with your confession?" she gave 450 answers.

In some sessions highly personal and sexual matters were discussed with her various auditors, sometimes with a male auditor. Intimate secrets were extracted from her by such questions as, "What would you not be willing to tell an auditor?"

This preclear was an anxious type of person not quite sure what she was seeking; that she was on occasions mentally disturbed was evident. It was clear that she was in need of psychiatric assistance; she had not sought it in recent years. She found escape from reality in scientology, and considered that going into the HASI was like walking into sanity.

It should not be thought that the foregoing examples exhaust the cases in which matters of sex and perversion were dealt with in an obscene and uninhibited way. Nor should it be thought that they mark the limits of mental depravity reached. By way of further illustration, the transcript of part of the evidence of Mrs. Williams, given before the Board on the 18th September, 1964, is set out in Appendix 19. At that time she was HCO Secretary, and had recently returned to Melbourne after attending a special briefing course at Saint Hill, under the guidance of Hubbard. She was one of the highest ranking scientologists who gave evidence before the Board; as HCO Secretary, she was directly responsible to Hubbard.

Also included in Appendix 19 are details of some preclears' cases which further illustrate the degree of mental depravity reached in some scientology processes.

CHAPTER 26

FAMILY DISCORD

It is clear from the evidence that scientology has been the cause of grave strain and tension in families, both in respect of relations within the family amongst its members and in respect of financial stringency resulting from excessive spending on scientology. The Board heard evidence from a number of non-scientologists whose spouses were in scientology. The number of such witnesses who came forward to give evidence of friction and dissension in existing marriages was understandably small, and it is obvious that many persons refrained from volunteering evidence adverse to scientology because they feared that the giving of evidence would cause further exacerbation of the already strained marital situation. Others, it is believed, refrained from coming forward to give evidence because of the fear that the other spouse might be victimized by the HASI on account of his or her inability to handle and control the non-scientologist.

Dalliance with scientology processing and training is not a cheap experience; oral evidence before the Board and the contents of files showed that sometimes grave financial embarrassment attended the squandering on scientology of large sums of money needed for the maintenance of the family. Quite apart from oral evidence, the contents of many files showed that serious family discord was frequently caused by a preclear's activities in scientology, which he or she pursued notwithstanding the dissension and unhappiness caused by such conduct.

Such harassed witnesses as gave evidence still had affection for their spouses and were genuinely distressed by the effects which scientology practices were having. They sought to adopt a tolerant and persuasive attitude towards their scientology partners, but such evidence as the Board heard rather suggested that in all but one of these cases such measures were attended with little success. The known exception was the case of a married couple, one of whom gave evidence, who confronted each other in the Board room and are believed to have become reconciled. They were the more fortunate ones. The Board heard evidence of broken marriages in which one partner was a scientologist and in which scientology was at least a contributing factor. This was not because scientology has as a goal the breaking up of marriages where one party is not a scientologist, but rather because, as one witness put it, if a person who was scientology-orientated had a spouse who was not scientology-orientated and was anti-scientology, and on that account there was no chance of reconciliation and no prospect of getting the non-conforming spouse into scientology, then the scientology spouse would be advised to consider giving up the marriage.

An article by Hubbard, distributed as a free pamphlet and reprinted in the Melbourne HASI *Communication* Magazine, Vol. 1, No. 19, is a vicious document, and is calculated to cause trouble, dissension, suspicion and distrust between husband and wife, where one is a scientologist. In part, this article, which is entitled "Why some fight scientology", reads—

> "Unfortunately the person who does not want you to study scientology is your enemy as well as ours.
>
> When he harangues against us to you as a 'cult' as a 'hoax' as a very bad thing done by very bad people he or she is only saying 'Please, please, please don't try to find me out'.
>
> Thousands of such protesting people carefully investigated by us have been found to have unsavory pasts and sordid motives they did not dare (they felt) permit to come to light. The wife or mother who rails against a family member who takes up scientology is, we regret to have to say, guided by very impure motives, generated in the morass of dread secrets long withheld. The father, husband or friend who frowns upon one knowing more about the mind is hiding something he feels would damage him.
>
> 'You had better leave scientology alone!' is an instinctive defence, prompted in all cases investigated by a guilty conscience.
>
> Once they hear a few truths from scientology such people become afraid. They *know* we know. And if we know this much and if you are further informed, they feel you will find them out. The wife, protesting is hiding such things as infidelity or an unsavoury circumstance, one or many. The husband, protesting, is hiding a past with many blots upon it.
>
> ". . . . Beware the person or group who fights Scientology, for that person fights Truth—not the truth of natural laws but the truth about himself."

The Board is disturbed by the effect which this article could have on a scientology-indoctrinated person who, accepting without question the truth of Hubbard's dangerous assertions, would read into any opposition to scientology an admission of guilt in respect of shameful conduct and sordid secrets.

The prospect of the break-up of a marriage is enhanced if one spouse is imbued with Hubbardian teaching that sexual relations are "a low tone activity" and that such relations between a person high on the tone scale and a person lower on the tone scale is an aberrative act on the part of the higher toned scientology-conditioned person. The Board heard evidence from the wife of a broken marriage who said that her husband declined to have sexual relations with her because he was on a higher level on the tone scale and she was "of too low tone activity", as he "he had reached a higher tone where such physical activity was no longer necessary."

Where members of the family other than the parents have espoused scientology, unhappiness has frequently been caused. Some children have given up study and careers, dissipated their savings, left home and generally adopted towards their parents attitudes which have been variously aggressive, superior, provocative and condescending. In one instance, where violence occurred between parents and their scientologist son, the son went beserk, had to be restrained and was not pacified until Williams and another scientologist arrived.

CHAPTER 27

SCIENTOLOGY AND RELIGION

From time to time during the Inquiry the question arose as to whether the Board was concerned to investigate scientology theories on the basis that scientology was a religion and the theories and practices of scientology were religious beliefs and practices. The Board repeatedly stated that it was not some form of ecclesiastical or theological commission charged to investigate religious beliefs as such, and that it was not concerned to determine whether the beliefs that were held by scientologists were religious or otherwise. The Board was concerned to ascertain the scientology theories and practices so far as they were held and engaged in in Victoria, and its task was the same in that respect whether or not the theories and practices could properly be described as religious.

The Board was further concerned to investigate the manner in which these theories and practices, whether religious or not, operated in Victoria and their impact on the community, and whether or not benefit was being obtained by or harm was being done to members of the community by such practices. The Board made it clear that scientologists were quite entitled to believe whatever they wished—freedom of thought was their right—and it was immaterial that the Board might disagree with a very large part of scientology and regard it as nonsense and contrary to reason. Scientologists are, of course, free to disagree with the Board's conclusion as to the validity of scientology theories, and there are already indications that they will disagree—that is their right.

However, the carrying into practice of such theories by pernicious techniques from which grave harm results is quite a different matter. In this community, there are different faiths and their members are free to hold whatever beliefs they wish, though their creeds differ and are even in positive disagreement on various tenets. The adherents of scientology, if it be a religion, are entitled to the same freedom of belief, and they have the same freedom, even though it is not a religion. This, however, as the Board repeatedly pointed out, was not the question.

Those who claim that their beliefs constitute a religion cannot, under the cloak of such "religion", pursue a course which is evil and a danger to the mental health of the community. A group of people, by claiming that its particular religion requires the killing of human beings by way of sacrifice, does not obtain a licence to kill according to its creed. Neither are the adherents of scientology entitled to practise on others their "skills" and techniques which have deleterious effects upon their victims. Nor are they entitled to proselytize by calculated deception.

The Board reiterates that the holding of beliefs is a private matter; it may even be that the holding of certain scientology beliefs is, with some scientologists, a matter of conscience, though that would seem to be inconsistent with the general theme of scientology. What the Board is concerned to do, pursuant to its terms of reference, is to draw attention to the harm which has been done in the past by the practice of scientology, and the harm which will inevitably result in the future should scientology be allowed to continue to exploit and mentally ruin the anxious victims of its deception.

The foregoing observations apply on the assumption that scientology is a religion; they are equally applicable should scientology as known, carried on, practised and applied in Victoria not be a religion. In fact, scientology is not a religion. Apart from an occasional reference to scientology as a religious brotherhood and a claim to have some affinity with Buddhism and other religions, no claim was made at the Inquiry, except in the final stage, that scientology as known, carried on, practised and applied in Victoria was a religion.

When the Inquiry began, the stated attitude of the HASI was that scientology was a science and not a religion. However, towards the end of the Inquiry, when it became apparent to the HASI that the practice of scientology in Victoria had been exposed in a very unfavourable light, and that it had no evidence with which to controvert the massive body of expert evidence to the effect that it was dangerous to the mental health of the community, an attempt was belatedly made to present it as a religion. No evidence was tendered to that effect, but the contention to be made that scientologists were being persecuted because of their religious beliefs, and the suggestion was that bigotry was rampant. This change of front was merely laying the foundation for the eventual withdrawal of the HASI from the Inquiry, and is dealt with elsewhere in this Report.

Though scientology has not been, and is not, a religion, some early attempts were made in Victoria to exploit the favourable attitudes which the community usually adopts towards ministers of religion and their adherents were along lines suggested by Hubbard. In the early years of scientology in Victoria, about 1955-1958, some of its practitioners assumed ecclesiastical titles, one or more posing as a "minister" and adopting the title "reverend", and one the title "bishop".

There was no valid basis for the assumption of such titles; their adoption, and also the wearing of clerical attire which was practised for a short time, merely indicated compliance with directions from Hubbard to assume such poses to help gain entry into hospitals and other places where no one would "dare to hinder or oppose a man of God". In PAB 32, Hubbard wrote that "a scientologist who manages the business affairs of a church or mission accords to a man of the church an access not given to others. Doors, locks and instruments of any nature will manage themselves for him." Because local units and institutions of such infiltration was reverted to as programmed or disruptive men, its purpose being to investigate the sick and the distressed into scientology. The "bishop", one Frank Turnbull, went to New Zealand in the late 1950's. (For further details, see Chapter 15).

Scientology in Victoria has not developed the "founding churches of scientology" which have arisen in the United States and are located in Washington, Los Angeles, New York, Miami, Seattle, Detroit and Dallas. On such evidence as the Board heard concerning the founding churches, one would not classify their practices as those of a religion. What their beliefs are did not appear in evidence and a handbook of their ritual, which was produced in evidence, dealt with little more than how to conduct church services, weddings, christenings and funerals. The instructions as to sermons were that they must always be on some phase of scientology. The handbook did contain "The Church of Scientology Creed", which asserted that its adherents believed, in effect, in the right of man to be free, and included declarations "That all men have inalienable rights to their own religious practices and their performance", and "That the spirit alone may save or heal the body."

When, in 1962 the United States Food and Drug Administration began to investigate the E-meter as an instrument of healing, Hubbard promptly issued HCO Pol. Ltr. of the 29th October, 1962, claiming that the E-meter was "a valid religious instrument, used in Confessionals", pointing out that all scientology corporations were religious in nature, and were incorporated as religious fellowships, and that as 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." Williams said that nothing was done to implement the plan to transfer the Melbourne HASI to "Church status", and he repudiated the suggestion that tax exemption had anything to do with the proposal to give "Church status".

There is no justification for the claim that the E-meter is "a valid religious instrument, used in Confessionals"; in the course of being audited with an E-meter, a preclear is forced to tell his most intimate and shameful secrets and he does not make such disclosures as part of a religious practice.

In the early days of scientology in Victoria scientology weddings were performed, the total of such ceremonies being probably under ten in number. In such cases as the Board heard about, the scientology "wedding" was supplementary to the conventionally recognized nuptials, except, perhaps, in one instance. In that case, a witness gave evidence that in about 1957 one of the "reverend" gentlemen mentioned above with whom the witness was then residing was summoned at 4 o'clock in the morning to a flat where a scientologist had a sudden urge to be married. The "reverend" and the witness proceeded to the flat where the expectant couple were and the scientology ceremony took place. The witness said that he felt some anxiety that the couple should embark upon the sea of matrimony with no more formal launching than a scientology ceremony—his anxieties stemmed from the fact that adverse publicity might be given to scientology if such a secret leaked out—but, he said, his anxieties were allayed because eventually the couple were "churched", albeit somewhat tardily, a couple of weeks later.

Some scientologists claim to be "doctors of divinity" and assume the letters "D.D.", a distinction believed to have been bestowed by a hubbardian institution in America. There are few such dignitaries in Australia. One curious instance, however, is that of "Doctor" Marcus Tooley, who practises in Sydney, with a branch office in Melbourne, under the name of "The American College", what he calls "dynamic psychology". Tooley was formerly a prominent scientologist and held the degree of "Doctor of Scientology" and a hubbardian bestowed "D.D.". The hubbardian-bestowed "doctorates" are the only justification for Tooley's title of "doctor". Tooley now denies that he is a scientologist, and he claims that what he practises is a form of psychology which has developed either parallel with or independent of scientology. His case is dealt with in Chapter 29.

There is in Victoria one "minister" of the founding church, but this is the founding church of America, for as the witness explained there is no founding church in Victoria. This "minister" is a woman who qualified for this title and a certificate signed by [illegible] obtained by writing 2,500 word thesis. She has confined the practice of her "ministry", so she said, to a very occasional scientology wedding service which she has conducted merely to oblige friends, and her services have been additional to the conventional ceremonies because she says that she was well aware that she had no authority to conduct a regular wedding service. She has found scientology consistent with her religion, so she said, but in her day she has had several religions and would probably have difficulty today in nominating her current religion.

A partiality for dalliance in numerous religions was a characteristic of a number of witnesses who were scientologists. They were anxious people seeking something to believe in, and the various beliefs they had savoured did not satisfy them, for such beliefs required the searcher to accept the hard realities of life. In their search for the truth, as they wanted it to be, they found in scientology a soporific which insulated their minds against reality and allowed them to treat as their creed anything which pleased or satisfied or quieted them. Scientology promised them immortality if only they could have a reality on the thetan; the scientology "hereafter", with no heaven or hell or purgatory but an unending progress beyond time as a clear or even an operating thetan, gave them just the sort of thing they wanted to believe in. They had not found such escape in the tenets of the major religions, Christian and otherwise. Instead, they found refuge from reality in scientology and were able to sustain their illusion of escape by continued scientology processing. One witness had subscribed at one time or another to as many as 23 different religions, some of them quite exotic, but he was somewhat exceptional.

When the Inquiry began, scientologists were very concerned to establish scientology as a science, a precise science, and the whole of the evidence which they then gave was directed towards this end. So far as religion was concerned, reference was made to the injunction of Hubbard—"change no man's politics, change no man's religion, deny sovereignty to no nation"—to demonstrate its non-religious quality. Witnesses said that a person could be a scientologist and could at the same time subscribe to any religion he wished and there would be no conflict. An undated pamphlet from the HASI states that "the HASI is non-religious—it does not demand any belief or faith and is not in conflict with faith. There are people of all faiths who use scientology in their every day living, better their relations with people and their environment." In *HCO Bull.* of the 19th August, 1959, which is entitled "To a Roman Catholic", Hubbard, in an endeavour to ingraciate scientology with members of that denomination, wrote that in Ireland scientology had operated without coming into conflict with the Church, and he added, "Scientology is not an heretic religion and demands no belief or faith and thus is not in conflict with faith." Some witnesses even said that scientology helped them understand and appreciate their own particular religion better, though they were considerably surprised and embarrassed when they were referred to some of Hubbard's writings, to be mentioned later, on matters religious which they could not reconcile with their particular religious beliefs.

The eighth dynamic in scientology is variously described as the urge towards existence, as infinity, the dynamic of the Supreme Being, the infinite or God dynamic, the Creator, the Infinite Nature; it is called the eighth dynamic, so Hubbard states, because the symbol for infinity stood upright makes the letter "8". Hubbard shows a curious reluctance to write about the eighth dynamic, and scientology writers somewhat ingenuously leave it to each other to discuss. Scientology, writes Hubbard, "does not intrude into the dynamic of the Supreme Being", and his claim is that scientology "embraces" only the first seven dynamics.

The Attitude of Scientology to Religion.

Except for the purpose of deceit, scientology has not been practised in Victoria on the basis that it even remotely resembles a religion.

In advertisements and in the personal efficiency courses the HASI takes care not to disclose Hubbard's disparagement of religion. The directive, "Change no man's religion" is brought to the attention of the beginner, and scientology is paraded as quite consistent with and even as a help to all religion, of whatever denomination. It is only after the preclear has been conditioned by training and processing that he is likely to learn of Hubbard's cynical hostility to religion.

The attitude of Hubbard towards religion is one of bitter cynicism and ridicule, which gives the lie to his directive to "change no man's religion". In a warped and sneering fashion he snipes at all things sacred in much the same way as he attacks the medical profession, though there is generally less venom in his tone when he is dealing with religion.

Scientology is opposed to religion as such, irrespective of kind or denomination. The essence of Hubbard's axioms of scientology is that the universe was created not by God, but by a conglomeration of thetans who postulated the universe. Sometimes God is referred to as the Big Thetan. Many of the theories he propounds are almost the negation of Christian thought and morality.

Hubbard spent some of his youthful years in the Orient and probably absorbed some Eastern learning, being particularly interested in Buddhism. He considers that his travels and research have made him an authority on the customs and religions of the peoples of the world. In *Scientology*: 8-8008, after dealing with the Early Greeks, he writes that

> "more modern man has fallen into the error of making God into the body of a homo sapiens and posting him somewhere on high with a craving for vengeance and a pettiness in punishment matched only by the degradation of homo sapiens himself. There are gods above all other gods, and gods beyond the gods of universes, but it were better, far better, to be a [illegible] in his cell than to be a thing with the ego, cruelty and jealous lust that bad religions have set up to make men grovel down."

These loosely expressed sentences are [illegible] capable of several meanings, but their evident meaning is one disparaging of Christianity and this passage somewhat shocked certain scientology witnesses who had earlier stated that they had not found anything in scientology which was opposed to their particular religion.

Whenever Hubbard mentions religion the note of disparagement is present. For instance, in PAB 1.30 Hubbard writes, "[illegible] to be the people [illegible] very unhappy and [illegible]". In PAB 30 Hubbard writes, "Only a baroque minister is a 'Man of God'. In all enlightened religions such men are called 'Men of Wisdom'". In PAB 31 Hubbard writes,

"Religion does much to keep the assumption in restimulation, being basically a control mechanism used by those who have sent the preclear into a body. You will find the cross as a symbol all over the universe, and the Christ legend as an implant in preclears a million years ago."

In PAB 37 Hubbard writes "For two thousand years Man has not had health, happiness, or immortality, yet they were promised to him two thousand years ago, and Scientology is delivering them today."

In *HCO Bull.* of the 21st January, AD 10 (1969), Hubbard writes,

"Some churches used a mechanism of confession. This was a limited effort to relieve a person of the pressure of his overt acts. Later the mechanism of confession was employed as a kind of blackmail by which increased contribution could be obtained from the person confessing."

In PAB 31 it is written,

"A few operating thetans—scarcity—could lead to trouble. Witness the chaos resulting from the activities and other determinism technology of one operating thetan, 2,000 years ago. It is desperate and utterly beneath contempt to tell a man he must repent, that he is evil. Those who talk most about peace on earth and good-will among men themselves carry forward the seas of unrest, war and chaos."

In *Certainty Magazine*, Vol. 5, No. 10, it is written, "Two and a half thousand years ago a handful of clears enlisted half a billion rapt's. What if we were all clear. Neither Lord Buddah nor Jesus Christ were OT's according to the evidence. They were just a clear above clear."

The "poet laureate" of scientology, Julian Cooper, wrote a poem, evidently with Hubbard's commendation, the text of which was distributed by the HCO as suitable for publication in magazines, part of which was:

"They that worship Jesus nailed upon a cross above an altar,
While an old priest chants . . . .
Do they know what they worship?
Do they know who they worship?
Can they recognize what they worship . . . . ?

Bondage of unconfronted facsimiles implanted so as to control and invalidate, is what they worship."

In *HCO Bull.* of the 18th July, 1959, appears this "Historical note":

"The whole christian movement is based on the victim. Compulsion of the overt-act motivator sequence. They won by appealing to victims. We can win by converting victims. Christianity succeeded by making people into victims. We can succeed by making victims into people."

In *HCO Bull.* of the 11th May, AD 13 (1963), popularly called the "Heaven" bulletin, Hubbard states that he has been to Heaven. He claims that the bulletin is

"based on over a thousand hours of research auditing, analyzing the facsimiles of the reactive mind, and with the help of a meter, a Hubbard E-Meter. It is scientific research and is not in any way based upon the mere opinion of the researcher . . . . The contents of this HCO Bulletin discover the apparent underlying impulses of religious zealotism and the source of the religious mania and insanity which terrorized Earth over the ages and has given religion the appearance of insanity."

In the bulletin, amongst many other things, he writes,

"The Goals Problems-Mass implants, which are the apparent basic source of aberration and human travail, which began with the goal to Forget, were cynically done 'in Heaven'."

These loosely expressed sentences are probably susceptible of several meanings, but their evident meaning is one disparaging of Christian [illegible] and this passage somewhat shocked certain scientists [illegible] who had [illegible] had not found anything in scientology which was opposed to their particular religion.

Whenever Hubbard mentions religion the note of disparagement is present. For instance, in PAB 130, Hubbard writes, "Perfectory and [illegible] an invention [illegible] people very unhappy and [illegible]." In PAB [illegible] Hubbard writes, "Only a barbaric minister is a 'Man of God'. In all enlightened religions such men are called 'Men of Wisdom'". In PAB 31 Hubbard writes,

> "Religion does much to keep the assumption in restimulation, being basically a control mechanism used by those who have sent the preclear into a body. You will find the cross as a symbol all over the universe, and the Christ legend as an implant in preclears a million years ago."

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Jesus

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In the bulletin, amongst many other things, he writes,

> "The Goals Problems-Mass implants, which are the apparent basic source of aberration and human travail, which began with the goal to Forget, were cynically done 'in Heaven'.

For a long while, some people have been cross with me for my lack of co-operation in believing in a Christian Heaven, God and Christ. I have never said I didn't disbelieve in a Big Thetan but there was certainly something very corny about Heaven *et al.* Now I have to apologize. There was a Heaven. Not too unlike, in cruel betrayal, the heaven of the Assassins in the 12th Century who, like everyone else, dramatized the whole track implants—if a bit more so . . . .

"The symbol of the crucified Christ is very apt indeed. It's the symbol of a thetan betrayed . . . ."

He then tells of how he, apparently, visited Heaven on two occasions.

"The first time I arrived and the moment of the implant To Forget was dated at 43,891,832,611,177 years, 344 days, 10 hours, 20 minutes and 40 seconds from 10 : 02½ P.M. Daylight Greenwich Time May 9, 1963. The second series was dated to the moment of the implant To Forget as 42,681,459,477,315 years, 132 days, 18 hours, 20 minutes and 15 seconds from 11 : 02½ P.M. Daylight Greenwich Time May 9, 1963."

He tells further that the implants were electronic by nature and following the pattern of the GPM, that implanting was done on a non-visible thetan, which arrived in a ship in a doll body. On the first occasion there were 29 implanted goals, on the second, 21 ; on each occasion the first three goals were the same, namely, To Forget, To Remember, To Go Away.

On both occasions the Gates of Heaven were visible.

"The gates of the first series are well done, well built. An avenue of statues of saints leads up to them. The gate pillars are surmounted by marble angels. The entering grounds are very well kept, laid out like Bush Gardens in Pasadena, so often seen in the movies. Aside from the implant boxes which lie across from each other on the walk there are other noises and sounds as though the saints are defending and berating . . . .

The second series, probably in the same place, shows what a trillion years of overt acts does (or is an additional trickery to collapse one's time). The place is shabby. The vegetation is gone. The pillars are scruffy. The saints have vanished. So have the angels. A sign on one (the left as you enter) says 'This is Heaven'. The right has a sign 'Hell' with an arrow and inside the grounds one can see the excavations like archaeological diggings with raw terraces, that lead to 'Hell'. Plain wire fencing encloses the place. There is a sentry box beside and outside the right pillar. The roadway 'leading up' to the gates is deeply eroded. An effigy of Joseph, complete with desert clothing is seen approaching the gates (but not moving) leading a donkey which 'carries' the original Madonna and child from 'Bethlehem'. The implanting boxes lie on either side of this 'entering' path at path level.

There is a great deal more in similar vein, the research which Hubbard did upon himself and others producing a great amount of hallucinatory nonsense enthusiastically conjured up in response to suggestions made before and during hypnotic auditing sessions, yet accepted as reality and verified scientific fact by Hubbard and his followers.

The bulletin concludes,

"Further, we have our hands on an appalling bit of technology where the world is concerned. With rapidity and a Meter it can be shown that Heaven is a false dream and that the old religion was based on a very painful lie, a cynical betrayal.

What does this do to any religious nature of Scientology ? It strengthens it. New religions always overthrow the false gods of the old, they do something to better-man. We can improve man. We can show the old gods false. And we can open up the universe as a happier place in which the spirit may dwell. What more can you expect. This actually places us far beyond any other beings that are about. It puts us, through increased beingness and a restoration of life, in control of much destiny.

We have now only a few unsolved problems about life, huge though they may be, such as the construction of bodies and how does one establish the character of and communicate, if feasible, with beings who are making trees and insects. There are a few things like these. But I imagine when we finally manage to communicate with beetles under rocks and free them, we'll no doubt find the Creator of Heaven who 43.+ Trillion years ago designed and built the Pearly Gates and entrapped us all.

Good Lord, I'd hate to be guilty of that overt. But never mind—you aren't either. That guy is Gone (I hope !)".

Some scientology witnesses sought to explain that Hubbard really did not mean that it was Heaven that he was writing about in this bulletin, but either that it was "hell" or "a hell" over the entrance to which some "racketeer" had written "Heaven". The suggestion was, as Hubbard puts it in the bulletin, that "Before you went to Heaven you were not really very good

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or very bad, but you didn't think you had lived only once and you had a good memory and knew who you were and enjoyed life", and that when you went to this place which was got up to resemble Heaven, you were implanted with aberrative goals to forget and the like, which somehow conditioned you to believe in this present lifetime a variety of things about Heaven because of the deception practised by the implanters 45 trillion years ago. Actually no scientology witnesses could explain what Hubbard meant, except that Hubbard says what he means and that "an ordinary person" would not understand the bulletin.

Care is taken by Hubbard to ensure that while a student is on course he is kept away from influences which might be likely to assist him to realise the fraudulent nature of what he is absorbing. In HCO Pol. Ltr. of the 22nd November, 1961, appear the "Training Course Rules" and Regulations", one of which reads—

> "24. Do not engage in any rite, ceremony, practice, exercise, meditation, diet, food therapy, or any similar occult, mystical, religious, naturopathic, homeopathic or chiropractic treatment or any other healing or mental therapy while on Course without the express permission of the Director of Training."

Courses may be as short as two weeks or may extend over many months. Absence from salutary influences for such lengthy periods tends to increase the domination of the HASI over the preclear.

Williams, the grandson of a clergyman, said that scientology was particularly careful not to interfere with anyone's religion and that his own religious views had not been changed away from Christianity by reason of anything he had studied in scientolgy. One young woman, struggling to escape from scientology, said that one of the many side effects of the past lives teaching of scientology was that it "knocks your belief in the church."

One scientology witness considered that it was consistent with his Christian teaching in relation to the human soul, that it might well have returned to Earth on a number of occasions after visiting implant stations in the intermediate period. Other witnesses agreed that scientology was inconsistent with their Christian beliefs. Some said that they saw no inconsistency. One considered scientology more christian than Christianity. Another said that Hubbard's disparagement of religion was merely the expression of scientific or philosophic hypotheses, and there was no inconsistency because religion was one thing and philosophy another, and the witness sought to justify the apparent difference between Christianity and scientology by saying in effect that one was not being inconsistent if, when writing in one frame of reference, one contradicted what was a fact in another frame of reference.

That scientology witnesses were partisan on the question of whether Hubbard was hostile to religion was, of course, apparent. An ordinary person, reading the writings of Hubbard, a man "who says what he means", can judge for himself.

In a community which is nominally Christian, Hubbard's disparagement of religion is blasphemous and a further evil feature of scientology.

Promise of Immortality.

Hubbard exploits in two ways what psychologists regard as "the great mystery and the great threat to us as human beings", namely, death. Hubbard promises immortality through scientology, and he warns that death awaits those who oppose scientology. In making such a promise, Hubbard ascribes immortality to the thetan and his suggestion is that a person cannot enjoy immortality unless he has a reality on the thetan and on scientology teachings.

In *Certainty* Magazine, Vol. 3, No 9, R. Kemp, who is described as "D.Sen., D.D.", writes, "Of course all people are thetans (spirits) and all thetans are immortal and indestructible: they cannot under any circumstances actually and finally die, but they can get awful close to it . . . ."

The editorial note to *Scientology: 8-80* is sufficiently garbled to convey the impression that scientology, which claims to bestow "the ability to heal the ill without physical contact and to cure the insane and the incapacitated, may also revive the dead or dying. In *Certainty* Magazine, Vol. 4, No. 12, Hubbard writes,

> "Well, I've been working now for a lot of years to bring Dianetics and Scientology up to a point of super-magic. It was easy to get *them* up to magic . . . .", and the article goes on to say that there was "enough data to know that dying wasn't fatal but *still* men died and dying often hurts."

The claim is made in PAB's Book 3, and repeated elsewhere that "Scientology can demonstrate that it can obtain the goals set for man by Christ, which are: Wisdom, Good Health and Immortality". In Info. Ltr. of the 24th November, 1963, Hubbard writes, "No organization which can achieve individual immortality ever worries much about momentary hostility. And individual immortality is not only in our grasp but is now being achieved."

In HCO Infm. Ltr. of the 1st September, AD 13 (1963), which tells of a young woman, who ... her death had indicated that she would return to pick up the body of a girl and take up ... she had left off, Hubbard writes, "We lose very few people by death, unlike the healing professions who lose their practitioners in hordes. But we do temporarily lose some by death. A dozen or so in the past few years." Though, when writing along these lines, Hubbard is writing ...bout the thetan, so garbled is much of what he writes on this subject that his followers may be ...ecked for believing—as some appear to have believed—that the immortality promised is ...mortality in respect of their earthly or human life. As recently as May, 1965, the Melbourne *Communication* Magazine, unequivocally states " An interview at the Hubbard Guidance Centre puts you on the road to freedom from sickness misery and death."

The Auditor, the Saint Hill Journal of Scientology, mailed direct from East Grinstead to Victorians on the HASI mailing lists, in explaining in issue No. 8 (1965) what scientology *really* is asserts, "It is the only thing which can salvage you from *sickness* and *eventual death*".

It was said by one witness that, since scientology ensured good health by proofing against illness, scientology was, in effect, ensuring at least longevity, and very few if any people who had espoused scientology were known to have died.

Scientology is opposed to all forms of punishment, and Hubbard has told his followers that "purgatory and hell is a total myth, an invention just to make people very unhappy and is a vicious lie". Comforted by these and similar statements, deluded preclears are able to shut their eyes to the reality of normal human problems which they may have, and to find refuge in scientology theories about the immortality of the thetan which will keep on returning to earth again and again for eternity, without the obligation of accounting, according to Christian belief, for this life's conduct.

Hubbard repeatedly predicts death or disaster for those who oppose scientology. He writes from time to time of long lists of people who have died because they have opposed scientology and offers to produce the death list to the doubters. Specifically, in Com. Mag. Vol. 1, No. 19, Hubbard writes, "Of the other hand, without any action taken against them, of twenty-one highly placed attackers, seventeen are now dead." Elsewhere he writes that each and every one of the "squirrels" of yesteryear have met with disaster, the biggest squirrel in Great Britain being recently found in the bankruptcy court. (A squirrel is one who has given up allegiance to Hubbard but still purports to practise scientology, picturesquely described in evidence by a former scientologist as a madman running around collecting nuts.) Hubbard lists other cases of individuals who, having acted in a way hostile to scientology, have suffered disaster, such as one tradesman who overcharged the organization and contracted TB, and a bill collector who, when he realized how terrible it was to endeavour to collect a debt from Hubbard, committed suicide half an hour later.

In *HCO Bull.* of the 29th July, 1963, Hubbard reports with evident glee, "Government attacks have entered a more desultory stage. Meters will go to jury trial eventually and we will certainly win. The U.S. Government Attorney handling the case became terribly ill and had to resign it".

A number of witnesses gave evidence that they were aware of a general belief amongst scientologists that hostility to scientology rendered a person likely to die on that account, not by physical violence at the hands of scientologists but because he would be so overwhelmed by the enormity of his overt that death would ensue as the motivator. The effect of such a belief was observed in the case of one woman witness who believed that any person who turned against scientology could expect to die within twelve months. She tried to break away from scientology in the early stages of the Inquiry but she returned to the fold at a later stage partly, at least, because she feared she would suffer harm, even death, should she defect.

This fear of death is one of the elements which keep Hubbard's followers in subjection, and constrain them to continue in their acceptance of his teachings. They fear the human death which Hubbard has said will follow their defection, and they fear the loss of the immortality which acceptance of his teachings makes into a reality for them. Hubbard prescribes effective treatment as soon as doubts begin to arise. The waverer, while still a worried believer, is processed and his overts revealed and his continued subjection ensured by further indoctrination.

CHAPTER 28

SCIENTOLOGY AND POLITICS

Hubbard writes, "Change no man's politics". The only qualification to scientology's claim that it is non-political is that it is wholeheartedly and enthusiastically opposed to Communism. Hubbard, however, has no love for governments in general. In *Affairs* Magazine, Issue No. 5, Hubbard writes: "If we place the government on our chart of human evaluation we find a craven psychotic . . . . Governments are insane."

In Com. Mag. June, 1960, Vol. 2, No. 6, the Melbourne HASI reprinted an article by Hubbard entitled "Special Zone Plan". This article is capable of several interpretations: a commemoration of the tenth anniversary of some breakthrough of Hubbard, a review of progress during the previous ten years, an exposition on the eight dynamics, an enthusiastic appeal for more industry and activity on the part of scientologists, an appeal to exert more influence and control in circles or "zones" in which each scientologist moves, even a direction to take over governments. It had something for everybody, and scientologists read it and were impressed by whatever particular feature appealed to them.

For the housewife, Hubbard wrote:

> "See this: a housewife, already successfully employing scientology in her own home, trained to professional level, takes over a women's club as secretary or some key position. She straightens up the club affairs by applying comm practice and making peace, and then, incidental to the club's main function, pushes scientology into a zone of special interest in the club—children, straightening up marriages, whatever comes to hand and even taking fees for it—meanwhile of course, going on being a successful and contributing wife."

For the junior executive, Hubbard wrote:

> "Or this: a scientologist, a lesser executive or even a clerk in a company, trains as a professional auditor, and seeing where the company is heading, begins to pick up its loose ends by strengthening its comm lines or its personnel abilities. Without 'selling' anybody scientology, just studies out the bogs and remedies them. If only as 'an able person' he would rapidly expand a zone of control, to say nothing of his personal standing in the company. This has been and is being done steadily across the world. Now that we have pre-sessioning, it's easy to straighten up other people. Our unreleased technology on handling third dynamic business situations is staggeringly large. You'd be surprised how easy it is to audit seniors. They and their families have so many troubles. Or how easy it is to spot the emergency-maker and audit him."

In respect of government, Hubbard wrote:

> "And see this: a race is staggering along making difficulties for itself. Locate its leaders. Get a paid post as a secretary or officer of the staff of the leaders of that race. And by any means, audit them into ability and handle their affairs to bring co-operation, not trouble. Every race that is in turmoil in a nation has quasi-social groups around its leaders.
>
> And this: a nation or a state runs on the ability of its department heads, its governors, or any other leaders. It is easy to get posts in such areas unless one has delusions of grandeur or fear of it. Don't bother to get elected. Get a job on the secretarial staff or the bodyguard, use any talent one has to get a place close in, go to work on the environment and make it function better. Occasionally one might lose, but in the large majority, doing a good job and making the environment function will result in promotion, better contacts, a widening zone.
>
> The cue in all this is don't seek the co-operation of groups. Don't ask for permission. Just enter them and start functioning to make the group win through effectiveness and sanity."

Whatever may be Hubbard's aspirations in his special Zone Plan, it is evident that many scientologists believed that it was some sort of plan to dominate, by political means, countries and eventually the whole Earth. One preclear who had affiliations with the Australian Labor Party saw the Zone Plan as "a very able plan for infiltration and subversion of the key institutions of the country," the intention of the plan being "to create by those subversive means a scientology government"; and he was so enthusiastic about the possibilities which scientology offered for political domination that he concocted a plan to scientologize the Australian Labor Party. In a letter to Williams dated the 16th January, 1961, he wrote:

> "My goals for the Zone Plan are to make my organization a Scientology Organization with all executives HPA graduates, and to use our publications to improve administration, management and communication in the Labor movement and interest the Australian Labor Party and Trade Union officials in taking scientology training.

The Australian Labor Party as an organization using scientology principles would soon win a Government as soon as the next Federal election.

With Australia led by a government employing scientology principles we should soon have a civilization which can extend influence overseas."

He submitted his plan to Hubbard and obtained his approval. Mrs. Williams, who, according to Com. Mag. Vol. 2, No. 1 of January, 1961, "once toured Australia will be the first scientology continent" approved of this preclear's ambition to scientologize the Australian Labor Party. His Zone Plan was not implemented. By a queer twist, this preclear sustained an "ARC break" with the Australian Labor Party, and while still in scientology he changed his political affiliations. Whether it was scientology which changed his politics does not appear.

Another executive had the ambition to take control of a large company and then to have as executives only those who were scientologists.

A police constable who resigned from the Victoria Police Force and occupied the post of "Director of Zoning" at the HASI, described the Zone Plan as a means of disseminating scientology in the various "zones" in which preclears moved, and he kept a card index to show the various zones—industrial, social, professional, &c.,—in which preclears moved.

In some of Hubbard's writings obscure references are made to the "1970 Plan". Williams said that the 1970 Plan was merely an expression used to describe the objective of the scientology organization to be reorganized within itself and "tidied up" by 1970.

The only overt political action of which evidence was given to the Board was in relation to the 1964 Victorian elections. The Melbourne HASI Com. Mag. Vol. 6, No. 5A for May, 1964, carried an article written by Williams, entitled "A Declaration of War", which stated, "It is the urgent duty of every scientologist in Victoria to get out and make certain that the Australian Labor Party is defeated completely and thoroughly and forever at the election." Williams said he wrote this article for humanitarian, not political, reasons, because the Australian Labor Party was hostile to the HASI which was entitled to defend itself.

The HASI did, however, explore the possibility of promoting scientology in various government departments, and a number of Victorian public servants have shown an interest in scientology. The number involved and the extent of their involvement is not known in detail, except that it would seem that the number is probably very small. The HASI considered the Education Department to be a good "procurement area" and in the early days of scientology in Victoria some effort seems to have been made to infiltrate that Department, but there is no evidence that scientology made any headway in the Department as such, though a significant feature is that several highly placed staff members of the HASI are former school teachers. One scientologist, still a school teacher, formerly had her own private school. She introduced scientology techniques into her school, apparently causing alarm amongst parents, and the school closed.

About nine years ago, a scientologist approached the Chief Probation Officer of the Children's Court, claiming that scientology could help to reform delinquent children. It is known that four children with Children's Court records went to the HASI. One, a retarded child, showed some signs of increased communication after doing some elementary exercises; a second child resumed his criminal activities. No information was available as to the effect, if any, which scientology had on the remaining two children. The Chief Probation Officer himself investigated scientology sufficiently to see that it offered no solution to the problems of child delinquency. The techniques used upon the child who became more communicative were of a very elementary kind; they cannot be claimed as exclusive to scientology and were not hypnotic procedures.

Hubbard has displayed great cunning in anticipating attacks upon himself and scientology by providing in advance a weapon with which to retaliate. Hostility to Communism finds a very prominent place in scientology. Scientology is almost rabidly opposed to Communism which Hubbard frequently denounces in flamboyant and intemperate terms. In doing so, he has been laying the foundation for his counter-attack on those who attack scientology, for it is a favourite standard technique for scientologists to stigmatize anyone opposed to them as communists, thereby to blunt the attack on scientology and turn attention from scientology by the odium they hope will be felt against its alleged communistic attackers. Scientology had its beginnings in the early 1950's in America at an era when anti-communism was rampant, and Hubbard readily appreciated the value of discrediting any opposition and stifling criticism by denouncing any attack on scientology as communist-inspired. This technique has been repeatedly practised in Victoria. In one case at least the circumstances were almost amusing, except for the impudent threats which accompanied the attempts by the HASI to muzzle the critic. The occasion arose out of an answer given in 1960 by the Rev. Dr. L. Rumble, M.S.C., in a radio

Hubbard's hostility p100

session called "Question Box" where, in answer to an inquirer who sought Dr. Rumble's advice on scientology, Dr. Rumble answered simply, "Have nothing to do with it", adding that "only credulous and gullible people will be impressed by the high-brow term, as a fruit-shop proprietor hopes simpletons will be by the description of himself as a 'Fruitologist'". Dr. Rumble further said, "You flatter it by calling it a 'science'. *Time* magazine recently described 'scientology' as compounded of 'equal parts of science-fiction, dianetics and jabberwocky'!"

The reply was also published in a Catholic weekly newspaper, *The Tribune*, circulating in Victoria. Dr. Rumble's reply provoked two letters from the HASI, one to Dr. Rumble from Williams as Association Secretary for Australia of the HASI, and one to the editor of *The Tribune* from Gogerly, who assumed for the occasion the pretentious title of "Director Government Relations". The Williams letter to Dr. Rumble read in part:

> ". . . . by your utterance you have not only divorced yourself from the main international body of Catholic attitude to scientology but have allied yourself further with international subversive communism. By attacking scientology you are attacking one of the most ardent and vigorous groups in the field of combating communism and maintaining national security.
>
> It is our policy to investigate subversives through our own channels as well as to co-operate with national security organizations.
>
> Scientology has never been a threat to the honest and upright of any nationality or belief. Only those who tread dark paths or are on the payroll of a specialized interest seeking to profit by the sickness and troubles of man would fight a group of people trying to help man. May these sick and troubled offer their forgiveness."

Gogerly's letter to the Editor of *The Tribune* read in part:

> "It is the policy of this Association throughout the world to investigate every attack on scientology. We have found that the attackers have always had something to hide. Facts uncovered in these investigations have generally been given to government security services, police, &c. Dr. Rumble is now being investigated and has been apprised of this fact already. Any facts brought to light of interest to security services will be given to them. We generally in such investigations make public any facts which are of interest to the public, their safety, or elucidation."

The sequel to the threat to investigate and report Dr. Rumble is not known. There was no evidence that any such "investigation" took place and probably it did not, for few things would be more unlikely than a clandestine liaison between Dr. Rumble and Communism.

The HASI from time to time did in fact employ enquiry agents to investigate those it regarded as hostile to it. It appears that Dr. Dickson, the Medical Secretary of the Victorian Branch of the Australian Medical Association, was investigated by inquiry agents on behalf of the HASI to ascertain whether he had any communistic associations. He was found to be "clear" on this score. The Honorable J. W. Galbally, M.L.C. was also investigated by the inquiry agents on behalf of the HASI. What particular aspects were investigated did not appear from the evidence, but whatever it was, the result was also negative.

As part of his defence mechanism, Hubbard set up in America his own National Academy of American Psychology (NAAP), and in 1957 this organization impudently sent to all mental health practitioners in the U.S.A.—almost all of whom, if not all, were not members of or in any way associated with the "National Academy of American Psychology" and were unaware of its existence—a copy of the "Loyalty Oath", to which they were required to subscribe. This oath was objectionable in form and typically hubbardian in its inflammatory language (See Appendix No. 18). The threat was made that those who did not subscribe were to be classified as "potentially subversive", those who "railed" against it were to be classified as "subversive" and their names submitted to Government authorities for further action. This "oath" was to be submitted not only to all psychologists, psychiatrists and psycho-analysts, but also to "ministers of various denominations who engage in mental practice," and it was said that "similar procedure may in the future be initiated in the British Commonwealth dependent upon the outcome of the American operation."

By this manoeuvre, Hubbard planned to anticipate attacks on himself and his organization by the American medical profession, and he was starting to arm himself for a counter attack with the retort that many or all American mental health practitioners were disloyal and possibly subversive since they had failed or refused to sign his "Loyalty Oath".

Such a scheme is in line with Hubbard's practice of "smearing" the founders of modern psychiatry and psychology by alleging that their theories had communistic tendencies and seeking thereby to discredit their sciences. The NAAP and HASI claims to be a member of N.A.A.P.

The Melbourne HASI claimed to be a valuable instrument for preserving national security, and that it co-operated with the Commonwealth Security Service on a number of occasions. This co-operation did not appear to extend beyond informing the Security Service of one or more pieces of information which a preclear or student had revealed concerning another person or persons. There is no reason to suppose that the HASI revealed anything to the Security Service about the preclear in question or that the air of mystery and importance surrounding the alleged disclosures to the Security Service was justified. The reticence of Williams on this matter rather suggested that it was merely another pretentious claim.

In his denunciation of Communism, Hubbard repeatedly refers to the *Brain-washing* Manual as an illustration of the manner in which Communism is striving for world domination. A curious aspect of scientology is that numerous passages in the Manual, with the substitutions indicated in Appendix 16 made, show a remarkable parallel between the brainwashing techniques attributed to psychopolities and Hubbard's techniques. Many scientologists, inspired by Hubbard, have the goal to scientologize and clear the whole world. Scientology techniques are directed towards domination of the mind. In this community, the normal person may regard as fatuous the thought that a sufficient number of persons could embrace scientology to make it a political menace to the community as a whole. The Board is not concerned to speculate, but, in a generation in which the conquest of the mind is the primary target, a new tyranny may well find the pernicious techniques of scientology amongst its armoury.

CHAPTER 29

ON THE FRINGE

Such are the attractions of psychology and the mystery which surrounds it, that it readily lends itself to exploitation by persons who in fact have quite inadequate qualifications to justify their claim to understand and treat the mind. Hubbard and his organization have no monopoly in such exploitation, though they represent a massive proportion of self-styled authorities in this field. Many other persons in varying degrees have entered the field of mental health or skirmish on the fringe of it without adequate training, knowledge or experience.

The Board's terms of reference related specifically to scientology, but scientology is not the only potential danger. The Board heard evidence concerning other persons or organizations practising somewhat similar techniques under different names. In Chapter 30 are the names of some persons who have been scientologists, who now practise forms of psychology under other names, but who retain in their practices to a greater or lesser degree features of their scientology training. In particular, there are two organizations which are spreading from New South Wales and which have about their practices so many scientology features that they require individual mention in this Report. They are The American College and the Australian Centre of Applied Psychology, the proprietor of which is David Maxwell Tooley.

David Maxwell Tooley, also known as Marcus Tooley, carries on business in Sydney under the business names of The American College and Australian Centre of Applied Psychology. His addresses are 126 King-street and 187 Macquarie-street, Sydney. He first became interested in psychology while in a camp for conscientious objectors in New Zealand in about 1942. His acquaintance with dianetics and/or scientology began in 1950 in New Zealand where he attended a course run by one Turnbull, later "bishop" Turnbull. Tooley qualified as HPA in 1953, then went to America where in Philadelphia in 1954, he took his "Bachelor of Scientology". In the same year he became a "Doctor of Scientology" and obtained his "Doctor of Divinity" in Phoenix, Arizona, U.S.A., from the "Church of American Science", which is one of "the churches linked with Hubbardian scientology". On his return to New Zealand he conducted, separately from the HASI, some courses in scientology.

In 1955, he went to Sydney, New South Wales, where he established the "Scientology Centre", the name of which he changed to "The American College" after about twelve months. He denies that he was ever connected with the HASI or held a franchise; however, he was in good standing with the HASI and, amongst other things, taught scientology to students for examinations held by the HASI. He claims to have been excommunicated in about August, 1955, by Hubbard, but he attended the Fifth London Advanced Clinical Course, free of charge, at Hubbard's invitation in 1958. He was one of the auditors who contributed reports to a book produced by Hubbard and published in 1958, entitled *Have You Lived Before This Life?*, which contains some 43 case histories, being reports by auditors of preclears who have revealed past life experiences during auditing. Tooley's contribution related to a female preclear who had had experiences in Somaliland in 1630, when she had been a man, using anaesthetics while performing an operation, killing her (or his) wife and fighting a large lion with a black mane which killed the body which her thetan was then occupying.

In 1959, Tooley returned to Australia and resumed activities at The American College in Sydney. He admits that he has a couple of E-meters there, but says that he has never used an E-meter except when on a Hubbard course. He states that the E-meters are kept merely for demonstration to students on advanced courses.

From about 1959, Tooley appears to have drifted from Hubbard and the state of suspended excommunication became effective. He claims to have developed his own form of psychology which he terms "dynamic psychology". He claims that it is based on the works of a variety of psychologists, that it is totally distinct from scientology and that he developed it quite independently of Hubbard and scientology. However, it contains axioms and dynamics which echo Hubbard's axioms and dynamics, though it has fewer axioms and more dynamics. Many of its terms are identical, it has a code similar to those of the auditor and the scientologist, it conducts IQ tests, it uses the Oxford Capacity Analysis the copyright of which is in Hubbard; it has affinity, reality, communication, control, confronting, havingness, acknowledgments, infractions and a variety of other scientology features. Several of its techniques are similar to those of scientology; the coach "starts" a "session" much as a scientologist would; the "Dear Alice" training drills are parallel, specific extracts from *Alice in Wonderland* being prescribed by Tooley for such drills. There are drills which are almost identical with the CCH's and SCS. Tooley, though disclaiming any affinity with scientology, is frequently referred to as "Doctor" Tooley, the only basis for such title being the Hubbardian bestowed "Doctor of Scientology" and "Doctor of Divinity".

Even if Tooley's dynamic psychology was not largely borrowed from scientology, it contains many of the undesirable features of scientology; but the similarity between so much of scientology and dynamic psychology is explained rather by the fact that Tooley has pirated much of Hubbard's

discerned appreciation of psychology than that he has, independently of Hubbard, arrived at much the same destination as Hubbard. In 1956, Tooley was the author of a publication entitled *New Hope for Man* which dealt specifically with dianetics and scientology and credited Hubbard with being the founder of scientology. In 1963, Tooley produced a "dynamic psychology" publication entitled *Living Successfully*. Very substantial parts of the texts of these two publications are identical. Tooley has merely applied another name to his earlier scientology writings. He even learned this technique from Hubbard who produced *Dianetics, The Evolution of a Science* in about 1950 (reprinted in 1958) and *Scientology, the Evolution of a Science* in 1950. Apart from the names, these two books are so identical in almost every respect that it requires word for word examination to ascertain the few instances where there are verbal differences.

The relevance of Tooley to scientology in Victoria is that in November, 1963, he established at 21 Bourke-street, Melbourne, two businesses of which he is the proprietor, namely, The American College and Australian Centre of Applied Psychology, being branches of his Sydney organizations. His Melbourne manager is Michael Andrade Birch.

The Board heard evidence from a scientologist and also from a senior policewoman, who in January and February, 1964 respectively attended courses of free lectures given by Birch at 21 Bourke-street, Melbourne. From this evidence and from the literature of "dynamic psychology" as sought to be proprogated by Tooley, it is clear that it closely parallels scientology in many of its features.

Due to the attention which has been directed at scientology, The American College in Melbourne has not proceeded beyond the elementary stages of practice. A course of fourteen lectures in applied psychology and human relations is available at The American College for a fee of £24 terms, or £22 cash. A brochure relating to the course indicates that the course contains many of the features found in scientology.

It is quite evident that The American College and Australian Centre of Applied Psychology are marking time until this Inquiry is over. Tooley has picked out of scientology many of its theories and techniques, abandoning, however, the ludicrous features but retaining many of the techniques which are potentially harmful to mental health.

The incursion of Tooley into Victoria in the guise of The American College illustrates the problem involved in seeking to take effective steps to control the dangers resulting from the unskilled practice of psychological techniques, for such practitioners may readily shed titles and descriptions which have become opprobrious and assume some other imposing or deceptive title, under which they are enabled to engage in the same discredited and dangerous techniques as those formerly practised.

It is organizations and individuals such as The American College and Tooley which constitute a potential danger to the mental health of the community, differing only in degree and intensity from the danger which scientology is.

CHAPTER 30

CONCLUSIONS

If there should be detected in this Report a note of unrelieved denunciation of scientology, it is because the evidence has shown its theories to be fantastic and impossible, its principles perverted and ill-founded, and its techniques debased and harmful. Scientology is a delusional belief system, based on fiction and fallacies and propogated by falsehood and deception. While making an appeal to the public as a worthy system whereby ability, intelligence and personality may be improved, it employs techniques which further its real purpose of securing domination over and mental enslavement of its adherents. It involves the administration by persons without any training in medicine or psychology of quasi-psychological treatment, which is harmful medically, morally and socially.

Its founder, with the merest smattering of knowledge in various sciences, has built upon the scintilla of his learning a crazy and dangerous edifice. The HASI claims to be "the world's largest mental health organization". What it really is however, is the world's largest organization of unqualified persons engaged in the practice of dangerous techniques which masquerade as mental therapy.

No acceptable or recognized standards are prescribed for its practitioners, whose ignorance of orthodox medicine and psychology make them each a menace to the health of the community. They are the more dangerous because of their spurious air of competence and the tremendous amount of mis-directed energy which has gone into promoting the organization and devising techniques, the mentally crippling qualities of which are cleverly concealed.

That many scientologists sincerely believe in the virtues and the efficacy of scientology is apparent from the evidence. Some have become so dedicated to it and have served it so faithfully that their sacrifices cannot but excite compassion. These ardent devotees, though quite rational and intelligent on other subjects, are possessed of an invincible impediment to reason where scientology is concerned.

If one considers self-dedication a criterion, those persons deeply involved in scientology are broadly of two kinds. In the first place, there are professional scientologists who have forsaken many careers, interests and comforts in order to "live" scientology in every sense of the word. Of such a kind were many of the officials of the HASI and the proprietors of the Geelong and Hawthorn centres. In many instances they are husband and wife teams; occasionally with young families. Their dedication to scientology has involved great sacrifices, which, however, they were prepared to make to reach and maintain their role as the elite of a New Order. Though they were egregiously wrong in their reasoning and outlook, though they suffered and are suffering the ignominy of exposure and ridicule, many of them are still as fanatically adherent as they were when the Inquiry began, and they are still prepared to immolate themselves for their ideals. They spurn the pity one feels for them: the prospect of their rescue from their deluded state is problematical, since their continued intimate association with others of a like mind will probably result in their being permanently conditioned by auditing, co-auditing and other oppressive and compelling features of the HASI machine. Few, if any, of these dedicated scientologists whom the Board heard and saw seemed to be conscious that they were perpetrating a fraud masterminded by Hubbard. They seemed to be deluded, mistaken and almost innocent tools.

The other class of people who have been dedicated to scientology are those who have undertaken long courses of processing and training but who have not taken up scientology as a profession, though from time to time they may have been on the HASI staff and they may have done some auditing. While they have continued to be in communication with the HASI, their delusions and subjection to the HASI have been maintained. Their awakening will be distressing, for they once more must face the realities of life. As they emerge from the miasma of scientology there may be some residual effects, for Hubbard's ideas may be so entrenched in their minds that they will still feel compelled to shun the proper medical and other treatment which they may well require.

The overall picture of scientology is thus one of grave disquiet. In the foregoing Chapters of this Report, the Board has sought to deal as fully as the circumstances required with all relevant aspects of scientology in Victoria, and, with one exception, the matters raised in the twelve numbered paragraphs of the terms of reference have been already sufficiently discussed to make unnecessary anything more than a final comment and reference to those parts of the Report where the particular subject matter has been dealt with more extensively.

The one exception is in relation to paragraph 11 of the terms of reference which deals with scientology and children. This aspect is not dealt with in detail earlier in the Report because no extensive evidence was forthcoming in relation to it. Having regard to the effects which scientology processing has produced, not only on mentally disturbed adults but also on persons who were well within the range of normality, the potential danger of scientology processes to children has merely to be mentioned to be appreciated.

It remains now to comment briefly on the subject matter of the twelve numbered paragraphs of the terms of reference.

1. *The aims, objects and purposes thereof and whether it is capable of achieving to any and what extent such aims, objects and purposes.*

(*a*) *Aims, Objects and Purposes.*

The professed aims, objects and purposes have about them a laudable quality. In essence it may be said that the aim of scientology is to make the able more able.

(i) The stated purpose of the Hubbard Association of Scientologists International is "To disseminate scientology, to advance and profit its membership. To hold the lines of data of scientology clean and clear. To educate and process people towards the goal of a civilized age on earth second to none, and to survive on all dynamics."

In respect of Australia, the object is to make Australia the first scientology continent or nation, but the broad objective of scientology is to clear the whole world.

(ii) The more immediate aim of scientology is said to be to make the able more able. This aim is variously described and presented to the public as a worthy method of improving personal efficiency; in reality this supposed aim is the means whereby unsuspecting persons are lured into the organization to be exploited by fraudulent practices and subjected to techniques dangerous to mental health.

(iii) In a covert way, scientology and its companion "science", dianetics, claim the ability to cure a great number of physical and mental ailments.

(*b*) *Whether scientology is capable of achieving such aims, objects and purposes.*

(i) The state of "clear" is a condition variously described and defined but may be simply expressed as free of all aberrations. It is a condition said to be capable of being produced by scientology auditing, but it is a fanciful and imagined state of ecstacy or exhiliration. During and for a short period after scientology auditing some few people have claimed to be clear, but the state is an illusory one. A concomitant of this illusory state is a large measure of detachment from reality. The state of "clear" is not attainable by scientology practices. What is claimed to be the state of clear is an euphoric state, where the mind of the "clear" is divorced from reality.

(ii) As to the more immediate objective of making the able more able, it must be said that scientology achieves no real success in this respect. All but the most elementary of scientology processes are of a hypnotic nature and they are conducted in a manner calculated to have harmful effects on those subjected to them. The effect of such processes may be to give to the individual on whom they are practised a temporary and subjective feeling of elation, but no permanent benefit is obtained and no increased abilities result. Some claim is made that persons who have been processed obtain, in effect, a better understanding of themselves and are more able to cope with their problems, but the Board found such evidence unconvincing. Many of the individuals who claimed to have benefited were still under the influence of processing which they had recently undergone.

At the lowest level of scientology, on what was called the personal efficiency course, the HASI conducts free lectures from which a number of individuals claimed to have benefited. The elementary techniques practised at this stage are not exclusive to scientology, but are comparable to methods available to and used in schools, clubs and welfare and social organizations for the benefit of members and others who need and find help and comfort from companionship and friendship. Such benefits as resulted from the personal efficiency department were not attributable to scientology processes, but to the application of well known and well understood psychological principles.

(iii) Neither scientology nor dianetics is capable of making good the claims they make for curing physical or mental ailments.

(iv) Far from being the boon to mankind which it claims to be, scientology and its practices are harmful. The aims, objects and purposes are not capable of attainment. They are fictitious aims based on fantastic and illusory theories and on techniques which are potentially, and in many cases positively, harmful to the mental health of the community.

2. *The persons and organizations by whom and the place or places at which the same is so carried on, practised, or applied.*

(*a*) The Hubbard Association of Scientologists International, a company incorporated in Phoenix, Arizona, U.S.A. and registered in Victoria as a foreign company, has carried on, practised and applied scientology at 157-159 Spring-street, Melbourne since about 1957, and is still currently so engaged. For a few years prior to 1964, until a date in the latter part of 1964, this company also carried on, practised and applied scientology at 2 Coates-lane, Melbourne.

(*b*) Several business names have been registered which relate to scientology activities in Victoria. As the names of their proprietors and their addresses indicate, they are connected with the HASI. They are—

Melbourne Test Centre, proprietor, Peter Rogers Williams ;
Test Bureau of Australia, proprietor, Peter Rogers Williams ;
Academy of Personal Efficiency, proprietor, Lafayette Ronald Hubbard ;
Hubbard Guidance Centre, proprietor, Lafayette Ronald Hubbard ;
Academy of Scientology, proprietor, Lafayette Ronald Hubbard ;
Hubbard Communications Office, proprietor, Lafayette Ronald Hubbard.

In each of the above cases, the address has been 157 and/or 159 Spring-street, Melbourne.

On the 15th February, 1965, the College of Applied Philosophy was registered, the proprietor being the Hubbard Association of Scientologists International, and the address 157–159 Spring-street, Melbourne.

(*c*) Mrs Katherine Steele, formerly the proprietress of a private school at 5 Mount-street, Heidelberg, called "The Sylvester Co-Educational College", practised or applied scientology on pupils in the school from about 1955 ; to what extent could not be determined. The school subsequently closed about 1959. Mrs. Steele practised scientology at the above address in respect of a few children in 1960–61. Though still an ardent scientologist, she did not appear to be in practice as an auditor at the time she gave evidence in September, 1964.

(*d*) Eric Bruce Lake and June Margaret Lake conducted at 68 Yarra-street, Geelong, The Australian College of Personnel Efficiency from September, 1959. They originally held a franchise from the HASI to practise scientology and later had the status of a district office. They were still in practice as scientologists when they gave evidence before the Board in October, 1964. Prior to September, 1959, Peter John Crundall and Phyllis Dawn Crundall had been in partnership with the Lakes in this venture.

(*e*) Peter Francis Gillham and Yvonne Doreen Gillham have practised scientology in partnership since the 17th February, 1959. They formerly carried on business under the business name of The Melbourne College of Personnel Efficiency, but since the 1st June, 1961, the name has been The Melbourne College of Personal Efficiency. For several years until about the 12th December, 1964, they carried on business at 39 Riversdale-road, Hawthorn. Thereafter, they have carried on business at 235 Camberwell-road, Hawthorn. From the 1st June, 1961, Peter Francis Gillham has also traded as the Hawthorn Test Centre.

(*f*) James Hamilton Momsen traded under the business names of The Momsen School for Marriage Education and Momsen School of Personal Efficiency at 2 Hartley-avenue, Caulfield, from the 12th April, 1960, and the 1st July, 1960, respectively to the 1st December, 1961. Thereafter he conducted and still conducts the Brahma School of Yoga at 407 Nepean Highway, Frankston. He describes himself as a hypno-therapist and psychologist. He studied scientology at the Hubbard organization in London in 1957, and obtained his HPA certificate. He does not hold a franchise from the HASI and denies that he currently practises scientology and claims to have evolved his own techniques. He has, however, practised scientology, which has influenced the techniques he now uses.

(*g*) D'Arey Swain Hunt, of 526 St. Kilda-road, Melbourne, who advertises as a psychologist and ability consultant, claims to have obtained in 1929 the degree of Bachelor of Arts or an equivalent degree at the Stamford University, U.S.A. His study in psychology was limited to his first year. He qualified for the HPA certificate and was intimately associated with dianetics and scientology for several years. He was admittedly a dianeticist and/or scientologist from about 1951, when he arrived in Australia, until at least 1956. In his present business he does not now use an E-meter though he did use an E-meter up to 1956. His charges are £3 per hour. He denies that he is now a scientologist ; however, some at least of his present procedures possess features which are found in dianetics and scientology. For the purpose of treating some mental conditions he still considers that it would be immaterial whether the treatment be given by a scientologist or a psychologist.

(*h*) Roger David Meadmore and Helen McKinnell Meadmore conducted from the 1st February, 1960, to the 26th February, 1961, the business of Roger Meadmore and Associates, personal efficiency consultants, at 39 Riversdale-road, Hawthorn. Thereafter, they conducted the business successively at 505 St. Kilda-road, Melbourne, and 474 St. Kilda-road, Melbourne. They appear to have been inactive since about 1962. They held a franchise from the HCO and part at least of their activities was the practice of scientology, the fees for which ranged from £2 2s. to £10 10s. per hour.

(*i*) Clifford Edward John Hardy, by occupation a boilermaker, conducted at 336 Victoria-parade, East Melbourne, from the 7th April, 1960, the business of applying and teaching scientology. For this purpose he traded under the names of College of Ability Development and Problem Clinic. He appears to have had very few clients.

(*j*) Between 1957 and 1958, a few people—the precise number is uncertain—endeavoured to set up in business as professional scientologists. They do not appear to have succeeded.

(*k*) David Maxwell Tooley conducts at 21 Bearke-street, Melbourne, The American College and the Australian Centre of Applied Psychology. This man and his businesses are dealt with at length in Chapter 29.

3. *The methods, processes, practices, techniques, principles and treatment involved or used or applied in the carrying on, practice or application thereof.*

These aspects are dealt with extensively in preceding Chapters of this Report. Particular reference is made to Chapter 12, dealing with the teaching of scientology; Chapter 13, dealing with scientology auditing processes; Chapter 14, dealing with the E-meter, and Chapter 18, dealing with the parallel between scientology and hypnotic techniques.

4. *The circumstances in which and the conditions under or in accordance with which the same is carried on, practised or applied.*

Scientology is carried on, practised and applied:

(*a*) in lectures;

(*b*) in private session with only the student or preclear and the coach or auditor present;

(*c*) in co-auditing sessions wherein one student audits another. A strict routine is followed in auditing sessions and frequently hypnotic techniques are employed. The matters mentioned under this heading are dealt with extensively in Chapters 12, 13, 14 and 18.

5. *The circumstances surrounding, the principles involved in, the conditions relating to, and the methods applied in the teaching thereof.*

A distinction is to be drawn between—

(*a*) the giving or receiving of scientology processing and

(*b*) the teaching of scientology principles and practices to enable students to attain scientology qualifications and so practise on others.

A person who is not and has not been a student may undergo elementary processing, but advanced processing is not available to him unless he is a student whose education in scientology is of a standard appropriate to the processing techniques involved. It is a rule that a person may only be processed at a level appropriate to his knowledge of scientology. Accordingly, eligibility for anything beyond elementary processing involves a requirement that the individual shall have been a student at the Academy of Scientology. Auditing is conducted both at the Academy and at the Hubbard Guidance Centre. An individual may make his introduction to scientology by being introduced by a friend, through free lectures conducted by the HASI, or through the Melbourne Test Centre or some other associated concern which advertises IQ and personality testing and offers a variety of scientology advantages.

The teaching of scientology is dealt with at length in Chapter 12.

6. *The nature and amount of fees charged or remuneration received by persons or organizations engaged in the carrying on, practice, application and teaching thereof.*

Fees are charged both for administering processing and training students in scientology theory and techniques. At the HASI processing fees have varied from time to time. The ordinary rate was £4 14s. 6d. per hour for processing, but in various ways concessions were available because of various memberships, &c., and also where a "package deal" was done for a course of auditing for a specified period. For instance, an "intensive" of 25 hours was available for amounts ranging around £100; where long courses of processing were undertaken, e.g., for 250 or 300 hours, the rate was lower, in the region of about £2 per hour for the hours of processing actually given.

For processing, the Geelong organization has charged fees generally ranging from 3 to 4½ guineas per hour.

For processing, the Hawthorn organization has charged up to 4½ guineas. Other smaller charges were made for co-auditing and particular courses.

Individual auditors in "private practice" have charged various fees ranging around £2 2s. per hour. One such practitioner for a short period charged £10 10s. per hour.

For training, specific charges were made for individual courses. At the HASI, the following were the fees charged up to November, 1964:

Hubbard Qualified Scientologist Course (HQS)	£40 cash or £44 on terms
Hubbard Professional Auditor Course (HPA)	£140 cash or £160 on terms

From November, 1964, the scale was

	£
Hubbard Qualified Scientologist	75
Hubbard Certificated Scientologist	75
Hubbard Professional Auditor	75
Hubbard Clearing Scientologist (a course in contemplation)	100

The actual amounts charged for processing and training were infinitely variable, the figures given being either the advertised, standard or normal figures.

A negligible amount of training was done at the Geelong and Hawthorn organizations.

For six years to the 30th June, 1965, the income of the HASI was £273,373.

Full details of the financial position of the HASI and of the Geelong and Hawthorn organizations appear in Chapter 5.

7. *The instruments, machines, devices or other apparatus used in the carrying on, practice, or application thereof, and the manner of use of and the effectiveness of the same.*

The only instrument, device or apparatus used is an electrical instrument called an E-meter, for which fantastic claims are made that it records the reaction of the thetan to questions asked. In practice, the preclear holds two electrodes attached to the meter and is thus part of the circuit; the auditor asks the preclear questions and the claim is made that the meter records the reaction of the preclear's reactive mind. A variety of deductions are then drawn from the reading of the meter. In reality, the E-meter is akin to a lie detector and is an efficient instrument for recording electrical resistance, and nothing more. The claims made for the E-meter are entirely unjustified.

This subject is dealt with at length in Chapter 14.

8. *The illnesses or ailments, mental or physical, treated in the course of the carrying on, practice or application thereof, the effectiveness of such treatment, and whether such treatment is in any way harmful or beneficial or likely to be harmful or beneficial to the persons treated.*

(*a*) The claim is made for dianetics, which is part of scientology, and inferentially for the whole of scientology, that between them they can positively cure all psychosomatic ailments, which it is claimed represent 70 per cent. of man's illnesses.

(*b*) These claims are entirely unjustified.

(*c*) On the contrary, scientology techniques, beyond the elementary stages, are potentially and, in some instances, positively harmful to mental health.

(*d*) Scientology is practised by "auditors" who have no medical training; they use dangerous techniques; they are unable to recognize symptoms and diagnose particular mental and physical conditions of ill health; they indiscriminately apply dangerous techniques irrespective of the circumstances; they not only administer the wrong treatment, but also poison their patients' minds against orthodox medicine and thus prevent them from obtaining proper medical treatment which they may require.

These aspects are dealt with in Chapters 19, 22 and 23.

9. *The advertisements used in the carrying on, practice, or application thereof, and whether the same have been in any and what manner false or misleading, and whether the same should be prohibited, regulated, or restricted in any and what way.*

With few exceptions, in recent years the advertisements addressed to the public generally in the press, pamphlet and preliminary brochure have been confined to offering free lectures, with "no obligation" and "no financial obligation", and promising to make the able more able, to increase confidence, improve IQ and personality, &c. These advertisements have not mentioned advanced scientology theory or techniques, but have been of the "personal efficiency" kind, appealing to the anxious, worried, lonely and ambitious.

Such advertisements are part of a large scale deception, and are designed to inveigle unsuspecting persons into the organization, where high pressure techniques are designed to coerce the gullible.

In advertisements with a more limited distribution addressed to scientologists and to persons on mailing lists, reference is made to scientology processing and courses, and extravagant claims for scientology and dianetics in relation to healing and to attaining the states of clear and OT are common. These advertisements appear in such documents as the monthly Melbourne HASI magazine *Communication*, which frequently contains articles by Hubbard. The advertisements are false in that they offer the *impossible* and unattainable goals of scientology, promising attainment through scientology processing.

Books by Hubbard and others on scientology and dianetics are available at the HASI and at some booksellers for purchase by the general public. These books are, of course, a form of advertising of Hubbard's "sciences". Several of these books deal with advanced features of scientology and dianetics.

Advertising by the HASI is dealt with in Chapter 15.

The question of prohibition, regulation or restriction of such advertisements is dealt with in Chapter 31, where the broad topic of advertising generally is considered.

10. *Whether persons or organizations engaged in the carrying on, practice, or application thereof have indulged in any and what unlawful, improper, harmful or prejudicial practices or activities.*

This term of reference was taken to refer to the practices of scientology and the activities of scientologists *qua* scientologists.

In scientology there is a very great scope for coercion. Very intimate matters are revealed by preclears in the course of auditing and records are kept by the organization of such revelations.

There was no evidence that blackmail in the legal sense had been practised ; but the basis for such criminal activity exists in the files of the organization and preclears could readily be criminally exploited, though at this stage there is no evidence that it has happened.

However, that coercive use is made of the incriminating confessions contained in the HASI records is undoubted. These confessions, which are often of secret weaknesses and feelings, misconduct and prurient ambitions, are made in such circumstances that the organization develops domination over preclears.

The nature of the coercive use to which the HASI records could be put is dealt with in Chapter 24.

Though the practice of scientology has many undesirable features, such is the novelty of many of its activities that it is difficult to classify them precisely as being in breach of existing laws. That scientology practices and activities are improper and are harmful and prejudicial to mental health is evident. This is the most important and most serious feature of the practice of scientology. It is a large subject, and is the burden of most of this Report ; it is dealt with especially in Chapter 23.

11. *Whether children under the age of sixteen years have been treated by any and what persons or organizations in the carrying on, practice, or application thereof, the circumstances and conditions under which such children have been treated and whether such treatment has been or was likely to be in any and what manner harmful or beneficial.*

The application of scientology processing to children does not appear to have developed in Victoria to any substantial extent.

What seemed to be half-hearted attempts were made to establish Saturday morning classes for children both at the HASI in Melbourne and at Geelong. These classes dealt with only the most elementary procedures, which were not novel or exclusive to scientology and were designed to do little more than teach children to mix and play games ; they were psychological techniques and were of a kindergarten nature.

At the Melbourne HASI, Saturday morning classes were conducted from 1961 to late 1962 ; about 15 to 20 children at a time, aged 8 to 14 years, attended. Saturday morning shoppers rather used the HASI as a creche. These classes were not successful ; the children exhausted the auditors and the classes were discontinued.

The evidence showed that in a few instances children with one or both parents in scientology received scientology processing. They received such processing with the approval of at least one parent. The number of children involved was small, the techniques do not appear to have been advanced and the Board did not hear evidence that in fact harm did result from such processing. It appeared from the evidence that one scientologist, Mrs. Katherine Steele, who conducted a private school, introduced scientology techniques into her establishment. Some of these techniques were potentially harmful, though the Board heard no evidence that lasting harm was done to any student at the school. Parents of students became aware of and apparently alarmed by the practices being engaged in, and the school closed. Mrs. Steele also had as private clients a few children to whom she applied scientology techniques. Mrs. Steele was herself "addicted" to past experiences involving extraordinary encounters with electrical phenomena ; she claimed, amongst other things, to have been struck by lightning at least twice ; her peculiar acquaintance with electricity was reflected in past experiences which her suggestible child preclears revealed when she processed them. The Board did not hear any evidence of permanent harm to these particular preclears.

The Board heard evidence from a school teacher from South Australia, a woman dedicated to her task of teaching brain-damaged children, who gave evidence of some success she had at such work by the use of what she claimed were scientology techniques. However, from the evidence of an expert psychologist of wide experience both in Australia and abroad, it is evident that the methods claimed to be scientological are well known and commonly practised in various parts of the world. They are not in any way the discovery of scientology, but are virtually identical with principles and methods which were known and developed before scientology existed. As already mentioned, the alleged scientology methods of handling young children are those of school and kindergarten psychology. The Board heard no evidence of allegedly scientology treatment being applied to brain-damaged children in Victoria.

As to older children under sixteen years, the Board heard very little evidence. Though the public was invited to come forward with any helpful evidence, there was no public response as to the teaching of scientology to children, and the Board on this aspect had to rely, in the main, on evidence of scientologists and the contents of a very few files. However, there seems to be no reason to suppose that the application of scientology to children in Victoria assumed any substantial proportions; and, except in cases where a parent is a scientologist, it is probable that children are not now being brought into contact with scientology. However, scientology is potentially the same danger to children as to adults, and the absence of positive evidence may well be due to the fact that the practice of scientology in relation to children has been desultory and negligible in Victoria. There is no reason to suppose that its application to children has been in any way beneficial.

A former Chief Probation Officer of the Children's Court, about eight years ago, investigated scientology sufficiently to satisfy himself that it was of no value in treating child delinquents. Of four delinquent children who had some treatment by scientologists, one appeared to obtain some benefit, one lapsed into criminal habits and no information was available as to the other two. The techniques applied were elementary and were not novel to scientology.

12. *The terms and conditions under which and the circumstances in which persons are engaged for employment and employed by persons or organizations carrying on, practising or applying the same.*

In Victoria, the Melbourne HASI at 157–159 Spring-street, Melbourne, was the only substantial employer of labour. The Geelong and Hawthorn organizations were each a husband-and-wife partnership whose staff establishments were very small; on the occasions when staff was employed, generally only nominal payments were made; some of the help was even voluntary. At the Melbourne HASI, the staff was remunerated on a unit basis, each member being allotted a particular number of units according to the position which he or she held. Staff was paid each week according to the number of units held.

The amount available for distribution amongst the unit holders was a fixed percentage of each week's receipts. It was a variable amount and the unit value varied accordingly. There were thus good and bad weeks. At the beginning of the Inquiry the staff of the HASI numbered approximately 70, some full-time and others part-time. The most senior and highest ranking in the organization were receiving an average of about £17 per week, and other full-time employees were receiving about £11 per week. Part-time employees were, of course, receiving less. A few appear to have been voluntary. Frequently, the weekly wage of an individual staff member fell far below the basic wage. By mid-November, 1964, the staff of the HASI was only about one third of what it had been at the beginning of the Inquiry, and the unit had fallen to 1s. 9d. At that time the chief executive officers of the HASI were averaging about £5 per week or less. Some may have been receiving slightly in excess of this amount by performing the duties of more than one position.

The remuneration of the HASI staff was not liberal. Long hours were frequently worked; weekend work was common. Hubbard appears to have made it a practice to increase staff whenever the financial position of the HASI improved, thereby perpetuating the depressed rate of remuneration.

Further details of remuneration appear in Chapters 5 and 17.

refused to set aside Reynolds's conviction, Waite, C. J. said at p. 166 "Suppose one believed that human sacrifices were a necessary part of religious worship, would it be seriously contended that the civil government under which he lived could not interfere to prevent a sacrifice? Or if a wife religiously believed it was her duty to burn herself upon the funeral pile of her dead husband, would it be beyond the power of the civil government to prevent her carrying her belief into practice? So here, as a law of the organization of society under the exclusive dominion of the United States, it is provided that plural marriages shall not be allowed. Can a man excuse his practices to the contrary because of his religious belief? To permit this would be to make the professed doctrines of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself. Government could exist only in name under such circumstances".

Where there are no constitutional guarantees, the position of the State would be at least as strong.

Inadequacy of present laws.

There are many features of scientology which are to be condemned, but its disturbing features possess a certain novelty, and many of its aspects, criticized in this Report, are merely on the fringe of existing laws which have not been designed to deal with the particular problems which scientology presents.

The Board heard a submission by the Committee for Mental Health and National Security that much that the HASI had done was actionable civilly in fraud, negligence, for breach of contract and assault. The Board expresses no views on individual rights in respect of remediable grievances which persons may consider, or be advised, they have against the HASI or individual scientology practitioners.

The Board also heard submissions by the same Committee that the activities of the HASI and of scientology practitioners have revealed a variety of offences, including treason, sedition, blasphemy, assault and conspiracy. Conduct of which one disapproves may readily be stigmatized by being vaguely denounced as criminal, without regard to the precise constituents of criminal offences and the insuperable difficulties of evidence and proof which often exist. The Board does not consider that the problems which scientology presents may appropriately be dealt with by invoking the criminal law in respect of the past conduct of the HASI and of scientology practitioners.

It is of this view for these reasons:

(*a*) the real problem of scientology is not one of repeated and clearly defined breaches of existing laws, but rather of a special course of conduct not adequately controlled by law, namely, the invasion of the field of mental health and the propogating of harmful psychological practices. Such features as may be contrary to existing laws are merely incidental to the overall problem;

(*b*) there are difficult questions of law as to whether such offences as have been enumerated and other similar offences have been committed and are capable of proof;

(*c*) an unsuccessful prosecution would be claimed as a vindication of the past conduct of the HASI and of scientology generally;

(*d*) even a successful prosecution for a breach of an existing law would be of little significance—like prosecuting a bank robber for driving his get-away car against the traffic lights.

The Board is of the view that scientology presents a problem which is not to be adequately dealt with by peripheral sniping. The Inquiry has revealed that many people, not necessarily scientologists, have taken advantage of the virtual absence of any control over practices or techniques which are concerned with the treatment of the mind and mental health generally. As the Board sees the matter, the problem which the Inquiry has revealed is not confined to practices and techniques which, for the time being, are labelled "scientology", but extends to a variety of pseudo-psychological practices which flourish under a variety of names.

Scientology, it is true, embodies a large number of fantastic theories and it so happens that the processes of scientology have been built around these theories. However, the processes of scientology could be administered with equal harm without one word of scientology theories being mentioned. People accept the fantasy of scientology theories because they have been processed and have become mentally crippled; it is not the fantasy that leads them into scientology though it may help to sustain their servitude.

The real dangers of scientology processing and of the harmful hypnotic and other techniques it uses are not in relation to the fantasy which its adherents believe; such beliefs are merely symptomatic. The harm is done by the processes used and it is the prohibition of such processes which is necessary.

Suppression of scientology by name insufficient.

An attempt to suppress or proscribe scientology and scientologists specifically by name would probably be ineffective, and, in any event, would be undesirable.

It would probably be ineffective because scientologists, who are not lacking in mental agility, would find ways of changing names of processes—even changing the name of scientology—and continuing to practise in much the same way under another guise. Hubbard changed the name of his "science" from scientology to dianetics, and back again to scientology. "Doctor" Marcus Tooley, dealt with in Chapter 29, has his "dynamic psychology" and, as earlier mentioned, the HASI has now registered the business name of "The College of Applied Philosophy".

Action against scientology specifically by name would be undesirable for at least two reasons :—

(*a*) Though scientology is not, and does not claim to be, a religion, it is a system of beliefs. Notwithstanding its weird theories and the peculiar practices based on them, it is a system of beliefs which any person is at liberty to hold, just as whoever wishes may believe that the moon is made of green cheese. That the rest of the community believes that it knows better is not recognized as a reason for coercing the Green Cheese School to believe what the most recent lunar observations have revealed. The proscribing of persons for beliefs which they may hold has so many undesirable features as not to need elaboration.

(*b*) An attempt specifically to proscribe scientology and scientologists would tend to bestow on them the quality of an oppressed minority suffering for its beliefs.

Hubbard is adept at turning to advantage any opposition to himself and his "science". He has often told his followers that they would meet opposition and persecution because of what they believe; when views are expressed or action taken hostile to scientology, such events are complacently accepted by his followers as further proof that "Ron is right". Misplaced compassion and sympathy for scientologists, who would parade as martyrs suffering for their faith, might well be engendered in sections of the community.

In the view of the Board, however, there are more effective and less controversial ways of dealing with the dangerous practices of scientology than by prohibiting it by name. In order to control scientology, it is necessary to strike at the heart of the problem. This involves an appreciation of the essential nature and quality of its processes. Hubbard claims that scientology is a form of psychology and the evidence shows it to be psychology practised in a perverted and dangerous way by persons who are not only lacking any qualifications which would fit them to practise psychology but who have been indoctrinated and trained in beliefs and practices which equip them to do no more than apply dangerous techniques harmfully and indiscriminately.

Control scientology by controlling Psychology.

There are no standards prescribed in Victoria for persons who wish to practise psychology. Very considerable use is made, of course, of psychological theory and practice by the medical profession, especially in psychiatry and psycho-analysis. As used in medicine it is ancillary to the broader profession of medicine. It is, of course, a learned science in its own right and many universities and other recognized institutions of learning award degrees or diplomas in psychology, or award degrees and diplomas which comprehend or embrace the very extensive study of psychology.

A person so qualified may properly describe himself as a psychologist and may practise psychology; yet, legally, so may the most ignorant and least qualified person. The absence of any legal restrictions has enabled many persons, including scientologists, to describe themselves in various ways and to practise psychology though quite unqualified to do so.

In Victoria there is no legal control of hypnosis which is generally a major technique in the routine of the pseudo-psychologist. In England, there are restrictions on stage hypnosis. In the *Hypnotism Act* 1952 (15 and 16 Geo. 6 and 1 Eliz. 2, c. 46), hypnotism is stated to include hypnotism, mesmerism and any other similar act or process which produces or is intended to produce in any person any form of induced sleep or trance in which the susceptibility of the mind of that person to suggestion or direction is increased or intended to be increased. Restrictions are imposed on exhibitions, demonstrations or performances of hypnotism at or in connexion with an entertainment to which the public are admitted. They do not extend to the practice of hypnotism privately.

Despite the affinity between psychology and medicine no assistance in the control of the practice of psychology is to be obtained from Victorian legislation relating to the medical profession.

This year is the centenary of the *Medical Practitioners Statute* 1865 which enacted in substantially the same form as the [illegible] stands today sections which were the predecessors of section 24 of the *Medical Act* 1958. In Victoria, there is no statutory prohibition on the practice of

medicine or surgery as such by other than legally qualified medical practitioners. Virtually the only control is that effected by section 24. Section 24 (1) provides that " No person shall be entitled to recover any charge in any court of law for any medical or surgical advice or attendance or for the performance of any operation or for any medicine which he has both prescribed and supplied unless he proves on the trial that he is registered in accordance with the provisions of Division two of this Part ". Section 24 (3) makes it unlawful for any person unless registered " to pretend to be or to take or use the name or title of a physician doctor of medicine licentiate in medicine and surgery master in surgery bachelor of medicine doctor surgeon medical or general practitioner or apothecary or surgeon apothecary or accoucheur or licentiate or practitioner in midwifery or any other medical or surgical name or title ".

After the passage of one hundred years and the tremendous advances in medicine and surgery, which cannot now be effectively practised except in association with a system of hospitals from which those regarded as unqualified are excluded, there are very few who would presume to practise medicine or surgery if not registered under the Medical Act. On the contrary the problem of the unqualified psychologist is substantial. Psychology is a relatively new science and similar safeguards in respect of its practice have not yet developed.

In the Board's view, rather more stringent provisions than those in the Medical Act are needed to curb the emergence of a class of unqualified pseudo-psychologists of whom scientologists are the prime examples. Prohibitions on the right to sue for fees and on the use of deceptive titles are, of course, necessary; but such minimal restrictions could readily be overcome by payment in advance or some form of psychological coercion afterwards, and by the dropping of deceptive titles which, though often used, are not a necessary part of the pseudo-psychologist's act.

Regulation of the Practice of Psychology.

In order adequately to control the practice of psychology, the Board considers that measures of a regulatory and economic nature are necessary. In essence, the Board envisages a system of registration of psychologists, and prohibition on the advertising of psychological services and on practising psychology for fee or reward, unless registered. The practice of scientology is a business, and its attraction lies in the opportunity it affords for making money. Without revenue to maintain its organization its activities could not continue, and even its most dedicated adherents would find it impossible to practise professionally unless financially endowed. The prescribing of minimum standards for the practice of psychology and a prohibition on receiving payment for substandard services appear, therefore, to be the most effective means of procuring the cessation of scientology practices, except in the most attenuated and honorary way.

Recommended Action.

Appropriate action to deal with scientology involves three steps :

1. Public Awareness.

As already mentioned the adverse publicity which scientology received during the Inquiry has seriously curtailed its activities. However, the HAST may well regard such a reverse as temporary and may be awaiting the time when interest in the Inquiry and this Report will have waned. Thereafter, either at 157–159 Spring-street, Melbourne, or elsewhere, it will, under its own name or some other name, seek to re-establish itself. The likelihood is that scientology is planning to extend, if it has not already done so, to new areas in Victoria. It is important, in the Board's view, that the public be repeatedly warned of the dangers to mental health of psychological techniques practised by unqualified persons.

2. Registration of Psychologists.

Psychologists Registration Board.

The system of registration of psychologists envisaged as a means of controlling the practice of psychology in Victoria is one which involves the establishment by statute of a Psychologists Registration Board and the prescribing of minimum standards for registration. In considering the structure of such a Board, it would be necessary to safeguard the interests of those who are not professional or academic psychologists, but for justifiable reasons should be permitted to practise psychology in particular circumstances and are entitled to be registered or, alternatively, to be exempted from registration. Some consideration is given, later in this Chapter to the kind of persons who should be exempted.

It is not the function of this Board of Inquiry to determine minimum standards or qualifications. It is sufficient for the Board to say that, in its opinion, scientology qualifications would not entitle a person to registration as a psychologist.

Of prime importance in any system of registration would be the meaning to be given to the word "psychology". It would need to be defined in terms which ensured that scientology techniques came under control.

The full scope of such a definition involves a consideration of many factors as to which the Board heard little or no evidence. The techniques and practices of scientology include—

hypnotic and similar techniques,
IQ testing,
personality assessment,
the use of the E-meter.

Whatever else may be comprehended by "psychology", the above particular activities should evidently be included.

Prohibited Practices.

The purpose of the proposed legislation should be to prohibit generally the practice of psychology for fee or reward by persons who are not registered or who are not exempted from registration.

It should also be an offence, unless in the case of permitted exceptions, for any unregistered person, for fee or reward,

(*a*) to practise hypnosis, defined in terms similar to, but not necessarily identical with, the definition of "hypnotism" in the English Act, and enlarged to describe more specifically scientology processes which involve a series of commands, repetitive or otherwise, designed or intended to be used for the purpose of inducing the absence or lessening of inhibitions and repressions ;

(*b*) to administer IQ tests or personality assessments or similar tests or assessments ;

(*c*) to use an E-meter or similar electrical device whether or not in conjunction with (*a*) or (*b*).

Prohibition on Advertising.

It should also be an offence for any person, unless in the excepted classes or unless registered, to advertise—

(*a*) that he is skilled in psychology or psychological or similar techniques, psychological or similar counselling, hypno-therapy, psycho-therapy or any other similar alleged skills ; or

(*b*) that he is available whether for fee or reward or not to render services in respect of any such skills, or

(*c*) that he will render such services whether for fee or reward or not.

Prohibition of Deceptive Titles.

The trappings of scientology include the pretentious use of titles, referred to in detail in Chapter 15. The use by scientologists and others of the title "Doctor" in relation to their practising of psychological techniques is a calculated deception where they are not possessed of any recognized degree which justifies the use of the title. An unregistered person may not lawfully use the title of "Doctor" in the practice of medicine or surgery. A similar prohibition should exist in relation to those who practise any form of psychology. The Board is of opinion that the restriction on the use of deceptive titles and qualifications should go further. It considers that it should be an offence for a person practising any form of psychology to use any title, letters or abbreviations in association with his name, unless he possesses a degree, diploma, licence or other authorization to use it or them from a university, college or other institution recognized by the Psychologists Registration Board. The deceptive "degrees" of "doctor of scientology" and "bachelor of scientology", both *in extenso* and abbreviated to "D.Sen." and "B.Sen.", and the additions of such letters as "HCA" and "HPA" to the name of a person practising scientology or some other form of psychology should not be permitted.

Exemptions from Registration.

Exceptions to or exemptions from the requirement of registration would need to be carefully considered. Prima facie, persons proper to be excepted would seem to include—

legally qualified medical practitioners,
dentists,
ministers and other individuals engaged in recognized or usual activities of any bona fide religion,
teachers in universities and registered or otherwise recognized schools and similar institutions,

employees or other persons engaged by a person or organization for the purpose of determining the quality, capacity, ability or potentiality of persons employed or seeking employment,

various social workers,

officials of marriage guidance organizations, &c.

This list is by no means exhaustive; it is capable of being, and probably should be, substantially enlarged, for care has to be taken to guard against the establishment of too narrow a category of persons who have the right to practise for fee or reward techniques of psychology which are in varying degrees of constant application in almost every occupation and walk of life.

The Board's recommendations, within its terms of reference, are of course limited to scientology, though the method recommended of dealing with scientology necessarily involves the surveillance of practices and conduct by persons other than scientologists.

3. The HASI Records.

In Chapter 24 and in other parts of this Report reference has been made to the nature and extent of records made and kept by the Melbourne HASI of the processing of preclears. These records, containing details of intimate and secret matters relating to preclears, are a potential threat to preclears who may be subjected to various forms of coercion. Preclears could be constrained to return to their earlier allegiance to scientology, and, in some hands, files could be used for the purposes of extortion and blackmail.

The Board has given consideration to the question of what action, if any, should be taken in respect of the HASI processing files. Though the files were not entitled to any form of privileged non-disclosure, the HASI created the false impression that the contents of its files were completely secret and that nothing in them would be disclosed, whatever the circumstances. Such a protection is considerably greater than the privilege which attaches to communications made by a patient to his doctor (see section 28 of the *Evidence Act 1958*), but, as a matter of law, no vestige of legal privilege attaches to the HASI files. Though the disclosure of the contents of the processing files is highly undesirable, to prohibit by legislation the disclosure of their contents would give to them an entirely unjustified quality of importance and security. The HASI would probably boast that it was recognized by the State as of such importance that the contents of its files were by law made secret. However, while the files exist, they are a potential threat to the people to whom they relate.

All the HASI records, including the files, were tendered as exhibits before the Board, but their physical possession (other than of those which were specifically and individually tendered as separate exhibits) remained in Williams on his undertaking to produce them as and when required. The Board now sees no practicable way of procuring the files which are still in possession of the HASI, short of legislation requiring their surrender for the purpose of destruction. It should be pointed out that duplicates of preclear's processing reports are also kept by Hubbard at Saint Hill Manor in England, so that destruction of the files of the Melbourne HASI would not entirely remove the threat.

Interstate Aspects.

Though the Board was required to investigate scientology in Victoria and has made the foregoing recommendations for its curtailment in this State, it is proper to point out by way of final comment that while scientology is permitted to flourish in other States, any action taken in Victoria could not be fully effective. It seems certain that continental headquarters of the HASI would be transferred from Melbourne to another capital city from which residents of Victoria would be bombarded with a barrage of scientology literature. It is also probable that Victorians addicted to processing would readily travel interstate for courses in processing and training.

Commendations.

In concluding this Report, the Board wishes to thank the many persons whose co-operation very materially assisted the Board in its inquiry. Of these, certain persons merit particular mention.

The Board is grateful to counsel who appeared before it. Mr. Gordon Just, then of counsel (now his Honour Judge Just of the County Court), who appeared to assist the Board, brought to the Inquiry his customary courtesy, skill and thoroughness. Mr. J. R. O'Shea, who, until May, 1964, appeared as counsel for the scientology interests, and Mr. Ian G. Abraham, who thereafter and until November, 1964, appeared as counsel for the scientology interests, greatly helped the Board in the clear presentation of the views and the evidence of their clients; Mr. Abraham, in particular, bore the burden of his clients' cause for six difficult months during which he very competently and conscientiously presented to the Board every relevant consideration in favour of his clients' case

and tested evidence hostile to their cause. The Board regrets that his clients' instructions constrained Mr. Abraham to withdraw from the Inquiry on the 30th November, 1964. Mr. Warren C. Fagan, of counsel, who appeared for the Committee for Mental Health and National Security made an important contribution to the material placed before the Board by his cross-examination on a number of aspects of scientology which assumed increasing importance as the Inquiry proceeded. The Board is grateful to these counsel whose very considerable labours were of real value to the Board in its deliberations.

The evidence of the 151 witnesses was recorded by a team of shorthand writers, typists and their assistants under the direction of Mr. J. May, the Chief Government Shorthand Writer. These ladies and gentlemen performed the colossal task of recording nearly 4,000,000 words covering nearly 9,000 pages, with speed and accuracy. Their co-operation and efficiency resulted in a complete daily transcript being available shortly after the Board adjourned each day. The Board's task was greatly facilitated by the immediate availability of a complete and accurate transcript.

The Board also wishes to thank Mr. John Herbert Joseph Campbell, who conducted a thorough investigation of the financial affairs of the scientology organizations in Victoria and whose very valuable services to the Board are not to be measured by the relatively short time which he took to give his evidence, which was almost unique at the Inquiry for it was accepted by all concerned without challenge, and he was virtually not cross-examined. Mr. Campbell's evidence threw light on certain features of scientology in Victoria, which might not have been fully appreciated without his thorough investigation.

The Board also wishes to thank the Director of the Royal Botanic Gardens, Mr. R. T. M. Pescott, for the use of the theatrette at the National Herbarium, where almost all the proceedings of the Board were held. Though the presence for many months of the Board and its entourage involved Mr. Pescott in some inconvenience he readily made available for the Inquiry adequate facilities in idyllic surroundings.

The Board reserves for final mention the secretary to the Board, Mr. Ian Edward Crook. The Board cannot too highly commend Mr. Crook for the consistently efficient and thorough manner in which he cheerfully and unobtrusively carried out the very burdensome duties which fell to him. He performed the tasks normally performed by at least two persons, for he worked in collaboration with counsel assisting the Board in sifting material and preparing it for presentation to the Board, and he carried out the very substantial secretarial duties required of him both while the Board was sitting and while it was in recess. His services to the Board in the preparation of this Report were of incalculable assistance and were beyond the call of duty. The Board is aware that his Honour Judge Just shares the Board's views regarding Mr. Crook. The Board considers it fitting that its Report should end with its grateful acknowledgment to the secretary whose constant attention, intelligence, efficiency and skills sustained the Board and made more bearable the burdens involved in the conduct of the Inquiry and the writing of this Report.

Given under my hand and seal this twenty-eighth day of September, 1965.

KEVIN ANDERSON

Owen Dixon Chamber,
205 William-street,
Melbourne, Victoria.

APPENDICES

Number.		*Subject matter.*
1	..	Alphabetical list of witnesses.
2	..	Qualifications of individual witnesses possessed of scientific or technical qualifications who gave evidence in favour of scientology.
3	..	Names, qualifications and appointments of expert witnesses who gave evidence on various aspects of scientology theory and practice and other scientific matters.
4	..	Lists of exhibits.
5	..	Ruling and reasons of the Board in relation to the operation of Parliamentary privilege.
6	..	Glossary of scientology terms and abbreviations.
7	..	Consolidated statement of combined income and expenditure and profit or loss of the HASI and HCO from 1955 to 30th June, 1963.
8	..	Comparative statement of the income and expenditure of the HASI for the financial years ended 30th June, 1961, 1962 and 1963.
9	..	Balance sheets of the HASI for the financial years ended 30th June, 1961, 1962, and 1963.
10	..	Statement of HASI receipts and payments for the six months ended 31st December, 1963.
11	..	HCO Pol. Ltr. of 12th October 1961—" Refund of fee policy revised ", and extracts from subsequent policy letters on that subject.
12	..	Comparative statement of income and expenditure of the HCO for the financial years ended 30th June, 1961, 1962 and 1963.
13	..	Balance sheets of the HCO for the financial years ended 30th June, 1961, 1962 and 1963.
14	..	The Auditor's Code.
15	..	The Code of a Scientologist.
16	..	Extracts from *Brain-washing* Manual, with substitutions.
17	..	Scientology press policies—Extracts from HCO Pol. Ltr. of 14th August AD 13 (1963).
18	..	Text of " Loyalty Oath " appearing in *Certainty* Magazine, Vol. 5, No. 5.
19	..	(i) Extract from transcript. (ii) Examples of matters dealt with during scientology processing.

APPENDIX 1

ALPHABETICAL LIST OF WITNESSES

...XANDER, George Leslie
...EN, Lawrence Herbert
...DERSON, Francis James Maxwell
...NDREW, Richard Roderick
...H, Roy Cecil

...ATS, Joan Elizabeth
...LLMAINE, Gordon Francis
...RCH, Michael Andrade
...RD, Cyril Ernest
...OSWARVA, Roger Ernest
...OWERS, Geoffrey Anthony
...DGEON, Ronald Edwin
...RSTIN, John Page

...AMPBELL, John Herbert Joseph
...HERRY, Richard Ormond
...URCHWARD, Roger
...ARK, Lorna Hamilton
...OLLYER, Keith Rutland
...ETMAN, Paul Malcolm
...USLAND, Lyulph
...OOKE, Peter Althorne
...UNDALL, Peter John

...N, Eric Cunningham
...DERFIELD, Kenneth Eric
...DERFIELD, Rosemary Ann
...HURST, David John
...XON, Irene Phyllis
...ELL, William Pratt
...NN, Marcus Brian
...NN, Rodger Edward
...NN, Sidney Stephen

...ENBERG, Harry

...EMING, William Albert
...DOR, Zoltan Charles

...ALLASCH, Rosalind Anne
...ALLOP, Peter Frederick
...LFORD, George Herbert
...LLHAM, Peter Francis
...LLHAM, Yvonne Doreen
...OGAN, Olive Ravenscroft
...GERLY, Catherine Mary
...GERLY, Ernest Denzil Stephen
...OSS, Jocelyn Helen
...REEN, John Francis
...IFFITHS, Ivan Noel
...UY, Judith Helen

...AGEN, Irene Rosa
...RDY, Clifford Edward John
...YES, Robert Lewis
...NDERSON, Audrey Joy Sybil
...WARD, Ella Rowena
...GGINS, Lawrence Clyde
...DGSON, Jack Leslie
...WELL, Edwin Ronald
...UNT, D'Arcy Swain

...SON, Raymond Gordon
...NSON, Sandra

...Richard James
...R, Johanna
...OTER, Johannes

...E, Eric Bruce
...E, June Margaret
...TON, Catherine Hazel
...NIE, Ruth Nancy
...SARD, Amos
...SHETSHKO, Lubomir

...TBY, George Bradley
...SBRIDGE, Harold Edgar
...TALAS, Demetrios
...TIN, Luc Holland

MARTIN, Ronald David
MASTERS, Ronald Thomas
MEADMORE, Helen McKinnell
MEADMORE, Roger David
MEARES, Ainslie Dixon
MILLS, Betty Maree
MOMSEN, James Hamilton
MOON, Douglas Henry
MORLY, Elwyn Aisne
MULLINS, Richard
MYERS, David John
MYERS, John Dugdale

McCANN, Ruth Charlotte
McCAUSLAND, Roland Cleva
McGREGOR, Cassie Joyce
McGREGOR, Robert James
McGREGOR, Robert Ross
McKENNA, Owen Joseph
McLEOD, Pam
MacKINNON, Ouida Florence
MACMILLAN, Malcolm Bruce

NALL, David Henry Athelstan
NALL, Jennifer Jill
NOONAN, James Graham

OESER, Oscar Adolph
OPPER, Gary

PEAKE, Barbara Mary
PENBERTHY, Dorothy Gwen
PHILLIPS, Derek Roquet
PHILLIPS, Olive Joyce
PHIPPS, Charles John
PLANCK, George Danaher
POINTNER, Sepp
PRIESTLEY, Robert Russell
PRISMAN, Robert

RAY, Leslie John
REDLERN, Kathleen Mary
ROWE, William Robert
RUTHERFOORD, Margaret Oona

SHAW, Clive
SIMONDSON, Rodney
SINCLAIR, Alexander John Maum
SLATTERY, Edward William
SOUTHEN, Treasure Lily
SPYKER, Leonard
STEELE, Katherine
STEVENS, Gwendoline May
SUTHERLAND, Marshall Alan

TAMPION, Annie
TAMPION, Ian Kenneth
THOMAS, Eric Jack
THOMAS, Evan Neil
THOMAS, John Clifford
THOMPSON, Kathleen Winifred
TIDY, George Albert
TOLHURST, Wilfred Harman
TOOLEY, David Maxwell
TOWNSEND, Sidney Lance
TRUSLOVE, Eric Barrs
TURNBULL, Ross Sydney

VAN DEN BRENK, Hendrik Ithes Sydney

WALKER, Dorothy Scott Bradley
WALSH, Kevin William
WALTON, Margaret
WEARNE, Phillip Bennett
WESTWOOD, Robert Kneale
WHITEFORD, Laurel Miriam Jean
WILKINSON, James Haslam
WILLIAMS, Penelope Elizabeth Berncastel
WILLIAMS, Peter Rogers
WILLIAMSON, Alan Ross

YOUNGMAN, Andrew John

QUA...

1. Dip...
2. Dip...
3. Dip...
4. Bach...
5. Bach...
6. Bach...
7. Mas...
8. Mas...
9. Teac...
10. Bach...
11. Tech...
12. Diplo...
13. Bach...

APPENDIX 2

QUALIFICATIONS OF INDIVIDUAL WITNESSES POSSESSED OF SCIENTIFIC OR TECHNICAL QUALIFICATIONS WHO GAVE EVIDENCE IN FAVOUR OF SCIENTOLOGY

1. Diploma in Mechanical Engineering and Diploma in Electrical Engineering, Gordon Institute of Technology, Geelong.
2. Diploma in Electrical Engineering, Caulfield Technical College.
3. Diploma in Mechanical Engineering; Lecturer in Mechanical Engineering.
4. Bachelor of Electrical Engineering, University of Melbourne.
5. Bachelor of Medicine and Bachelor of Surgery; Member of the Royal College of Surgeons; Licentiate of the Royal College of Physicians.
6. Bachelor of Science, University of Adelaide.
7. Master of Agricultural Science, Massey University of Manawata, New Zealand.
8. Master of Science in Applied Mathematics; Senior Lecturer in Mathematics at an interstate Institute of Technology.
9. Teacher of brain-damaged children, with experience in that field in Germany, England and Australia.
10. Bachelor of Medicine, Bachelor of Surgery, University of Queensland.
11. Technician in training in electrical research laboratory.
12. Diploma in Electrical Engineering, Gordon Institute of Technology, Geelong.
13. Bachelor of Arts, majoring in Psychology, University of Melbourne.

APPENDIX 3

NAMES, QUALIFICATIONS AND APPOINTMENTS OF EXPERT WITNESSES WHO GAVE EVIDENCE ON VARIOUS ASPECTS OF SCIENTOLOGY THEORY AND PRACTICE AND OTHER SCIENTIFIC MATTERS

	Exhibit No.
ANDREW, Richard Roderick : Doctor of Medicine, University of Melbourne ; Fellow of the Royal College of Physicians ; Fellow of the Royal Australasian College of Physicians ; Dean of Medicine, Monash University.	1
CHERRY, Richard Osmond : Master of Science in Physics ; Fellow of the Institute of Physics, Australia ; Fellow of the Institute of Physics, London ; Associate Member of the Institute of Engineers, Australia ; Senior Lecturer in Physics, University of Melbourne.	2
DAX, Eric Cunningham : Licentiate in Medicine and Surgery of the Society of Apothecaries ; Bachelor of Medicine and Bachelor of Surgery, University of London ; Diploma in Psychological Medicine ; Chairman, Mental Health Authority, Victoria.	3
DEWHURST, David John : Doctor of Philosophy, Master of Science and Bachelor of Arts, University of Melbourne ; Reader in Bio-physics, University of Melbourne.	4
DUNN, Sidney Stephen : Bachelor of Arts and Diploma of Education, University of Adelaide ; Bachelor of Education, University of Melbourne ; Assistant Director of the Australian Council for Educational Research ; Lecturer in Bachelor of Education course, University of Melbourne.	5
HOWELL, Edwin Ronald : Bachelor of Science in Physics and Electronics, University of Melbourne ; research student, Physiology Department, University of Melbourne.	6
MARTIN, Ian Holland : Doctor of Medicine ; Diploma in Psychological Medicine ; Associate Member of the British Institute of Psycho-Analysis ; Honorary Psychiatrist, Royal Melbourne Hospital ; Consulting Psychiatrist, Repatriation General Hospital, Heidelberg.	7
MEARES, Ainslie Dixon : Doctor of Medicine ; Diploma in Psychological Medicine ; Member and Past President of the International Society for Clinical and Experimental Hypnosis ; Fellow of the American Society for Clinical Hypnosis ; Member of the American Psychiatric Association, and Member of the Royal Medico-Psychological Association ; Author of "A System of Medical Hypnosis", a work of world authority, and other recognized works on hypnosis.	8
MOREY, Elwyn Alene : Master of Arts and Bachelor of Education, University of Melbourne ; Doctor of Philosophy in Clinical and Educational Psychology, University of California ; Fellow of the British Psychological Society ; Senior Lecturer in Psychology in the School of Education, University of Melbourne.	9
MACMILLAN, Malcolm Bruce : Bachelor of Science in Psychology, University of Western Australia ; Psychologist, Mental Hygiene Branch, Department of Health (Victoria) ; Chairman, Victorian Group, British Psychological Society*.	10
WEISS, Oscar Adolph : Master of Arts ; Master of Science ; Doctor of Philosophy ; Fellow and Past President of the British Psychological Society ; Professor of Psychology, University of Melbourne.	11
PRIESTLEY, Robert Russell : Bachelor of Arts, University of Queensland ; Student Counsellor, University of Melbourne.	12
RAY, Leslie John : Bachelor of Medicine and Bachelor of Surgery ; Doctor of Philosophy, University of Melbourne ; Professor of Anatomy, University of Melbourne.	13
SINCLAIR, Alexander John Mann : Doctor of Medicine, University of Melbourne ; Fellow of the Royal College of Physicians ; Fellow of the Royal Australasian College of Physicians ; Honorary Psychiatrist, Royal Melbourne Hospital ; Consulting Psychiatrist to Army Headquarters and Repatriation Department ; Lecturer and Examiner in psychiatry, University of Melbourne ; Acting Censor in Chief, Australian-New Zealand College of Psychiatrists.	14
TOWNSEND, Sidney Lance : Doctor of Medicine, University of Melbourne ; Fellow of the Royal College of Surgeons, Edinburgh ; Fellow of the Royal Australasian College of Surgeons ; Fellow of the Royal College of Obstetricians and Gynaecologists ; Professor of Obstetrics and Gynaecology, University of Melbourne.	15
VAN DEN BRENK, Hendrik Rhos Sydney : Bachelor of Medicine and Master of Surgery, University of Melbourne ; Fellow of the Royal College of Surgeons ; Fellow of the College of Radiologists of Australasia ; Diploma in Therapeutic Radiology ; Radio-Biological Research Officer, in Charge of the Radio-Biological Research Laboratories, Cancer Institute Board.	16
WALSH, Kevin William : Bachelor of Arts, Bachelor of Medicine, Bachelor of Surgery and Master of Science, University of Melbourne ; Senior Lecturer in Department of Psychology, University of Melbourne.	17
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* Currently, Master of Science ; Senior Lecturer in Psychology, Monash University.

APPENDIX 4

LISTS OF EXHIBITS

(a) EXHIBITS TENDERED WITHOUT RESTRICTION

Exhibit No.	*Exhibit.*
1	*Victoria Government Gazette*, No. 93 dated 28th November, 1963, containing the appointment of the Board and its Terms of Reference.
2	Companies Office file 12028—Hubbard Association of Scientologists International.
3	Companies Office file 12031—Hubbard Association of Scientologists International Ltd.
4	Business Name Registration No. 163357—Hubbard Guidance Centre.
5	Business Name Registration No. 166585—Hubbard Communications Office.
6	Business Name Registration No. 173911—College of Ability Development.
7	Cabinet containing HASI records.
8	7 cabinets containing HASI records.
9	Two cardboard files.
10	Cabinet containing HASI files.
11	Cabinet containing HASI records.
12	Cabinet containing HASI records.
13	Cabinet containing HCO records.
14	Cabinet containing HCO records.
15	Three cardboard boxes containing records.
16	Four Lever Arch files.
17	Miscellaneous obsolete records.
18	Six cabinets containing HGC records.
19	Cabinet containing case histories.
20	Cupboard containing Auditors' "hats" and equipment.
21	Six cabinets containing bulletins, instructions, &c.
22	Cabinet containing HCO and HASI files.
23	Cabinet containing tape recordings and instructions.
24	Cabinet containing files.
25	Cabinet containing account books.
26	Cabinet containing HASI records.
27	Cabinet containing ACC files.
28	Two cabinets containing students' files.
29	Cabinet containing contracts.
30	Cabinet containing staff instructions.
31	Cabinet containing bulletins, &c.
32	Drawer of desk in HGC.
33	Cabinet containing old records.
34	Cabinet containing tape recordings.
35	Contents of drawer of Continental Director's desk.
36	Ten binder files containing policy directives and technical information.
37	Cabinet containing staff files.
38	Records of Australian College of Personnel Efficiency, Geelong.
39	Records of Melbourne College of Personal Efficiency, Hawthorn.
40	Diagrams showing evolution and construction of Scientology.
41	*This is Life*, by Reg. Sharpe.
42	Diagram re Communication formula.
43	*Affinity*, issue 8 (containing Axioms of Scientology).
44	*Scientology 8-8008*, by L. Ron Hubbard.
45	*Dianetics: The Modern Science of Mental Health*, by L. Ron Hubbard.
46	Diagram showing organization of HASI.
47	*Communication* Magazine, Vol. 5, No. 8—Scientology Books.
48	Certificate of W. F. Palmer and Co. and statutory declaration by Peter Hobart Hemery as to use of money transmitted to HCO WW.
49	Contract for Processing (issue A1) and Academy Contract (Form F).
50	"True or False" Form.
51	HGC Pre-Processing check form—Reacting questions.
52	Hubbard Chart of Human Evaluation.
53	*Affinity*, Issue 1.
54	*Science of Survival, Prediction of Human Behavior*, by L. Ron Hubbard.
55	HCO Pol. Ltr. of 26th November, 1963.
56	Chart showing relationship between training levels and HGC processing.
57	*HCO Bull.* of 10th May, 1960.
58	*Self Analysis in Scientology*, by L. Ron Hubbard.
59	Student package, Class 2.
60	Diagram of Mark V. E-meter.
61	Student package, Class 3.
62	HCO Pol. Ltr. of 1st November, 1961.
63	List of 1-hour tapes.
64	Records of Roger Meadmore and Associates.
65	*HCO Bull.* of 28th September, 1961.
66	Two notebooks containing newspaper extracts of advertisements.
67	Small card advertising free personal efficiency course.
68	Bundle of pamphlets distributed at HASI Offices and advertising personal efficiency course.
69	Personal efficiency course report.
70	Agreement form used by Academy of Personal Efficiency, copy of True-false form, HCO. Pol. Ltr. 26th November, 1963.
71	*The Manual of the Oxford Capacity Analysis* and *Oxford Capacity Analysis*, marking sheet numbered 1 to 200 and Oxford Capacity analysis Chart.
72	*The Novis Fast Marking Mental Ability Test—Test Form "A", The Novis Fast Marking Mental Ability Test—Test Form "B"*, Form "A" and Form "B".
73	*California Capacity Questionnaire*—Form A, and California Capacity Questionnaire—Form B.
74	HCO Info. Ltr. of 25th November, 1963.
75	*Communication* Magazine Vol. 2, No. 6—Special Zone Plan.
76	Transcript of Tape Recording, "Anatomy of the Human Mind".
77	*Communication* Magazine Vol. 5, No. 6—Scientology—The Catholic Viewpoint. Is it possible to be happy?
78	*A Brief Biography of L. Ron Hubbard.*
79	Diagrams showing the basics of theory and application of scientology.
80	Diagrams showing tabulated types of processes.

APPENDIX 4—*continued.*

(a) EXHIBITS TENDERED WITHOUT RESTRICTION—*continued.*

Exhibit No.	*Exhibit.*	Pg.
81	Poster, as displayed in town, advertising personal efficiency courses.	162
82	Reproduction of seven-sided advertising "free introductory" course.	163
83	Six pages showing prices of HGS, Hyde Park dates, 1959 and 1961.	164
84	Chart of processes, levels and theoretical material as currently used and as expected to be used in the future.	165
85	*Communication* Magazine, Vol. 3, No. 11, Routine 2-12; Vital new clearing step.	166
86	List of scientology books.	167
87	Copy of certificate of Bachelor of Scientology dated 29th July, 1959, granted to Peter Williams.	168
88	Copy of certificate of Doctor of Scientology dated 2nd October, 1959, granted to Peter Williams.	169
89	California Capacity Questionnaire—Manual of Directions.	170
90	PAB No. 130 dated 15th February, 1958, Death.	171
91	Extract from *HCO Bull.* of 17th March, 1960.	172
92	File of correspondence and newspaper extracts *re* dispute in 1960 between HASI and Rev. Dr. Rumble.	173
93	*Scientology* Issue 28-G by L. Ron Hubbard, published by HASI, Phoenix, Arizona.	174
94	*HCO Bull.* 15th June AD10.	175
95	Copy of *Truth* newspaper of 29th February, 1964 containing purported copies of cables passed between *Truth* and L. Ron Hubbard.	176
96	*Communication* Magazine, Vol. 1, No. 19—Why some fight scientology.	177
97	Professional Auditors' Bulletin, May, 1960, containing extract from *HCO Bull.* dated 28th December, 1959.	178
98	*HCO Bull.* of 25th August, 1960.	179
99	*HCO Bull.* 3rd May, 1960.	180
100	Letter dated 2nd September, 1960 to Max Anderson from Elizabeth Williams, HCO Executive Secretary, Australia.	181
101	Removed document headed "To all Scientologists and those intending to become part of the team" and signed by F. L. Turnbull, Agent for New Zealand, Australia and Oceania; Bishop of the Church of American Science.	182 183
102	HCO Inf. Ltr. 22nd September, 1963.	184
103	*Communication* Magazine, Vol. 1, No. 11, Is it possible to be happy?	185
104	HCO. Pol. Ltr. of 2nd August, 1963.	186
105	HCO Pol. Ltr. of 13th March, 1963.	187
106	*HCO Bull.* of 22nd May, 1960.	
107	HCO Digest No. 6 for Staff Member Folders dated 1st February, 1963.	188
108	HCO Pol. Ltr. of 22nd May, 1961.	189
109	HCO Pol. Ltr. of 29th June, 1961.	190
110	*Communication* Magazine, Vol. 2, No. 1—A Salute to HASI Melbourne and Scientology Australia.	191
111	Letter dated 30th May, 1963 to Max and Jenny Anderson from Malcolm Allen, Director of Accounts, with two annexures.	192 193
112	Explanatory pamphlet *re* HASI (undated).	194
113	Book: Tit. of L. Ron Hubbard's PAB's.	195
114	Extract from PAB 137 published approximately late 1957.	196
115	Extract from PAB's *re* viewpoint processing.	197
116	Extract from PAB 31.	198
117	*HCO Bull.* dated 21st January AD10.	
118	*HCO Bull.* dated 27th July, 1960.	199
119	HCO Pol. Ltr. of 14th March, 1963.	200
120	PAB No. 154 dated 15th February, 1959.	201
121	Letter from L. Ron Hubbard published in *Lilliput* magazine of April, 1960.	
122	Photograph of L. Ron Hubbard published in *Lilliput* magazine of April, 1960.	202
123	Booklist (from file of Melbourne College of Personal Efficiency).	
124	*All About Radiation* by a Medical Doctor and L. Ron Hubbard.	203
125	Business Name Registration No. 17[illegible]—Melbourne Test Centre.	204
126	Business Name Registration No. 17[illegible]—Test Bureau of Australia.	205
127	Business Name Registration No. 161753—Australian College of Personnel Efficiency.	206
128	Business Name Registration No. 175906—Memsen School of Personal Efficiency.	207
129	Business Name Registration No. 172527—Roger Meadmore and Associates.	208
130	Business Name Registration No. 172273—Australian Centre of Applied Psychology.	209
131	Business Name Registration No. 200187—The American College.	210
132	Business Name Registration No. 165228—Melbourne College of Personal Efficiency.	211
133	Business Name Registration No. 172155—The Memsen School for Marriage Education.	212
134	Business Name Registration No. 181599—Hawthorn Test Centre.	213
135	Business Name Registration No. 142852—Dianetics International.	214
136	Business Name Registration No. 142851—Ability.	
137	Business Name Registration No. 145048—Dianetics and Scientology.	215
138	Business Name Registration No. 166307—Academy of Personal Efficiency.	216
139	Business Name Registration No. 164356—Academy of Scientology.	217
140	Business Name Registration No. 141105—Scientologist Co.	218
141	Business Name Registration No. 161172—Camberwell Scientology Centre.	219
142	Companies Office file No. 55055—Hubbard Association of Scientologists International (Victoria) Pty. Ltd.	220
143	Companies Office file No. 50107—Citizens Investments Pty. Limited.	221
144	Companies Office file No. 50122—Consonest Investments (Australia) Pty. Ltd.	222
145	Report of John Herbert Joseph Campbell on books and accounts of HASI and HCO dated 4th May, 1964, together with appendices 1 to 12.	223 224
146	Bundle of HCO Bulletins tendered by Mr. Fagan.	
147	Bundle of HCO Policy Letters tendered by Mr. Fagan.	225
148	Bundle of HCO Information letters tendered by Mr. Fagan.	226
149	Bundle of HCO Administrative and Technical Letters.	227
150	Bundle of *Communication* Magazines.	228
151	Bundle of PAB's and copies of extracts of PAB's.	229
152	Bundle of various scientology magazines.	230
153	*Child Dianetics, Dianetic Procedure for Children*, by L. Ron Hubbard.	231
154	*Fortress in the Sky*, by L. Ron Hubbard.	232
155	*Brain-Washing*: A Synthesis of the Communist Textbook on Psychopolitics.	233
156	*A Brief Biography* of L. Ron Hubbard (Shelb. edition).	234
157	Bundle of Booklets (Classics of *Research*, 2 of *Probe*, 1 of *Money*).	235
158	*HCO Bull.* of 23rd November, AD12.	236
159	HCO Pol. Ltr. of 29th October, 1961.	
160	Copy of Letter Card 16th May, 1961 from P. B. Wearne to HCO.	237
161	Report of John Herbert Joseph Campbell on books and accounts of Australian College of Personnel Efficiency.	238
162	Report of John Herbert Joseph Campbell on books and accounts of Melbourne College of Personal Efficiency.	239
163	Two letters from HCO WW dated 26th January, 1961 and 2nd March, 1961 to Norman A. Moore, Accountants, and a legal memorandum	240 241 242 243 244

APPENDIX 4—*continued.*

(*a*) EXHIBITS TENDERED WITHOUT RESTRICTIONS—*continued.*

Exhibit No.		*Exhibit.*
164	..	Form ACL.
165	..	Blank cheque form used by HASI.
166	..	HCO Pol. Ltr. of 12th October, 1961.
167	..	HCO Pol. Ltr. of 23rd November, 1961.
168	..	Memorandum No. 197 of [illegible] 1959 headed Secretarial to the Executive Director, HASI, Melbourne.
169	..	Continental Director Directive dated 4th June, 1961.
170	..	HCO Pol. Ltr. of 1st February, 1963.
171	..	HCO Pol. Ltr. of 13th May, 1962; book and price lists.
172	..	HCO Pol. Ltr. of 15th June, 1962.
173	..	HCO Pol. Ltr. of 16th April, 1963.
174	..	*HCO Bull.* of 2nd December, 1961.
175	..	Photostat extracts from Sydney *Truth* dated 8th May, 1955.
176	..	Copy of taxation assessment of Labour Newspapers (N.S.W.) Limited for year ended 30th June, 1960.
177	..	Copy of taxation assessment of P. B. Wearne for year ended 30th June, 1961.
178	..	Copy of P. B. Wearne's income tax return for year ended 30th June, 1962.
179	..	Copy of P. B. Wearne's income tax return for year ended 30th June, 1963.
180	..	Letter (with 9 annexures) dated 16th May, 1961 from P. B. Wearne to HCO re claim against Roger Meadmore.
181	..	Agreement made 20th January 1958 between P. B. Wearne and HASI regarding HAS course.
182	..	Copy of P. B. Wearne's income tax assessment for year ended 30th June, 1960.
183	..	Letters dated 27th March, 1962 and 7th April, 1962 from Ross Turnbull, Letter Registrar, HASI, to C. R. Williams.
184	..	Book 5 of L. Ron Hubbard's PAB's.
185	..	Six gramophone records submitted by P. B. Wearne.
186	..	*Brain-Washing*: A Synthesis of the Russian Textbook on Psychopolitics.
187	..	Copy of letter from D. Moon to HASI demanding refund of fees, reply from HASI dated 16th January, 1964 and copy of letter dated 18th January, 1964 from D. Moon to Messrs. Norris and Norris.
188	..	*Communication* Magazine, Vol. 5, No. 1—This is Scientology—The Science of Certainty.
189	..	*Creation of Human Ability*, by L. Ron Hubbard.
190	..	*Have You Lived Before This Life?* by L. Ron Hubbard.
191	..	Extracts from February, 1964 edition of *Reality* relating to *Brain-Washing*.
192	..	*Communication* Magazine, Vol. 4, No. 4—An Answer to Exhaustion.
193	..	Framed copy of tone scale with animated illustrations.
194	..	Framed copy of Hubbard Chart of Human Attitudes.
195	..	Framed copy of Hubbard Chart of Human Evaluation and Dianetic Processing (Parts 1 and 2).
196	..	Letter to L. Ron Hubbard dated 20th November, 1959.
197	..	Three-page document dated 18th November, 1959 headed "Confession" and signed "Doug".
198	..	Letter dated 12th November, 1963 from L. Ron Hubbard to D. Moon and letter dated 5th November, 1963 from D. Moon to L. Ron Hubbard.
199	..	Letter from D. Moon to L. Ron Hubbard and copy of reply from Hubbard dated 10th December, 1963.
200	..	Black note book, the property of Richard King, containing statement by D. Moon.
201	..	Statement dated 16th November, 1959 written and signed by L. Ron Hubbard relating to the dismissal from HASI of D. Moon.
202	..	Letter dated 25th May, 1964 from Committee for Mental Health and National Security seeking permission for P. B. Wearne to represent the Committee at the Inquiry.
203	..	Photocopy of sample Oxford Capacity Analysis form.
204	..	Document entitled Learn to Audit.
205	..	Pamphlet, Becoming a Professional Scientologist.
206	..	Pamphlets, Clean Hands Congress, 31st March, 1962 and 1st April, 1962.
207	..	*Communication* Magazine, Vol. 5, No. 12—Christmas edition.
208	..	*Communication* Magazine, Vol. 4, No. 9—Saint Hill Special Briefing Course News.
209	..	*Dianetics* 1955, by L. Ron Hubbard.
210	..	*Terror Stalks*—Supplement to *Communication* Magazine, Vol. 3, No. 10.
211	..	Pamphlet—*The Auditor* 1—May, 1964.
212	..	*Communication* Magazine, Vol. 4, No. 10—A Critique of Psycho-analysis.
213	..	Booklet—*Electro Essentials* 1961 by L. Ron Hubbard and *HCO Bull.* 28th May, 1962.
214	..	California Capacity Questionnaire Forms A and B labelled Scientology and California Capacity Questionnaire Forms A and B (unlabelled).
215	..	Letter and annexure dated 20th May, 1964 from The American College to Professor Oeser.
216	..	*Summary of Scientology: A New Understanding of Life*, by J. F. Horner.
217	..	*Scientology: The Fundamentals of Thought*, by L. Ron Hubbard.
218	..	Booklet—*Testing*, and *Communication* Magazine, Vol. 3, No. 4—Testing.
219	..	Copy of circular and notice distributed by Vice-Chancellor, University of Melbourne, on 30th January, 1962.
220	..	Photocopy of booklet *Ability*—Issue 65: National Academy of American Psychology.
221	..	Circular (undated) from HASI, produced by Professor Oeser.
222	..	Copies of three documents comprising Information Package re PE course.
223	..	*HCO Bull.* of 9th June, 1960.
224	..	Two extracts from *Medical Journal of Australia*:— (i) Modified Leucotomy—Report of 100 Cases by Drs. K. C. Bradley, E. C. Dax and K. W. Walsh. (ii) Report of a Lecture by Dr. E. C. Dax—The Determination of Repression.
225	..	Letter dated 22nd April, 1964 from The George Washington University to Continental Secretary, HASI, Washington.
226	..	*Communication* Magazine, Vol. 6, No. 4—Two types of people.
227	..	*Communication* Magazine, Vol. 4, No. 6—The Theory of training in scientology.
228	..	*Living Successfully*, by Marcus Tooley.
229	..	*Communication* Magazine, Vol. 5, No. 11—Assists.
230	..	*Scientology: The Problem of Work*, by L. Ron Hubbard.
231	..	*Scientology: The Evolution of a Science*, by L. Ron Hubbard.
232	..	*Dianetics: The Evolution of a Science*, by L. Ron Hubbard.
233	..	*Communication* Magazine, Vol. 5, Nos. 2 and 3: Ron's Journal No. 4.
234	..	*Dianetics: The Original Theory*, by L. Ron Hubbard.
235	..	*Communication* Magazine Vol. 4, No. 6—The theory of training in scientology.
236	..	Photocopy of document entitled "Five Training School Bulletin" containing article—A Critique of the Evolution of Dianetics, by Parker Davis, Ph.D.
237	..	Page 1064 of *British Medical Journal* of 25th April, 1964 containing article—Pre-natal Shaping of Behaviour.
238	..	Extract from J. D. Frank's *Persuasion and Healing*.
239	..	HCO Ind. Ltr. 9th July, 1964.
240	..	Copies of pages 8 to 11 from *Fads and Fallacies in the Name of Science*, by Martin Gardner.
241	..	Photocopy of page from *Biographical Encyclopaedia of the World*, containing entry re L. Ron Hubbard.
242	..	Code of Professional Conduct of the British Psychological Society.
243	..	*HCO Bull.* of 11th May, 1953.
244	..	*Reincarnation*, by Joseph Head and S. L. Cranston.

APPENDIX 4—*continued.*

(*a*) EXHIBITS TENDERED WITHOUT RESTRICTION—*continued.*

Exhibit No.	*Exhibit.*	
245	*Communication* Magazine, Vol. 6, No. 5A—A Declaration of War.	
246	Copy of [illegible] from Australian Association for Relatives and Friends of the Mentally Ill.	
247	Two extracts from London *Daily Express* published in November, 1955.	
248	Bundle of HCO Policy Letters.	324
249	HASI correspondence file of a preclear.	325
250	Bundle of correspondence tendered by the HASI during examination of witness Moon.	326
251	List of persons who undertook Scientology training in New Zealand in 1958.	327
252	Letter dated 7th December, 1959, from D. Moon to June Hudson, HCO Communicator.	328
253	Letter dated 7th December, 1959 from D. Moon to Mrs. Williams.	329
254	Typed statement presented to Richard Rose by D. Moon regarding the enlisting of co-operation of other groups of unregistered practitioners to fight Parliamentary attacks.	330
255	Undated letter addressed "Peter" from D. Moon re type of evidence to be given by Moon at the Inquiry	331
256	Terms of witness Moon for making statutory declaration unfavourable to P. B. Wearne.	332
257	Letter card (undated) from D. Moon to Jessie Gray.	333
258	Sample of typing on Olivetti typewriter owned by Mrs. Williams.	334
259	Three letters from D. Moon—(i) 11th May, 1962, to "Cathy", (ii) to Mrs. Williams and (iii) 18th October, 1962, to "Ian", Deputy Registrar.	
260	Letter dated 9th July, 1963, from D. Moon to L. Ron Hubbard.	
261	Copies of two receipts from HASI Ltd., for processing fees paid by D. Moon in 1962.	
262	HCO Infm. Ltr. of 6th March, 1964.	
263	PAB's for April, 1964	335
264	*The Auditor* 2—June, 1964.	336
265	HCO Infm. Ltr. of 16th March, 1964, and copy of *Saturday Evening Post* dated 21st March, 1964.	337
266	*The Hubbard Electro-meter*, by John Sanborn.	338
267	Documents produced by witness C. J. Phipps.	
268	HASI correspondence and processing files of a preclear.	339
269	Publications tendered by witness C. J. Phipps.	340
270	Copy of form headed Melbourne Test Centre : Test Reaction Research.	341
271	Letter dated 5th June, 1963, from Mr. P. Galbally to HASI re refund of Mrs. Tidy's payments.	
272	Two OCA proofs of a preclear.	342
273	Bundle of *HCO Bulletins*.	343
274	Bundle of *HCO Bulletins*, Policy Letters and Administrative Letters—1964.	344
275	Statutory declaration by Miss B. M. Peake dated 23rd January, 1964.	345
276	Statement dated 20th January, 1964, by Miss B. M. Peake.	
277	Copy of letter dated 21st January, 1964, from Miss B. M. Peake to Chief Commissioner of Police.	
278	Copy of letter dated 21st January, 1964, from Miss B. M. Peake to Secretary of HASI.	
279	Several letters written in February and March, 1964, by Miss B. M. Peake to P. B. Wearne.	
280	HASI pay voucher of Miss B. M. Peake dated 26th September, 1963.	
281	Two receipts dated 13th March, 1963, and 16th April, 1963, for processing fees paid by P. B. Wearne.	
282	HCO Liter dated 9th April, 1965, addressed to professional auditors and signed by Mrs. Williams.	
283	*Affinity*, Issue 10.	
284	PAB No. 144.	
285	List of *HCO Bulletins* used for analysis purposes by C. J. Phipps.	
286	Photo-copies of two forms handed to Senior Policewoman Phillips at The American College.	
287	Melbourne College of Personal Efficiency file labelled "Marcus Tooley".	
288	Photo-copy of terms of settlement in Supreme Court action 1963, No. 2860—*Wearne* v. *HASI*.	346
289	Letter dated 29th July, 1961, from P. B. Wearne to Richard King advising of Wearne's resignation from ALP re Zone Plan.	347
290	Photo-copy of communication from P. B. Wearne to Williams, dated 16th January, 1961, re Zone Plan.	348
291	Letter on Chevron Hotel notepaper (undated) from P. B. Wearne to L. Ron Hubbard with Hubbard's reply endorsed thereon.	349
292	Two identical letters dated 20th November, 1959, from P. B. Wearne to L. Ron Hubbard.	350
293	Telegram dated 26th November, 1959, from P. B. Wearne to Mrs. Williams.	351
294	Letter dated 26th June, 1964, from Williams to L. Ron Hubbard and Hubbard's reply dated 5th August, 1964, re Hubbard's qualifications : correspondence between Secretary to Board and George Washington University.	352
295	List of references and extracts submitted by M. B. Macmillan.	353
296	*This is Scientology : The Science of Certainty*, by L. Ron. Hubbard.	354
297	(i) *HCO Bull.* of 21st July, 1962.	355
	(ii) HCO Pol. Ltr. of 13th July, 1962.	356
	(iii) *HCO Bull.* of 23rd May, 1962.	357
	(iv) HCO Continental Infm. Ltr. of 12th July, 1962.	358
298	HCO Infm. Ltr. of 4th February, 1963.	359
299	Diagram of E-Meter circuit used to demonstrate C. J. Phipps' evidence.	360
300	*Communication* Magazine, Vol. 5, No. 5—Clearing.	
301	Letter dated 11th January, 1963 from Mrs. Williams to the Gilliams enclosing HCO Stop Press notice re purchase of HASI's by Founding Church of Scientology.	361
302	HCO Pol. Ltr. of 20th July, 1960 ; and circular letter and *pro forma re* Dept. of Zoning.	
303	E-Meter circuit as appearing in application for letters patent No. 241473 dated 9th January, 1961.	362
304	*Ceremonies of the Founders Church of Scientology.*	363
305	Letters dated 2nd December, 1958, and 12th February, 1964, from F. J. M. Anderson to Secretary to Board and copies of replies thereto.	364
306	Form "Notice requesting personal witnesses for Public Inquiry" completed by F. J. M. Anderson.	365
307	Letter dated 30th May, 1960, from Mrs. Williams to F. J. M. Anderson re suspension of certificates.	366
308	File of correspondence between P. B. Wearne and the HASI, &c.	367
309	Book: Lists.	368
310	Direction dated 13th May, 1963, from Mrs. Williams to Franchise Holders re D. Moon ; Copy of Telex message from L. Ron Hubbard.	369
311	Circular headed "About the Discoverer of Scientology".	370
312	Book II. of L. Ron Hubbard's PAB's.	371
313	*Communication* Magazine Vol. 2, No. 2—"Responsibility".	372
314	PAB's for May, 1960.	373
315	PAB No. 155 and for January, 1960, and October, 1963.	374
316	PAB's for February, 1963.	375
317	Document—The American College : Procedures for Guidance of Professional Counsellors.	376
318	The American College file "Advertising—Terms, &c.".	377
319	The American College typed document "Applied Psychology—Free Adult Course". Printed document, "The American College".	378
320	The American College enrolment application form—Applied Psychology Course.	379
321	The American College file re Sales Policy [illegible] Phillips.	380
322	The American College file—Applied Psychology Course Manual.	381
		382
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		385

APPENDIX 4—*continued.*

(*a*) EXHIBITS TENDERED WITHOUT RESTRICTION—*continued.*

Exhibit No.	
	Exhibit.
..	The American College file—Applied Psychology Course Rules.
..	The American College—Information Sheet.
..	The American College—Applied Psychology Course, simple sheet of information.
..	The American College—Applied Psychology Course Goals Sheet.
..	The American College—Counsellor's Code 1963.
..	The American College—Sheet used for obtaining names and addresses.
..	The American College—Sheet of extracts from *Alice in Wonderland.*
..	The American College—Origination Sheet.
..	The American College—*Intermediate* (Efficiency) Course Manual.
..	The American College—Booklet entitled, *The Dynamic Psychologist and Mind.*
..	The American College—Invitation to Special Course.
..	The American College documents :—
	(i) Application to join free course.
	(ii) Instruction sheet for mental ability test.
	(iii) Oxford Capacity Analysis score sheet.
	(iv) Oxford Capacity Analysis graph.
	(v) Personality analysis questionaire.
..	Axioms of dynamic psychology.
..	Documents produced by C. E. J. Hardy *re* College of Ability Development.
..	Bundle of correspondence between P. B. Wearne and HASI *re* Zone Plan.
..	Copy of letter dated 10th May, 1960, from D. Nall, to L. Ron Hubbard, *re* I.P.A.; letter dated 10th May, 1960, from D. Nall to Mrs. Williams, and chart showing proposed structure of EPA.
..	HASI processing file of a preclear.
..	Photo-copy of letter dated 24th July, 1956, from D'Arcy Hunt using letterhead, "Dianetics and Scientology".
..	Correspondence between P. B. Wearne and ALP *re* publication "New Australian Welcome"; copy of agreement used between Wearne and Trade Unions *re* publicity.
.	File of correspondence between P. B. Wearne and the HASI, &c.
..	Bundle of reports of daily duties of Geo. Alexander at HASI, and miscellaneous receipts.
..	HASI correspondence file labelled "Data on Geo. Alexander".
..	(1) Pamphlet—Becoming a Professional Scientologist.
	(2) *Communication* Magazine, Vol. 5, No. 7—The Theory of Training in Scientology.
	(3) *Communication* Magazine, Vol. 2, No. 9—Success with Zoning.
	(4) *Communication* Magazine, Vol. 3, No. 10—The Scientology Release.
	(5) *Communication* Magazine, Vol. 3, No. 9—Techniques of Child Processing; Scientology and Your Children.
	(6) *Communication* Magazine, Vol. 4, No. 9—Saint Hill Special Briefing Course News.
	(7) *Communication* Magazine, Vol 6, No. 6—The Graduate Program.
	(8) *Communication* Magazine, Vol. 2, No. 7—The Credo of a Good and Skilled Manager.
	(9) *Ability*, Issue 9.
	(10) *Ability*, Issue 39.
	(11) *Communication* Magazine, Vol. 2, No. 8—Well, we are winning.
	(12) *Communication* Magazine, Vol. 5, No. 1—This is Scientology—The Science of Certainty.
	(13) *Certainty*, Vol. 10, No. 2—New Curriculum.
	(14) Book 3 of L. Ron Hubbard's PAB's.
..	Table relating to E-meter experiments conducted by Mr. L. Spyker.
..	Document entitled "We been a Campaign".
..	Magazine—"How Farmers Adopt New Practices".
..	*Woodchuck Data*, by Arthur Mee.
..	*The Dalgety Farmer Digest* containing article by D. J. Myers.
..	Magazine, *Rural Research in C.S.I.R.O.*—December, 1963.
..	Article from proceedings of Australian Agricultural Extension Conference Vol. 1, 1962, relating to Effective Communication within a Department.
..	Photostat of notes by L. Ron Hubbard.
..	Pamphlet, *Education and the Auditor*, by L. Ron Hubbard.
..	Copy of notes used by D. J. Myers—Scientology in Extension Work.
..	Correspondence between D. J. Myers and Senior Young Farmers of Victoria, State Council.
..	*The Australian Journal of Science.*
..	Bulk tender of Documents produced by Geo. Alexander.
..	HCO Inf. Ltr. of 12th August, 1962.
..	Letter dated 24th May, 1960, from L. Ron Hubbard to Mrs. Williams *re* "criminal background" of two rebel scientologists.
..	(i) HCO Inf. Ltr. 1st February, 1963.
	(ii) HCO Newsletter, 7th May, 1962.
	(iii) HCO Inf. Ltr. 5th February, 1964.
	(iv) *HCO Bull.* 14th December, 1963.
..	L. Ron Hubbard's PAB's Book 4.
..	Correspondence *re* a preclear.
..	HASI correspondence file *re* D. Nall.
..	Two letters *re* D. Nall's suspension of certificates.
.	Warranty in respect of Mrs. Williams' typewriter.
..	List of definitions published by Melbourne College of Personal Efficiency.
..	Document—"Children's Course".
..	Melbourne College of Personal Efficiency file—"Ron and Mary Sue Hubbard—Correspondence in—1964".
..	Melbourne College of Personal Efficiency file—HCO WW Correspondence in.
..	*Communication* Magazine Vol. 6 No. 10—Man's Search for his Soul; The Dangerous Environment.
..	List of definitions of State of Clear compiled by Mrs. Audrey Henderson.
..	Melbourne College of Personal Efficiency "Advertising" file.
..	Set (incomplete) of Summaries of Lecture Notes.
..	HCO Inf. Ltr. of 3rd April, 1962.
..	*HCO Bull.* of 30th November, 1959.
..	Record of payments to HASI by a preclear.
..	Otis Self-Administering Test.
..	(i) Determination of the Commercial Clerks Board No. 1, 1964.
	(ii) Determination of the Clerks Board No. 1, 1964.
	(iii) Determination of the Commercial Clerks Board No. 4, 1963.
..	Calculations submitted by Joan Gerard Homes.
..	Letter from The American College to J. Green.
..	Document—"Academy of Scientology".
..	The American College Advertisements file.
..	*Creative Education*, by M. A. Payne.
..	Business Name Registration Number 173,907—Problem Clinic.

APPENDIX 4—*continued.*

(*a*) EXHIBITS TENDERED WITHOUT RESTRICTIONS—*continued.*

Exhibit No.		Exhibit.
386	..	Two sample sheets of answers to Oxford Capacity Analysis.
387	..	*HCO Bull.* of 20th August, 1960.
388	..	Report of Mental Health Authority for year ended 31st December, 1962.
389	..	Four HASI brochures [illegible] a preclear.
390	..	HASI advertising pamphlet.
391	..	*Pro forma* of Patient Consent form.
392	..	Correspondence in regard to L. Ron Hubbard's Ph.D., Sequoia University.
393	..	Chart showing results of Leicester experiments conducted by Williams.
394	..	Photo-copy of article by Raynor C. Johnson, on Extra sensory Perception in *Science Review*, 1961, No. 19, at pp. 20-22.
395	..	Letter dated 24th November, 1964, from D. M. Tooley to Board of Inquiry with accompanying documents.
396	..	Statistics in relation to IQ rises.
397	..	Documents in folder "Scientology Brochures" tendered from *Truth*.
398	..	*Control and the Mechanics of SCS.*
399	..	*Notes on the Lectures of L. Ron Hubbard.*
400	..	*How to Live Though an Executive.*?
401	..	*Sex and the Basic Personality*
402	..	*Preventive Dianetics.*
403	..	*The Counsellors Manual of Scientology.*
404	..	*Scientology*, issues 15o, 17o, 23o, 24o, 40o.
405	..	HAS Training Course Manual.
406	..	Tape transcripts :— "What can be done with a Mind." "Mechanisms of the Mind." "States of Being." "Errors in Time." "Between Lives Implants."
407	..	Letter from Monsignor Moran *re* Exhibit 77.
408	..	*Communication* Magazine Vol. 4, No. 11—*Scientology* 1970.
409	..	*Sanity for the Layman*, by Raymond Kemp.
410	..	*A History of Man*, by L. Ron Hubbard.
411	..	*A Doctor's Report on Dianetics*, by J. A. Winter.
412	..	*Scientology : 8-8-0*, by L. Ron Hubbard.
413	..	*The Key to Tomorrow*, by D. Keith Gerry.
414	..	*Communication* Magazine, Vol. 6, No. 9, Supplement.
415	..	*Scientology Handbook for Preclears.*
416	..	*Scientology Group Auditor's Handbook*, No. 2.
417	..	*Communication* Magazine, Vol. 4, No. 7—Scientology for Scientists.
418	..	*Communication* Magazine, Vol 3, No. 7—Man's Contest with the Machine Age. *Communication* Magazine, Vol. 7, No. 8—Scientology's Future. *Communication* Magazine, Vol. 5, No. 12—It's Been a Good Year.
419	..	PAB's for March, 1962.
420	..	*Advanced Procedures and Axioms.*
421	..	*Scientology Auditor's Handbook, including Intensive Procedure.*
422	..	*Scientology Clear Procedure*, Issue one.
423	..	Document—"Purposes of HPA Course".
424	..	2 HCO Inf. Ltrs. dated 21st January, 1963 ; HCO Pol. Ltr., dated 9th February, 1963, and 14th February, 1963 ; HCO Applicant and Information Sheet—Saint Hill Special Briefing Course.
425	..	*HCO Bulls.* dated 14th December, 1963.
426	..	HCO Inf. Ltr., dated 13th March, 1963.
427	..	HCO Inf. Ltr., dated 28th March, 1963.
428	..	Document headed "Special Notice" *re* HASI Co-audit, &c.
429	..	Notice *re* Special One Day Congress in Adelaide, 11th August, 1963.
430	..	Document headed "Scientology Training".
431	..	Document *re* Extension Course for Hubbard Professional Auditor.
432	..	Document—"Welcome to the HPA Course . . . ".
433	..	Copy of stop press notice 11th January, 1963, "[illegible]sue Press, T.V. . . . ."
434	..	PAB Nos. 95, 97, 98, 99, 103, 115, 116, 117, 120, 121, 122, 123, 124, 125, 126, 127, 129, 130, 131, 132, 133, 134, 135, 136, 141, 142, 143, 144, 146, 147, 149, 150, 151, 152, 160.
435	..	*Camberwell Free Press* dated, 3rd February, 1965, advertising new address of Melbourne College of Personal Efficiency.
436	..	Sydney *Sunday Telegraph*, dated 31st January, 1965.
437	..	Business Name Registration No. 211,539—The College of Applied Philosophy.
438	..	Correspondence between Secretary of Department of Health (Australia) and Deputy Commissioner, Department of Health, Education and Welfare (Food and Drug Administration), Washington D.C.
439	..	*Communication* Magazine Vol. 7, No. 1—The Individual and the Group. No. 3—Setting out courses currently available.

(*b*) EXHIBITS TENDERED IN CAMERA.

1	..	*Reality* Magazine, Vol. 2, No. 3.
2	..	Surname of witness's daughter.
3	..	Letter dated 2nd August, 1960, from a witness to Mrs. Williams *re* Zone Plan, and copy of reply.
4	..	Letter dated 16th August, 1960, from Director of Zoning, to witness.
5	..	Letter dated 27th July, 1960, from Peter Crandall to L. Ron Hubbard *re* Zone Plan and copy of reply.
6	..	List of names submitted during cross-examination of Williams by Mr. Fagan.
7	..	List of names submitted during cross-examination of Williams by Mr. Fagan.
8	..	Name of person whose background was investigated by HASI.
9	..	Contents of envelope tendered by P. D. Wearne.
10	..	Appendices 5*a* to 5*r* of report of John Herbert Joseph Campbell on HASI and HCO containing names of preclears.
11	..	Legend of names applicable to the Campbell report on HASI and HCO.
12	..	List of Sundry Debtors to HASI.
13	..	Interim Audit Reports by Norman A. Moore on books and accounts of HASI.
14	..	Legend of names applicable to the Campbell report on Australian College of Personnel Efficiency.
15	..	Legend of names applicable to the Campbell report on Melbourne College of Personal Efficiency.
16	..	List of Sundry Debtors to Compass Investments (Australia) Pty. Ltd.
17	..	List of payments made by blank cheques supplied by HASI.

APPENDIX 4—*continued.*

(b) EXHIBITS TENDERED IN CAMERA—*continued.*

Exhibit No.		*Exhibit.*
C. 18	..	List of four names of executives of P. B. Wearne's publishing business who were having scientology processing in 1960.
C. 19	..	Names of informants of O. J. McKenna.
C. 20	..	Names of persons who made statutory declaration, produced by L. Cousland.
C. 21	..	Names of persons whose abilities lapsed after processing (submitted by D. Moon).
C. 22	..	List of names of five scientologists engaged in business activities.
C. 23	..	Names of two persons referred from Children's Court for scientology processing.
C. 24	..	Name of girl on "married" in scientology wedding service.
C. 25	..	Names of two preclears audited by D. Moon who showed psychotic tendencies.
C. 26	..	Names of three persons with whom D. Moon discussed his processing "pictures" and who had recalled similar "pictures" during processing.
C. 27	..	Letter dated 14th December, 1965, from Richard King to D. Moon.
C. 28	..	Name of person in charge of group processing following advertisement referring to asthma research.
C. 29	..	Oxford Capacity Analysis graph used by witness D. Moon to describe interpretation of personality tests.
C. 30	..	Names of four preclears referred to in D. Moon's evidence *re* SCS processing.
C. 31	..	Christian name and identifying notes *re* person referred to by D. Moon concerning SCS processing.
C. 32	..	Names of two scientologists who were in the company of D. Moon in restaurant when he attracted a waitress by "beam".
C. 33	..	Name of person noted as clear by D. Moon.
C. 34	..	Name of person noted as clear by D. Moon.
C. 35	..	Names of nine persons who recalled past life identities.
C. 36	..	Names of two "rock-slammers" dismissed from HASI in 1962.
C. 37	..	Name of HASI staff member who told D. Moon of the "freeze list" and the name of a person on such list.
C. 38	..	Names of persons processed to eradicate physical complaints.
C. 39	..	Names of two 15-years old auditors and one 16-years old staff member.
C. 40	..	Names of two HASI staff members referred to by D. Moon in regard to religious implants.
C. 41	..	Oxford Capacity Analysis form in respect of a person who visited the HASI.
C. 42	..	Bundle of letters written by HASI to the person referred to in exhibit C.41.
C. 43	..	Name of person who informed Dr. Dax of amount of processing necessary to free E-meter needle on security check.
C. 44	..	Bundle of correspondence from HASI to a University student.
C. 45	..	HASI correspondence files of two preclears.
C. 46	..	HASI correspondence file *re* "John".
C. 47	..	Name of person referred to HASI from Children's Court.
C. 48	..	Name of person considered by Dr. Martin to have had paranoid tendencies and who founded a Religious cult (also named on exhibit).
C. 49	..	Name of person mentioned in cross-examination of Dr. Dax.
C. 50	..	Names of two University students who sought Student Counsellor's advice *re* scientology.
C. 51	..	Copy of letter dated 25th January, 1964, from Gogerly to a preclear.
C. 52	..	Names of persons estranged from their families.
C. 53	..	Name of HASI staff member who underwent leucotomy operation.
C. 54	..	Three HASI processing files *re* a preclear.
C. 55	..	Name of person given SCS processing by D. Moon and who later signed for HPA Course.
C. 56	..	Name of person audited in Sydney by D. Moon and who mentally collapsed through lack of food or sleep.
C. 57	..	Name of T.V. and radio personality believed by witness to have undertaken scientology processing.
C. 58	..	Name of person audited for stomach trouble.
C. 59	..	Names of persons advised to separate from their spouses.
C. 60	..	Names of medical practitioners visited by D. Moon.
C. 61	..	Names of three scientologists employed by varying periods by P. B. Wearne.
C. 62	..	Name of person who left his family as a result of his scientology beliefs.
C. 63	..	Two files *re* a preclear.
C. 64	..	Two receipts from Mornsen School of Personal Efficiency produced by witness.
C. 65	..	Name of ex-scientologist seen in clerical robes by Mrs. Ruth Lennie.
C. 66	..	Name of person who sent "mad" telegrams to John Roberts at HASI.
C. 67	..	HASI correspondence file *re* a University student.
C. 68	..	Name of friend of Miss B. M. Peake who introduced her to scientology.
C. 69	..	HASI correspondence and processing files of a preclear.
C. 70	..	Statement dated 27th January, 1964, by Miss B. M. Peake addressed "To Whom it may Concern".
C. 71	..	Infractions performed by Miss B. M. Peake.
C. 72	..	Name of scientologist friendly with a witness's niece during her early association with HASI.
C. 73	..	HASI correspondence file *re* a preclear.
C. 74	..	OCA graph of HPA student audited by C. J. Phipps.
C. 75	..	Copy of research paper by M. B. Macmillan.
C. 76	..	Name of friend accompanied for IQ Test at HASI by A. Youngman.
C. 77	..	HASI correspondence and processing files of a preclear.
C. 78	..	HASI correspondence and processing files of a preclear.
C. 79	..	Statement of witness's earnings from business.
C. 80	..	HASI correspondence and processing files of a preclear.
C. 81	..	HASI correspondence and processing files of a preclear.
C. 82	..	Photo-copy of a witness's statement to Police.
C. 83	..	HASI correspondence and processing files of a preclear.
C. 84	..	Name of person whom Mrs. T. L. Southen denied having audited.
C. 85	..	HASI correspondence and processing files of a preclear.
C. 86	..	Bundle of correspondence between a psychologist and Mrs. K. Steele.
C. 87	..	Names of school teachers known by Mrs. K. Steele to be scientologists.
C. 88	..	Files produced by Mrs. K. Steele.
C. 89	..	HASI correspondence and processing files of a preclear.
C. 90	..	Name of preclear of Mrs. M. O. Rutherford who became ill during processing and name of fellow HPA student who became unconscious.
C. 91	..	HASI processing and correspondence files of a preclear.
C. 92	..	Infraction sheets of two preclears.
C. 93	..	HASI processing and correspondence files of a preclear.
C. 94	..	Two HASI processing files of a preclear.
C. 95	..	HASI correspondence and processing files of a preclear.
C. 96	..	Name of firm at which a witness was employed as floor manager.
C. 97	..	Name of medical practitioner with whom a witness discussed diabetics.
C. 98	..	Names of persons dismissed from HASI by Frank Maher in 1957.
C. 99	..	(a) Amount of savings spent by [illegible] while interested in scientology. (b) Price paid for three blocks of land sold by a witness.

APPENDIX 4—*continued.*

(*b*) EXHIBITS TENDERED IN CAMERA—*continued.*

Exhibit No.	*Exhibit.*
C.109 to C.121	HASI processing and correspondence files of 22 preclears.
C.122	HASI and Australian College of Personnel Efficiency files of a preclear.
C.123	(i) Name of person spoken to by witness. (ii) Name of person spoken to by wife of witness.
C.124	HASI correspondence file of a preclear.
C.125	HASI correspondence and processing files of a preclear.
C.126	The "basic decision" of a witness.
C.127 to C.130	HASI correspondence and processing files of four preclears.
C.131	Name of preclear who had prior psychiatric treatment.
C.132 to C.144	Australian College of Personnel Efficiency files relating to thirteen preclears.
C.145	Names of two preclears with histories of psychiatric treatment.
C.146	Melbourne College of Personal Efficiency files relating to eleven preclears, and miscellaneous files.
C.147	Melbourne College of Personal Efficiency file of a preclear.
C.148	Name of HASI staff member.
C.149	Name of preclear said by witness to have suffered a miscarriage during or after processing.
C.150	HASI correspondence and processing files of a preclear.
C.151	Name of person stated by Richard King to be associated with P. B. Wearne and D. Moon.
C.152	Names of two persons told to have auditing before HPA certificates were issued.
C.153	Name of preclear whose auditor Mrs. Gogerly told not to let her "fall for" him.
C.154	Names of two persons who acted as preclears for processing demonstrations to Board.
C.155	Name of preclear who has paid over £3,000 for processing at HASI.
C.156	Name of preclear who did not wish to "save" herself and who wrote a farewell note.
C.157	Names of two preclears alleged to have suffered miscarriages during auditing.
C.158	Name of preclear who enquired about refund of processing fees.
C.159	HASI processing and correspondence files of a preclear.
C.160	HASI processing and correspondence files of a preclear.
C.161	Receipts produced by a witness.
C.162	Copy of letter from a witness to HASI and reply.
C.163	Two lists of names.
C.164	Name of person referred to in evidence of R. Masters.
C.165	Name of person refused processing refund.
C.166	Refund agreement pertaining to a preclear.
C.167	HASI correspondence file of a preclear.
C.168	Additional papers from processing file of a preclear.
C.169	Contract form for HPA course.
C.170	Contract form for B.Sen. course.
C.171	HASI processing file of a preclear.
C.172	HASI processing files of a preclear.
C.173 to C.175	HASI processing and correspondence files of 3 preclears.
C.176	List containing two additional names.
C.177	HASI correspondence file of a preclear.
C.178	HASI Academy file of a preclear.
C.179	HASI processing file of a preclear.
C.180	HASI correspondence file of a preclear
C.181	Name of business firm whose employees were said to attend The American College.
C.182	Name of Editor of *Psychology*.

APPENDIX 5

RULING AND REASONS OF THE BOARD IN RELATION TO THE OPERATION OF PARLIAMENTARY PRIVILEGE

It appears from the Victorian *Hansard* that the Hon. J. W. Galbally, M.L.C., in the course of speeches in the Legislative Council of the Parliament of Victoria on the 19th, 25th, 26th and 27th November, 1963, made a number of references to scientology, and to information which he had concerning that subject, and in his speech of the 27th November, 1963 (*Hansard* p. 2533) he stated that he was prepared to give evidence before a Board of Inquiry concerning scientology.

It is unnecessary to set out in detail the full text of that speech; it is sufficient to say that it indicated that the honorable member was claiming to be in possession, whether at first hand or as a result of what he had been told by other persons, of a considerable body of information concerning scientology. It is reasonable to assume that these speeches and related events culminated in the appointment of this Board by the Governor in Council on the 27th November, 1963, to inquire into, report upon and make recommendations concerning scientology.

I have perused the relevant pages of *Hansard*, and it is apparent that very many of the matters mentioned by Mr. Galbally are highly relevant to the subject matter of this Inquiry. On that account, the Secretary to this Board, at its direction, wrote to Mr. Galbally on the 15th April, 1964, requesting him to attend and give evidence and produce documents concerning the subject matter of this Inquiry, and on Monday the 4th May, 1964, Mr. Galbally duly attended before this Board.

On that day, Mr. Just, counsel assisting the Board, made certain submissions concerning the availability of Mr. Galbally as a witness before this Board, and the Board has also had the advantage of hearing argument by Mr. O'Shea, counsel for what may compendiously be referred to as the scientology interests. In his submission Mr. Just stated that Mr. Galbally was in attendance before the Board and had indicated that he was ready and willing to give evidence, but that he, Mr. Just, had given consideration to whether Mr. Galbally was eligible to give evidence and whether the Board had jurisdiction to receive evidence from Mr. Galbally, because of what appeared to be the very wide effect of the Parliamentary privilege attaching to anything said by a Member of Parliament in the course of proceedings in Parliament. He referred to an article entitled "Privilege of Parliament", published in 1944 in 18 *Australian Law Journal*, at pp. 70 *et seq.*; to a note in 1956 in 30 *Australian Law Journal*, at p. 181, entitled "Parliamentary Privilege and Royal Commissions"; to a similar note in [1956] Q.d St. R. 225; to a newspaper report in the Brisbane *Courier Mail* of the 10th December, 1963, dealing with a ruling by Gibbs, J., sitting as a Royal Commissioner, and to *Halsbury's Laws of England*, 3rd edition, Vol. 38, at p. 457. These references in turn contain a large number of other authorities which support the view which I have formed in this matter.

The particular privilege in question has been variously stated but each time to the same general effect, namely that "there was no right at any time to impeach or question in a court or place out of Parliament, a speech debate or proceeding in Parliament;" *(In the Matter of the Parliamentary Privileges Act 1770*, [1958] 2 All E.R. 329, at p. 332). That statement is by Viscount Simonds in the Judicial Committee of the Privy Council and refers to the position obtaining in England, at least since the Bill of Rights of 1688 and consistently claimed by Parliament before that date. It is of the utmost significance in Victoria, since the position in this State appears to be governed by the Bill of Rights of 1688 as made applicable by section XXXV. of *The Constitution Act* 1855 (Schedule (1) of the Imperial Act 18 and 19, Vict. C. 55), the Imperial Act whereby the constitution of the Colony of Victoria was established, and by what is now section 12 of the *Constitution Act Amendment Act* 1958. Section XXXV. of *The Constitution Act* provides that "It shall be lawful for the Legislature of Victoria by Act or Acts to define the privileges immunities and powers to be held enjoyed and exercised by the Council and Assembly and by the members thereof respectively Provided that no such privileges and immunities or powers shall exceed those now held enjoyed and exercised by the Commons House of Parliament or the members thereof." The Parliament of Victoria by a proper exercise of the power given it by *The Constitution Act* enacted in Act 20 Victoria No. 1, (see *Dill* v. *Murphy* (1864) 1 Moore P.C. (N.S.) 487) what is now section 12 of the *Constitution Act Amendment Act* 1958, which is in the following terms:

"12. The Council and the Assembly respectively and the committees and members thereof respectively shall hold enjoy and exercise such and the like privileges immunities and powers as, and the privileges immunities and powers of the Council and the Assembly respectively and of the committees and members thereof respectively are hereby declared to be the same as, at the time of the passing of *The Constitution Act*, were held enjoyed and exercised by the Commons House of Parliament of Great Britain and Ireland and by the committees and members thereof, so far as the same are not inconsistent with the said Act or with any Act of the Parliament of Victoria, whether such privileges immunities or powers were so held possessed or enjoyed by custom statute or otherwise."

The privilege under consideration in relation to proceedings in both Houses of the Parliament of Victoria is thus of the same kind and degree as that obtaining in England in the House of Commons, and has its foundation, if not in the earlier law, then at least in the Bill of Rights of 1688, by article 9 of which it is enacted "that the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament."

As already stated, the privilege of freedom of speech in Parliament has been repeatedly recognized and affirmed, and it is clear law that no proceedings, either civil or criminal, may be taken against a member of Parliament for anything said or done by him in Parliament and a member is not examinable outside Parliament concerning anything said by him in Parliament: see *Ex parte Wason* (1869) L.R. 4 Q.B. 573, at p. 575; *Bradlaugh* v. *Gossett* (1884) 12 Q.B.D. 271, at p. 275; *Stockdale* v. *Hansard* (1839) 9 Ad. & El. 1; *Dillon* v. *Balfour* (1887) L.R. Ir. 660; *Blackstone*, 1 Com. 163; *R.* v. *Creevey* (1813) 1 M. & S. 272; *Cumbb* v. *Salomons* (1852) 3 Car. & Kir. 75.

Stephen J., in *Bradlaugh* v. *Gossett* (1884) 12 Q.B.D. 271, at pp. 278-9, stresses the point that proceedings in Parliament are not examinable outside Parliament in these words: "Blackstone says (1 Com. 163) 'The whole of the law and custom of Parliament has its origin from this one maxim, "that whatever matter arises concerning either House of Parliament ought to be examined, discussed, and adjudged in that House to which it relates, and not elsewhere."' The principle is restated nearly in Blackstone's words by each of the judges in the case of *Stockdale* v. *Hansard* (1839) 9 Ad. & El. 1 . . . . these declarations are of the highest authority. Lord Denman says (at p. 114): 'Whatever is done within the walls of either assembly must pass without question in any other place.' Littledale J. says (at p. 162): 'It is said the House of Commons is the sole judge of its own privileges; and so I admit as far as the proceedings in the House and some other things are concerned.' Patteson, J., said (at p. 209): 'Beyond all dispute, it is necessary that the proceedings of each House of Parliament should be entirely free and unshackled, that whatever is said or done by either House should not be liable to examination elsewhere.' And Coleridge, J., said (at p. 233): 'That the House should have exclusive jurisdiction to regulate the course of its own proceedings, and animadvert upon any conduct there in violation of its rules or derogation from its dignity, stands upon the clearest grounds of necessity.'"

Freedom of speech is an essential condition of any free legislature, and it is clear from the authorities cited that the privilege declared in the ninth article of the Bill of Rights has been extended by express statutory provision [illegible] by of Victoria (see, too, *Barton* v. *Taylor* (1886) 11 App. Cas. 197, at p. 203; *Cormack* v. *Attorney* [1919] A.C. 127, at pp. 133-4; *R.* v. *Turnbull* [1958] 8 Tas. S.R. 10).

It follows from the foregoing that what has been said in Parliament is not examinable by any court or other body outside Parliament. A Royal Commission would be such a body and this Board is clearly such a body which has no authority to inquire into what has been said in Parliament. Whether the precise problem under consideration has arisen previously in relation to the Victorian Parliament I have not been able to discover, but the identical question has arisen in relation to a number of other Australian legislatures, and the conclusions reached have been uniform and they have vindicated the privilege now under discussion in very clear terms.

APPENDIX 5—*continued.*

The most celebrated case is that described as "The Brisbane Line", and it is discussed at length in 18 *Australian Law Journal* at pp. 70 *et seq.* In 1944, Mr. Justice Lowe of the Victorian Supreme Court was appointed a Royal Commissioner to inquire into and report upon a statement made in the House of Representatives by a member of Parliament, Mr. E. Ward, that) "I am most reliably informed that one important report is now missing from the official files." His Honour was of opinion that such was the operation of the principle of free speech enjoyed by members of Parliament, Mr. E. Ward, from the Bill of Rights, that he had no power, either as a Royal Commissioner, to direct Mr. Ward to attend before him and give evidence in relation to the statement made by him in the House of Representatives. This case provides a very close parallel to the present, because section 49 of the Commonwealth *Constitution Act* extended to both Federal Houses the powers, privileges and immunities of the House of Commons.

Again, in 1956, Mr. Justice Townley of the Queensland Supreme Court, sitting as a Royal Commissioner into certain Crown leaseholds, expressed the same view in relation to statements made by a Senator in the Senate (see (1956) St. R. Qd. 225).

In *R.* v. *Turnbull* (1958) Tas. S.R. 30 the same view was expressed, and in the most recent instance which has come to my notice, a Royal Commission into certain matters relating to members of the Police Force and the National Hotel, Petrie Bight, Brisbane, Mr. Justice Gibbs on the 19th December, 1963, adopted the views of Mr. Justice Lowe, and Mr. Justice Townley. I have had the opportunity of reading the relevant parts of the transcript, the argument before and the rulings by Mr. Justice Gibbs, and he is of the opinion that the parliamentary privilege contained in the Bill of Rights which protects a member of Parliament from being questioned outside Parliament as to any statement made by him in Parliament necessarily operates in Queensland, even though there is no statutory provision comparable to section 49 of the Australian *Constitution* or section 12 of the Victorian *Constitution Act Amendment Act* 1958 in terms making such privilege effective in that State.

Though none of the three learned Australian Judges sitting as Royal Commissioners, in ruling as they did, were making formal legally binding decisions, the weight of their views would be such that a tribunal such as this Board would be constrained to adopt such rulings even if it did not agree with them. Happily, this Board respectfully agrees with these rulings, and would have come to the same conclusion, so it feels, independently of the valuable assistance afforded by their Honours. Indeed, Mr. O'Shea found it most difficult to contend that there was no such privilege. The effect of his submissions was that in the present case the privilege did not operate because of the intimation by Mr. Galbally that he was ready and willing to give evidence, subject only to his being prevented from so doing by Parliamentary privilege. Mr. O'Shea submitted that the privilege was something which Mr. Galbally could waive. He pointed out that there were several ways in which Mr. Galbally could free himself from the operation of the privilege and qualify himself as a witness eligible to give evidence before this Board. Mr. O'Shea pointed out that Mr. Galbally could repeat in an oral statement or otherwise orally assert what he had said in Parliament, or he could make a written statement or swear an affidavit to the same effect. If any of these things were done, it is clear that such statements would not be privileged, and that Mr. Galbally could be called as a witness before this Board to give evidence in respect of their substance, even though their substance be the same as the substance of his speeches in Parliament, *R.* v. *Abingdon* (1793) 1 Esp. 226; *R.* v. *Creevey* (1813) 1 M. & S. 273). Mr. O'Shea accordingly contended that Mr. Galbally could, properly and not in breach of privilege, be sworn as a witness before this Board and on oath repeat or affirm the substance of his speeches in Parliament and that thereupon he could be examined on the statement which he would then have made in the witness box before this Board. Mr. O'Shea argued that, if Mr. Galbally was prevented from going into the witness box and giving evidence, he was being denied the right which every other citizen had to give evidence on matters relevant to this Inquiry.

It seems to me that in the general discussion about privilege, it has been assumed that the privilege is that of the individual member—something personal to him which he may claim and assert, or waive, as he may choose. I do not think that the privilege with which we are concerned is the possession exclusively of the individual member, though on occasions it may well operate specifically on or in relation to an individual member. It is not surprising that the occasions on which Parliamentary privilege of freedom of speech have been successfully invoked have been occasions on which the member of Parliament concerned has sought to avoid giving evidence or being proceeded against. I have not found, nor have I been referred to, a case in which a member of Parliament has wished to give evidence on matters mentioned by him in Parliament, or in which a member of Parliament wanted an action for defamation to continue against him.

There are, however, a number of considerations which to my mind strongly suggest that Parliamentary privilege exists irrespective of the action or inaction of the member of Parliament concerned—in other words, that the privilege is the privilege of Parliament as a single entity, and the individual member has no say as to whether or not the privilege should operate. The privileges of Parliament are matters of which courts are required to take judicial notice. This, I think, is clear from the language of Lord Cairns in *The Speaker of the Legislative Assembly of Ontario* v. *Glen* (1871) L.R. 3 P.C. 557, at p. 572: "That same decision [*Hill* v. *Murphy* (1850) 1 Moore P.C. 417], if not expressly, at least inferentially, has also determined this, that the privileges of the House of Commons must be taken notice of judicially, and it follows from this that the powers and privileges of the House of Commons in the year 1855 must also be taken notice of judicially, for it is of the essence of any judicial notice of those powers and privileges, that the Court taking notice of them, should know at what time they were exercised by the House of Commons."

In *Chubb* v. *Salomons* (1852) 3 Car. & Kir. 75, it was stated that a member of Parliament could not be required to give evidence of proceedings in the House of Commons if he were unwilling to do so and did not have the permission of the House. Though it was necessary that the member be willing, it would seem that that was not sufficient, and that it was also necessary that the House should have given its consent.

Dillon v. *Balfour* (1887) I.R. Ir. 600 may be regarded as authority for the proposition that once it appears that Parliamentary privilege is operative, the Court had no jurisdiction to continue further. It has even held, too, that Parliamentary privilege need not be pleaded but that, once it arises, the Court is seised of knowledge of the privilege and proceeds no further. And, in the article in 18 *Australian Law Journal* 70, reference is made to the Report of the Select Committee of the House of Commons on the Official Secrets Act wherein it was pointed out, to use the text of the article: "That the privilege of freedom of speech enjoyed by members is in truth the privilege of their constituents, and secured to members immunity from proceedings civil or criminal, on account of anything said or done by them in their capacity as members." And the Report, as the article points out, contains the opinion of Sir Courtenay Ilbert that *Dillon* v. *Balfour* was "authority for the statement that an individual member could not waive the privilege even if he so desired."

The foregoing considerations seem to me to support the view that the privilege relating to freedom of speech in Parliament is a privilege of Parliament or in some attenuated way of the constituents, enjoyed by members, and it exists and continues to operate irrespective of the wish of any individual member. It is a privilege which was won only after long and strenuous struggle over a number of centuries and which Parliament would protect and effectively vindicate if ever it were challenged. The Courts have consistently recognized that once it is productive of exclusion of the prevented member, and the courts have such authority seems that a court has no jurisdiction to proceed further, even it seems to be immaterial that a member of Parliament may desire to waive the privilege, but if the court is deprived of jurisdiction but proceeds beyond that point and purports to swear the member as a witness and allow him to be examined and to give evidence relating to the matters on which he made a speech in the House, such proceedings would be a nullity, and any protection which would otherwise attach to a witness in respect of evidence given before a court of law would be absent.

So far as this Board is concerned, I am satisfied from a perusal of *Hansard* and from what has been said at the Bar table that Mr. Galbally, a member of the Legislative Council, has made speeches of considerable content relating to many aspects of criminology and that he is ready and willing to be sworn as a witness and to give evidence in respect of the subject matter of his speeches in Parliament.

APPENDIX 5—*continued.*

These matters raise fairly and squarely for consideration the question of Parliamentary privilege, of which I am required to take judicial notice. I consider that the situation is indistinguishable from the position obtaining in the Royal Commissions constituted by each of their Honours, Mr. Justice Lowe, Mr. Justice Townley and Mr. Justice Gibbs, except for the one aspect that in the present case we have a professedly willing witness. But that last-named circumstance is, to my mind, irrelevant if this Board, being seised of the relevance of the Parliamentary privilege, is thereupon without jurisdiction to call Mr. Galbally before it as a witness.

If this Board did at this stage proceed to swear Mr. Galbally as a witness and allow him to be examined concerning the subject matter of his speeches in Parliament, this Board would be acting in a manner beyond its authority and competency, and such a witness would have none of the protection afforded by section 20 of the *Evidence Act* 1958. And I do not think that the matter would be cured by Mr. Galbally in the witness box repeating or affirming what he had said in Parliament and so endeavouring to side-step the operation of the privilege. The Board would be incompetent to have Mr. Galbally before it as a witness, and it could not competently put him in the witness box and ask him to repeat or affirm what he had said in Parliament and thereby re-invest itself with competence.

As to the observation that if Mr. Galbally is unable to waive the privilege and go into the witness box and give evidence he is being denied the right of the ordinary citizen to give relevant evidence, the position may well be that the privilege of immunity carries with it the concomitant restriction or disadvantage of not being eligible to give evidence in the manner available to the ordinary citizen.

Furthermore, I do not think that one should be astute to find a way to circumvent the operation of Parliamentary privilege, by allowing such witness to be called and by asking peripheral questions indirectly to examine upon what was said in Parliament. Both Mr. Justice Lowe and Mr. Justice Townley declined to allow the operation of the privilege to be indirectly avoided.

It will be apparent from the foregoing that this Board is presently of the opinion it should not at this stage call Mr. Galbally as a witness and should not allow him to be questioned concerning scientology. If this Board is correct in its view that the member cannot validly waive the privilege, both the Board and Mr. Galbally would be in contempt of Parliament by breaching the privilege which was not Mr. Galbally's to waive. To say the least, such a development would be highly undesirable. It seems, however, on the authorities, that should Mr. Galbally desire to give evidence before this Board he can cut the Gordian knot and qualify as an eligible witness by making appropriate statements, outside Parliament, which would not be privileged, and for the purposes of this Inquiry he would be, in effect, transforming himself into the ordinary citizen eligible to exercise his right of giving relevant evidence before this Board. What form such statements might take and whether they should be made is not for this Board to say or suggest.

At this stage, this Board therefore proposes not to call Mr Galbally or permit him to be called as a witness before this Board.

APPENDIX 6

GLOSSARY OF SCIENTOLOGY TERMS AND ABBREVIATIONS

(To assist in understanding text of Report—not intended to be exhaustive definitions).

ACC	advanced clinical course.
anaten	a condition akin to unconsciousness due to over-processing.
A.R.C.	affinity, reality, communication.
basic-basic	original or fundamental aberration.
boil-off	similar to anaten.
button	a sensitive or embarrassing topic.
cause (at)	responsible for.
clear	an unaberrated state of mind, a person who is clear of aberrations.
Com. Mag.	*Communication Magazine* of Melbourne HASI.
cognite	have a reality on.
ded	an overt for which there is no motivator.
dedex	an individual trying to cover up a ded.
denyer	word or phrase in an engram which denies the existence of something.
Dianetics : MSMH	*Dianetics : The Modern Science of Mental Health.*
dope-off	similar to anaten.
dub-in	a false facsimile.
engram	a recording of what occurs during a period of pain or unconsciousness.
exteriorization	an hallucinatory experience of being outside one's body, dissociation.
facsimile	mental image picture.
facsimile-one	once thought to be the basic engram.
file clerk	name of whatever has charge of data filed in reactive mind and standard memory banks.
GE	genetic entity.
goal	objective set in auditing session ; objective sought by scientology processing.
Gogerly	Ernest Denzil Stephen Gogerly.
Gogerly, Mrs.	Catherine Mary Gogerly, wife of Gogerly.
GPM	goals-problems-mass.
HASI	Hubbard Association of Scientologists International.
hat	duties allotted to staff member ; to wear a hat is to be given that job to do.
havingness	degree of familiarity with one's surroundings.
HCO Bull	Hubbard Communications Office Bulletin.
HCO Infm. Lr.	Hubbard Communications Office Information Letter.
HCO Pol. Lr.	Hubbard Communications Office Policy Letter.
HCS	Hubbard Certified Scientologist.
HGC	Hubbard Guidance Centre.
HPA	Hubbard Professional Auditor.
HQS	Hubbard Qualified Scientologist.
Hubbard	Lafayette Ronald Hubbard.
implant	an inlaid goal.
implant station	a station where goals are implanted.
key-in	activation of an aberration which has been laying dormant.
key-out	de-activating an aberration so that it lies dormant.
knowingness	a degree of knowing.
livingness	a degree of living.
lock	a conscious experience which may be painful but not aberrative.
memory bank	imagined place where experiences are stored.
MEST	matter, energy, space, time.
mock-up	imagine.
motivator	retaliation to an overt.
obnosis	observing the obvious.
OT	operating thetan.
overt	administration of pain or destruction to another.
OW	overt withhold.
PAB	Professional Auditors Bulletin.
preclear	a person who has not reached the state of clear.
ptp	present time problem.
release	a preclear on the way to clear who has reached stability and can enjoy life.
refread	refresher course.
ridge	obstacle to clear recall.
service facsimile	an excuse advanced to justify behaviour.
somatic	of the body, any physical pain.
spin	to go crazy.
squirrel	an active scientologist disloyal to HASI.
stable datum	an accepted premise, not necessarily true.
TA	tone arm.
Tampion	Ian Kenneth Tampion.
Tampion, Mrs.	Annie Tampion, wife of Tampion.
theety-tweety	an over enthusiastic preclear who too readily cognites.
thetan	akin to the soul or spirit.
theta traps	traps designed to trap thetans.
time track	the recorded experiences of a thetan.
tractor beam	a wave of energy which attracts thetans.
valence	an identity, a mechanism of survival.
whole track	the time track which goes back before time.
Williams	Peter Rogers Williams.
Williams, Mrs.	Penelope Elizabeth Berncastel Williams, wife of Williams.

APPENDIX 7

CONSOLIDATED STATEMENT OF COMBINED INCOME AND EXPENDITURE AND PROFIT OR LOSS OF THE HASI AND HCO FROM 1955 TO 30th JUNE, 1963

—	Period 20th Feb. to 30th June, 1955.	Year Ended 30th June, 1956.	Year Ended 30th June, 1957.	Year Ended 30th June, 1958.	Year Ended 30th June, 1959.	Year Ended 30th June, 1960.	Year Ended 30th June, 1961.	Year Ended 30th June, 1962.	Year Ended 30th June, 1963.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Income	4,405 3 6	5,956 6 1	3,348 18 7	12,150 9 0	30,503 12 0	47,078 3 11	57,640 6 1	71,977 9 8	51,031 10 8
Expenditure ..	4,185 6 5	5,743 17 11	3,210 14 10	12,669 12 4	32,234 17 4	44,935 13 5	56,626 7 6	62,893 2 7	61,107 13 6
Profit	289 17 1	214 8 2	638 3 9	..	..	2,139 10 6	1,013 18 7	*9,084 7 1	..
Loss	..	..	..	519 16 8	1,731 4 4	..	..	..	7,076 2 10

* A proportion of additional charges in respect of an account rendered after the completion of the audit has not been taken into account.

APPENDIX 8

COMPARATIVE STATEMENT OF INCOME AND EXPENDITURE OF THE HASI FOR THE FINANCIAL YEARS ENDED 30th JUNE, 1961, 1962, 1963

PROFIT AND LOSS ACCOUNT.

—	1960-61.	1961-62.	1962-63.
	£ s. d.	£ s. d.	£ s. d.
Income—			
Processing Income	26,837 9 7	29,023 7 6	32,610 15 9
Training Income	14,284 9 11	17,267 2 10	9,342 9 3
Managerial Fees Received	..	..	219 8 0
Miscellaneous Income	428 8 5	350 0 3	798 7 10
Profit on Sale of E-Meters	..	20 13 4	..
Sales of Life Memberships	..	8,432 10 0	1,531 5 0
	41,550 7 11	55,073 13 11	44,502 5 10
Less Refunds of Income	367 16 6	231 16 0	781 9 6
Net Income	41,182 11 5	54,866 17 11	43,720 16 4
Less Expenses—			
Rent	3,055 1 8	3,496 0 0	3,921 13 4
Telephone and Cables	364 6 0	297 19 9	461 3 6
Cleaning	43 12 11	57 18 8	41 7 5
Light, Gas, and Power	616 10 8	712 7 4	1,217 5 6
Salaries	18,088 19 10	21,012 11 9	19,549 2 1
Maintenance, Painting, and Renewals	241 12 1	536 17 1	294 1 0
Initial Repairs to Leasehold Premises	381 8 10	..	..
Advertising	1,330 19 6	1,314 2 5	1,030 0 7
Printing and Stationery	2,539 19 1	2,887 7 3	2,845 9 6
Postage	853 11 5	1,362 3 10	1,374 8 5
Travelling Expenses	192 5 0	122 6 4	82 6 0
E-Meter Repairs	16 19 2	111 14 7	..
Accountancy and Audit Fees	464 3 1	472 7 6	553 8 9
Insurance	52 13 7	143 1 8	200 12 8
Freight and Cartage	35 9 3	192 13 5	428 3 9
Bank Charges	18 2 6	98 1 6	104 2 2
Payroll Tax	170 7 5	388 6 3	308 10 9
General Expenses	66 18 2	8 12 8	22 2 0
Tapes	104 1 1	1,079 9 2	777 16 9
Hire of Office Machines and Telex	91 0 0	451 5 0	489 9 4
Rental of Drink Machines	41 3 4	39 0 0	56 14 0
Interest on Loans	53 4 0	62 19 3	25 17 9
Depreciation	496 17 7	665 13 2	796 13 4
H.P. Charges	70 14 5	93 16 0	86 17 9
Debt Collection Expenses	26 16 9	..	..
Cost of Instructor Training	2,495 11 10	1,792 0 9	4,099 5 7
Magazine Expenses	13 18 10	171 9 3	617 19 6
Stamp Duty re Lease	23 15 0	..	..
Legal Expenses re Registration of Names and Leasehold Expenses, &c.	65 1 6	40 15 0	109 18 6
Research Expenses	937 10 0	..	..
Managerial Expenses and Service Charges—			
H.C.O. World Wide	4,620 10 11	4,664 19 10	4,036 1 1
H.C.O. Australia	1,736 16 2	2,028 17 8	1,175 10 6
Sales Tax	..	206 14 5	..
Rates	..	478 17 1	..
Night Patrol Services	..	..	130 18 9
E-Meters unsalvable due to Obsolescence	..	407 15 0	..
Loss on Sale of Fixed Assets	..	17 0 0	..
Petty Cash	125 5 6	281 19 10	145 10 1
	39,503 11 4	45,750 3 5	46,482 10 4
Net Profit	1,679 0 1	*9,086 14 6	..
Net Loss	..	..	2,761 14 0

* A proportion of additional charges in respect of an account rendered after the completion of the audit has not been taken into account.

APPENDIX 9

BALANCE SHEETS OF THE HASI FOR THE FINANCIAL YEARS ENDED 30th JUNE, 1961, 1962, 1963

Members as at	30th June, 1961.	30th June, 1962.	30th June, 1963.
	£ s. d.	£ s. d.	£ s. d.
Current Assets—			
Main Account	695 11 8	667 19 6	442 2 10
Building Account	2,636 15 11	2,684 12 7	947 12 7
Disbursement Account	801 1 11	512 3 3	..
Salary Account	66 6 4	187 14 5	52 10 7
Life Membership Account	..	6,393 14 7	7,724 12 7
	4,200 15 10	10,446 4 4	9,166 18 7
Less Bank Overdraft—Disbursement Account	..	..	300 13 4
	4,200 15 10	10,446 4 4	8,866 5 3
Cash in Transit and on Hand	25 0 0	51 5 0	31 5 0
Sundry Debtors		77 12 6	56 12 6
Sundry Loan Accounts	200 0 0	238 8 8	524 15 11
Stock of E-Meters	493 6 8	..	..
	4,919 2 6	10,813 10 6	9,478 18 8
Non-current Assets—			
Tangible—			
Office Equipment at Cost less Depreciation	2,758 0 0	3,622 0 0	3,816 0 0
Office Furniture at Cost less Depreciation	1,221 0 0	1,600 0 0	1,618 0 0
Floor Coverings at Cost less Depreciation	318 0 0	377 0 0	301 0 0
Fluorescent Lighting at Cost less Depreciation ..	..	145 0 0	159 0 0
Statue at Cost	..	454 8 4	454 8 4
Blinds at Cost	..	..	45 4 0
Intangible—			
Goodwill	4,250 0 0	..	..
Business Names and Registrations	..	27 0 0	33 0 0
	8,547 0 0	6,234 8 4	6,426 12 4
TOTAL ASSETS	13,466 2 6	17,047 18 10	15,905 11 0
Liabilities—			
Sundry Creditors and Accrued Expenses	1,411 7 6	1,865 15 0	2,364 15 9
H.P. Creditors	302 14 5	736 14 4	756 19 10
Sundry Unsecured Loans	1,353 15 0	1,518 4 9	1,208 2 6
Amount owed to S. Richards	500 0 0	..	..
Provision for Income Tax year ending 30th June, 1962 ..	..	3,180 9 0	3,450 12 0
	3,567 16 10	7,301 3 1	7,600 10 1
Inter-Branch Balances (Amounts owed to other Branches, &c.)—			
HICO World Wide—			
General	8,296 11 4	7,929 6 3	15,067 17 4
Tapes	..	633 2 5	1,271 16 6
HICO Washington	56 0 0	72 2 4	72 2 4
HICO Melbourne—Current Account	..	305 14 5	355 15 8
HICO Adelaide	..	..	7 3 6
HASI New Zealand	1,383 10 6	1,432 0 1	1,432 0 1
Melbourne College P.E. Hawthorn	..	..	153 8 9
	13,303 18 8	17,673 8 7	25,960 14 3
Amounts owed by other Branches and Associated Companies—			
HASI London	..	..	1 9 0
HICO Melbourne—			
Loan Account	210 0 0	174 0 0	174 0 0
Current Account	28 1 11	..	..
Contra Account	..	88 16 0	..
HASI Perth—			
Loan Account	630 8 11	455 8 11	205 8 11
Current Account	197 1 6	17 3 10	208 7 9
HASI Sydney—Current Account	275 4 5	838 19 2	68 19 9
HASI Ltd.—Loan Account	..	1,717 12 11	1,777 4 10
	1,340 16 9	3,292 0 10	2,514 3 0
TOTAL LIABILITIES	11,963 1 11	14,381 7 9	23,446 11 3
NET ASSETS	1,503 0 7	2,666 11 1	..
NET LIABILITIES	..	..	7,541 0 3
Represented by Capital Accumulation—			
Balance at Beginning of each year	454 12 0	1,503 0 7	*Dr.* 4,524 14 3
Add amount received from an old bank account not previously taken into account	14 6 0	..	..
NET PROFIT OR LOSS	1,679 0 1	9,036 14 6	*Loss* 2,761 14 0
	Cr. 2,147 18 1	*Cr.* 10,589 15 1	*Dr.* 7,286 8 3
Amount transferred to New Zealand	644 7 6	..	..
Income Tax paid for year ending 30th June, 1961 ..	..	492 15 0	20 3 0
Provision for Income Tax year ending 30th June, 1962 ..	..	3,180 9 0	234 9 0
Goodwill written off	..	4,250 0 0	..
	644 17 6	7,923 4 0	254 12 0
Less Supplementary Expenses 1961-62 (see previous note) ..	1,503 0 7	2,666 11 1 7,191 5 4	*Dr.* 7,541 0 3
		Dr. 4,524 14 3	

APPENDIX 10

STATEMENT OF HASI RECEIPTS AND PAYMENTS FOR THE SIX MONTHS ENDED 30th DECEMBER, 1963

RECEIPTS.

	£	s.	d.	£	s.	d.
...ward				8,897	10	3
.. ..	14,902	10	2			
.. ..	4,706	5	10			
				19,608	16	0
...iptions				578	2	6
...om Melbourne College of ...y, Hawthorn ..				166	13	7
...—HASI, Perth ..				200	0	0
... .				387	1	9
...O, Melbourne ..				239	6	0
from HASI, Sydney ..				3,994	3	11
				34,162	0	0

PAYMENTS.

	£	s.	d.
Salaries	9,201	10	5
Managerial Expenses HCO WW	1,798	12	1
Taxes (Payment on Account to HCO WW) ..	100	0	0
H.P. Creditors	237	17	6
Maintenance	170	0	11
Advertising	307	14	0
Printing and Stationery	1,047	2	5
Postage	1,111	10	0
Travelling Expenses	43	18	3
Cost of Instructor Training	1,362	3	0
Freight and Customs	130	12	4
Accountancy Fees	245	15	0
Rent	2,210	0	0
Kerosene, Gas and Fuel	49	18	4
Insurance	41	7	1
Payments on behalf of Sydney	3,690	18	0
Advances to Staff re Saint Hill Courses ..	763	3	0
Petty Cash	166	1	7
Telephone	269	7	10
Light and Power	688	17	11
Pay-roll Tax	145	5	0
Cleaning	13	0	8
Night Patrol Services	68	15	9
Rental of Drink Machine	70	0	0
E-Meter Repairs	16	15	0
Hire of Telex	233	17	9
Legal Expenses	267	10	0
Refunds	1,959	10	0
Registration of Business Names	21	0	0
HCO Adelaide Advance	100	0	0
Floor Coverings Purchased	47	1	11
Cost of Communication Magazine ..	511	0	0
Sundries	98	0	4
Cash Shortage	12	7	6
Bank Charges	74	4	9
Payments on behalf of Melbourne College of Personal Efficiency, Hawthorn	49	9	2
Ministers' Certificates	5	0	0
Balance at 31st December, 1963	6,832	12	6
	34,162	0	0

Cash at Bank—	£	s.	d.
Life Membership Account	4,425	10	4
Building Account ..	876	1	1
Main Account ..	1,202	6	11
Disbursement Account	796	15	2
	7,300	13	6
Less Overdraft—Salary Account	499	6	0
	6,801	7	6
Add Cash on Hand ..	31	5	0
	6,832	12	6

APPENDIX 11

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
Via
HCO, 157 Spring-street, Melbourne, Australia.

release CenOcon. HCO POLICY LETTER OF OCTOBER 12, 1961.

REFUND OF FEE POLICY REVISED

(Revised from HCO Policy Letter of June 4, 1961, which it replaces.)

A Central Organization is bound by the Code of a Scientologist. If a person has not received any results from processing, s fees, as paid, may be refended.

The following STRICT POLICIES govern fee refunds and must be followed implicity by HCO, the Assn. Sec, the D of and the Chief Registrar on *all* such cases. I will make no exceptions.

Policy 1: Processing refunds may never be given until the person has completed all the hours for which he is signed even if he has not paid for them.

Policy 2: Anyone asking for money back who has no more hours signed for may have his money back.

Policy 3: No person who refuses a Joburg Security Check during processing or before refund may have his or her fee returned as processing is thereby refused.

Policy 4: Persons buying processing and then refusing processing may not have a refund.

Policy 5: The organization may give any past failed case a Problems Intensive, HCO Auditing Form type only, at organization expense but not more than 25 hours.

Policy 6: All organization release forms and contracts must contain these clauses above signature.

L. RON HUBBARD.

[The HCO Pol. Ltr. of the 12th October, 1961, was amended by HCO Pol. Ltr. of the 27th February, 1962, by inserting in Policy 3 for the words "Joburg Security Check" the words 'Processing Check devised by the Tech. Sector", and by substituting in Policy 5 for the words "Problems Intensive, HCO Auditing Form type only" the words "Processing Check, standard processes only."

Due to two upsets in 1963, one in Melbourne and one in London, the refund policy was revised and extracts from HCO Pol. Ltr. of the 23rd October, 1963, set out the policy current at the time of the Inquiry.]

PART OF HCO POLICY LETTER OF OCTOBER 23, 1963.

REFUND POLICY

(Cancels HCO Pol. Ltrs. of October 12, 1961 and February 27, 1962.)

Refunded Monies

In a careful review of refunds and in the light of my own experience with persons demanding refunds, and due to two ill upsets in organizations (Australia and London) regarding refunds, the following data may be of assistance.

In 13 years involving hundreds of thousands of hours of processing and millions of dollars of income, in any organization I was assuming direct command I have always promptly and immediately caused to be refunded every penny of the money by any person who was dissatisfied with his or her processing. This has been the consistent policy I myself have worked to.

In all that time I have only refunded about $3,500.

This is due in part to ensuring a certainty of results in any HGC and working hard to make sure the pc gets results, ardless of the current style or mode of processing.

This low amount of refund is also due in part to my firm policy that persons who demand refunds may have them dy according to the Code of a Scientologist, but that any person demanding or accepting refunds thereafter shall be refused HGC preclear and posted for the information of field auditors.

I have only worked then with these three policies:

(1) Refend at once in full any refund demanded;
(2) Work hard with tech staff to ensure good results;
(3) Forbid the sale of further processing to anyone receiving a refund and make the case known to Scientologists.

It is notable that all but one refund were made to persons with histories of insanity who had been accepted unwittingly processing.

The new policy then is:

(1) Refund any fees when and as demanded whether for training or for processing;
(2) Refuse further and all future training or processing to anyone demanding a refund as the condition of refund;
(3) If (2) is not acceptable to the person demanding the refund, then do all possible to smooth out the case or training situation;
(4) Count only on high technical results in the HGC and Academy to inhibit or reduce demands for refunds.

L. RON HUBBARD.

APPENDIX 12

COMPARATIVE STATEMENT OF INCOME AND EXPENDITURE OF THE HCO FOR THE FINANCIAL YEARS ENDED 30th JUNE, 1961, 1962, 1963

Income and Expenditure Statement for the years ended:

	30th June, 1961.			30th June, 1962.			30th June, 1963.		
	£ s. d.	£ s. d.		£ s. d.	£ s. d.		£ s. d.	£ s. d.	
Sales—									
Books	3,377 17 11			3,244 14 10			2,509 7 11		
Meters	2,491 12 2			4,453 12 4			3,841 10 4		
Tapes	125 4 4			299 1 0			2 17 6		
		5,997 14 5			7,997 8 2			6,353 15 9	
Less Cost of Goods Sold—									
Stocks on Hand at beginning of each year	3,003 1 3			3,189 0 0			4,500 0 0		
Purchase—									
Books	3,261 11 10			1,418 16 8			2,138 7 9		
Meters (including Assembly Wages)	1,171 17 1			4,874 5 10			1,850 14 5		
Tapes	242 5 0			177 17 10			19 12 9		
	7,678 15 2			9,660 0 4			8,508 14 11		
Stocks on Hand at close of each year	3,189 0 0			4,500 0 0			2,170 0 0		
		4,489 15 2			5,160 0 4			6,338 14 11	
GROSS PROFIT ON SALES		1,507 19 3			2,837 7 10			15 0 10	
Add Other Income									
Franchise Receipts	7,673 19 8			77,045 10 6			3,414 13 1		
Fees Received—									
Membership	1,496 13 6			1,770 9 0			426 0 0		
Advanced Clinical Course	2,429 3 3			672 17 2			298 3 9		
Congress Receipts	658 4 0			1,430 2 11			961 1 9		
Sundry Income				133 15 0			29 10 6		
	12,258 0 5			11,052 14 7			5,132 9 1		
Less Share of Congress Receipts payable to HCO WW				715 1 6			423 2 2		
		12,258 0 5			10,337 13 1			4,709 6 11	
TOTAL INCOME		13,765 19 8			13,175 0 11			4,724 7 9	
Less Expenses—									
Salaries	4,740 6 8			4,916 8 10			3,112 11 0		
Accountancy and Audit Fees	426 1 0			378 6 6			520 1 0		
Congress Expenses	183 0 10			999 6 7			1,084 5 0		
Course Expenses	814 0 0			195 14 0					
Depreciation	234 4 9			291 15 8			320 0 11		
General Expenses	411 12 0			256 9 4			266 19 10		
Legal and Detective Agency Fees	32 14 6			192 17 0			38 13 0		
Managerial Expenses and Service Charges	2,712 1 5			1,493 0 0			857 0 6		
Magazine Printing and Distribution	2,086 12 10			1,781 11 1			835 3 2		
Pay-roll Tax	100 0 8			70 16 6			49 10 2		
Printing, Stationery, Postage and Duty, Advertising and Delivery Expenses	1,273 5 8			1,278 12 6			681 16 6		
Rent	21 13 4						541 13 4		
Repairs and Maintenance	137 17 1			38 2 9			78 4 6		
Telex and Telephone Cables	365 12 3			1,054 12 7			333 4 3		
Travelling Expenses	891 16 2			233 15 0			319 13 5		
		14,431 1 2			13,177 8 4			9,038 16 7	
NET LOSS		665 1 6			2 7 5			4,314 8 10	

APPENDIX 13

BALANCE SHEETS OF HCO FOR THE FINANCIAL YEARS ENDED 30th JUNE, 1961, 1962 AND 1963

Assets as at	30th June, 1961.	30th June, 1962.	30th June, 1963.
	£ s. d.	£ s. d.	£ s. d.
ent Assets—			
Cash on Hand	3 0 0	3 0 0	420 18 3
Cash at Bank:—			
Area Account	616 19 9	871 12 7	68 16 8
Book Account	1,475 0 3	870 17 2	49 9 5
A.C.C. Account	647 5 6	12 17 0	17 6 9
Cash in Transit	.	20 0 0	..
Loans to Employees	..	..	215 7 10
Sundry Debtors	537 13 0	2,130 15 9	2,380 4 3
Stock on Hand (at cost)	3,189 0 0	4,500 0 0	2,170 0 0
	6,468 18 6	8,409 2 6	5,287 9 8
d Assets—			
Tangible—Plant, Equipment, and Fittings less Depreciation ..	2,220 0 0	2,088 0 0	2,713 0 0
Intangible—Trade Marks and Copyrights	315 6 0	309 6 0	309 6 0
TOTAL ASSETS	9,004 4 6	10,806 8 6	8,309 15 8
Liabilities—			
Sundry Trade Creditors	1,208 5 0	1,412 3 10	156 0 0
Prepayments on E-Meters	686 8 2	1,131 10 0	1,670 1 3
Inter Branch Balances—			
Amounts owed to other Branches—			
HCO, World Wide	5,624 0 5	7,231 4 8	9,888 5 9
HCO, Washington	1,455 0 0	1,366 5 0	1,366 5 0
HASI, Australia—			
Loan Account	210 0 0	174 0 0	174 0 0
Contra Account	..	88 16 0	..
	8,993 13 7	11,403 19 6	13,254 12 0
Less Amounts owed by other Branches—			
HASI, Perth—Loan Account	650 0 0	425 0 0	425 0 0
HASI, Melbourne—Current Account	..	305 14 5	
HASI, Sydney—Current Account	..	209 17 3	348 8 0
HASI, Perth—Current Account	..	315 2 10	
HCO, Sydney—Current Account	..	..	120 0 0
	650 0 0	1,255 14 6	893 8 0
NET ASSETS	8,343 13 7	10,148 5 0	12,361 4 0
NET LIABILITIES	660 10 11	658 3 6	..
ented by Capital Accumulation—	..	..	4,051 8 4
alance at beginning of each year	1,731 18 5	660 10 11	658 3 6
Less Net Loss	665 1 6	2 7 5	4,318 8 10
	1,066 16 11	653 3 6	3,656 5 4
Income Tax paid	406 6 0	..	395 3 0
	Cr. 660 10 11	Cr. 658 3 6	Dr. 4,051 8 4

APPENDIX 14

THE AUDITOR'S CODE

1. Do not evaluate for the preclear.
2. Do not invalidate or correct the preclear's data.
3. Use the processes which improve the preclear's case.
4. Keep all appointments once made.
5. Do not process a preclear after 10.00 p.m.
6. Do not process a preclear who is improperly fed or who has not received enough rest.
7. Do not permit a frequent change of auditors.
8. Do not sympathise with the preclear.
9. Never permit the preclear to end the session on his own independent decision.
10. Never walk off from a preclear during a session.
11. Never get angry with a preclear.
12. Always reduce every communication lag encountered by continued use of the same question or process.
13. Always continue a process as long as it produces change and no longer.
14. Be willing to grant beingness to the preclear.
15. Never mix the processes of scientology with those of various other practices.
16. Maintain two-way communication with the preclear.
17. Never use scientology to obtain personal and unusual favours or unusual compliance from the preclear for the auditor's own personal profit.
18. Estimate the current case of your preclear with reality and do not process another imagined case.
19. Do not explain, justify or make excuses for any auditor mistake whether real or imagined.

APPENDIX 15

THE CODE OF A SCIENTOLOGIST

As a scientologist, I pledge myself to the code of scientology for the good of all :

1. To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow scientologists, our professional organization or those whose names are closely connected to this science, nor to place in danger any such persons.
2. To use the best I know of scientology to the best of my ability to better my preclears, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To deter to the fullest extent of my power anyone misusing or degrading scientology to harmful ends.
5. To prevent the use of scientology in advertisements of other products.
6. To discourage the abuse of scientology in the press.
7. To employ scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training, and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.
11. To completely refrain from discussing the case of another auditor's preclear with that preclear or within his hearing.

APPENDIX 16

EXTRACTS FROM "BRAIN-WASHING" MANUAL WITH SUBSTITUTIONS

The following texts are part of an exhibit tendered to the Board. They are extracts from the *brain-washing* Manual, which have been altered to the extent that "scientology" has been substituted for "Communism", "Saintology" for "the Church", "preclear" and "student" for "prisoner", "Hubbard" for "the Party", and scientology terms for Communistic terms. Where these substitutions have been made, the new words are printed between quotation marks. The extracts, with these substitutions made, read as follows:

. . . . where the individual is troubled by conflicting propaganda, where he is made the effect of revolutionary activities, where he is permitted to think thoughts critical of "scientology", where he is permitted to question those in whose natural charge he falls, we would discover the constipation to suffer. We would discover from this disaffection the additional disaffection of his [illegible] and other portions of his anatomy. So certain is this principle, that when one finds a sick individual, could one search deeply enough, he would discover a misplaced loyalty and an interrupted obedience to that person's group unit. . . . Here we find the worker improperly and incorrectly loyal and thus we find the worker ill. . . .

A continuous hope for prosperity must be indoctrinated into "the staff", "preclears" and "students" with many dreams and visions of glut. . . . and this hope must be counterplayed against the actuality of privation and the continuous threat of loss of all economic factors in case of disloyalty to "scientology" in order to suppress the individual wills of the "preclears" and "students" and "staff members". . . .

The rich, the skilled in finance, the well informed in government are particular and individual targets for the "scientologist". . . . Thus every rich man, every statesman, every person well informed and capable in government must have brought to his side as a trusted confidant a "scientologist". . . .

Planted beside a country's powerful persons the "scientologist" can also guide. . . . policies to the betterment of our battle. . . .

In the field of "scientology", loyalty means simply alignment. It means more fully alignment with the goals of "scientology". Disloyalty means entirely misalignment and more broadly, misalignment with the goals of the "scientology" Organization. . . . Loyalty to persons not "scientologically" indoctrinated would quite plainly be a misalignment. The cure of disloyalty is entirely contained in the principles of alignment. All that it is necessary to do, where disloyalty is encountered, is to align the purposes of the individual toward the goals of "scientology" and it will be discovered that a great many circumstances hitherto distasteful in his existence will cease to exist. . . . The changing of loyalties consists, in its primary step, of the eradication of the existing loyalties. . . . [this] is accomplished by a steady and continuous indoctrination of the individual in the belief that his previous loyalties have been planted to an unworthy source. . . . It is fortunate that "scientology" so truly approaches an ideal state of mind, for this brings a certain easiness into any changing of loyalties, since all other philosophies extant and practised on Earth today are degraded and debased, compared to "scientology". It is then with a certain security that a "scientologist" functions, for he knows that he can change the loyalty of an individual to a more ideal level by reason alone, and only expediency makes it necessary to employ the various splits of "scientology" techniques. Any man who cannot be persuaded into "scientology" [illegible] is, of course, to be regarded as source but less than sane. . . . It is generally only necessary to persuade with the rationale and overwhelm [illegible] of "scientology" to have a person grant his loyalty to "scientology". . . . When the loyalty of an individual cannot be secured, and where the opinion, weight, or effectiveness of the individual stands firmly in the road of "scientology" goals, it is usually best, [illegible] carefully given him a history of mental imbalance, to see that he is disposed of. . . . It is a firm principle of "scientology" that the person to be destroyed must be involved at first or second hand in the stigma of insanity. . . . This is surprisingly effective in countries where insanity is so thoroughly feared that no one would dream of investigating any circumstances in its vicinity . . . . In the individual, the first loyalty is to himself. This is destroyed by demonstrating errors to him, showing him that he does not remember, cannot act or does not trust himself. The second loyalty is to his family unit, his parents and his brothers and sisters. This is destroyed by. . . . lessening the value of marriage. . . . The next loyalty is to his friends and local environment. This is destroyed by lowering his trust. . . . there must be continual propaganda. . . . to undermine the loyalty of the citizens in general. . . .

The . . . use of force, if carried far enough, invokes obedience. . . . It is only necessary to display an inhuman attitude toward people to be granted by those people the possession of force. An organization which has the spirit and courage to display inhumanity, savageness, brutality and an uncompromising lack of humanity will be obeyed. . . . If you would have obedience you must have no compromise with humanity. If you would have obedience you must make it clearly understood that you have no mercy. . . . In order to induce a high state of hypnogogy in an individual, a group or a population, an element of terror must always be present on the part of those who would govern. . . .

It is only necessary to instal a stimulus into the mental anatomy of man to have that stimulus reactivate and respond any time an exterior command source calls it into being. The mechanisms of stimulus response are easily understood. The body takes pictures of every action in the environment around an individual. When the environment includes brutality, terror, shock, and other such activities, the mental image picture gained contains in itself all the ingredients of the environment. If the individual, himself, was injured during that moment, the injury, itself, will remainfest when called upon to respond by an exterior command source. As an example of how if an individual is beaten, and is told during the entirety of the beating that he must obey certain orders he will, in the future, feel the beginnings of pain the moment he begins to disobey. The installed pain, itself, leads as a [illegible] for the experience of the individual demonstrates to him that he cannot combat, and with [illegible] pain from certain officials, . . . the response mechanism need only contain some small part of the stimulus to call into view the [illegible] picture, and cause it to exert against the body, the pain sequence. . . . The mental image picture of the environment will not become effective upon the individual unless the command content is disobeyed. It is pointed out in many early "scientology" writings that this is a survival mechanism. . . . So long as the organism obeys the stimulus whenever it is restimulated in the future, it does not suffer from the pain of the stimulus. But should it disobey the command content of the stimulus, the stimulus reacts to punish the individual. Thus we have an optimum circumstance, and one of the basic principles of "auditing". A sufficiently installed stimulus will function as a police mechanism within the individual to cause him to follow the commands and directions given to him. Should he fail to follow these commands and directions, the stimulus mechanism will go into action. As the commands are there with the moment of duress, the commands themselves need never be restated, and if the individual were to depart thousands of miles away from the "scientologist", he will still obey the "scientologist" or become extremely ill and in agony. . . . If the person is. . . given an electric shock, and is told while the shock is in action that he must obey and do certain things, he has no choice but to do that, or to re-experience, because of his mental image picture of it, the electric shock. This highly scientific and intensely workable mechanism cannot be overestimated in the practice of "scientology".

Defamation is best and foremost weapon of "scientology" on the broad field. Continual and constant defamation of national leaders, national institutions, national practices, and national hopes must be systematically carried out, but [illegible] the function of "HCO", in general, not the "auditor". . . . As it seems . . . that the

church is the most enabling influence, each and every branch and activity of each and every church, must, one way or another, be disgraded. Religion must become unfashionable . . . . Religion must be made synonymous with neurosis and psychosis. . . .

In all cases his conduct of the situation should be calm and aloof. . . . [The "scientologist"] should have behind him the authority of many years of training, and he should have participated fully in the building of defences in the field of insanity which give him the only statement as to the conditions of the mind . . . . the "scientologist" must have to hand innumerable documents which assert enormously encouraging figures on the subject of recovery . . . . Not one of these [illegible] need be seen but they should be documented and printed in such a fashion as to form excellent courtroom [illegible] . . . he should rule into scorn, by reason of his authority, the sanity of the person attacking him . . . . the best defence is calling into question the sanity of the attacker . . . . Any hearing should be hardened by terminology too difficult to be transcribed easily . . . . A great deal should be made out of such terms as "preclears", "thetens", "clears", "OT's" and other relatively undefinable states . . . . "Scientological" tests need not necessarily be in agreement, one to another, where they are available to the public . . . . The actual state should be made obscure, but by this verbiage it can be built into the court or investigating mind that a scientific approach exists and that it is too complex for him to understand. It is not to be imagined that a judge or a committee should enquire too deeply into the subject of insanity . . . . In case of a hearing or trial, the terribleness of insanity itself, its threat to society, should be exaggerated until the court or committee believes that the "scientologist" is vitally necessary in his post and should not be harrassed for the activities of persons who are irrational . . . . Should any whisper or pamphlet against "scientological" activities be published, it should be laughed into scorn, branded as an immediate hoax, and its perpetrator or publisher should be, at the first opportunity, branded as insane . . . . It is not necessary to convince the masses . . . . It is only necessary to work incessantly upon the official . . . . The spread of "scientology" has never been by force of battle, but by conquest of the mind. In "auditing" we have refined this conquest to the last degree.

APPENDIX 17

SCIENTOLOGY PRESS POLICIES

[The following is part of HCO Pol. Ltr. of the 14th August AD 13 (1963), distributed to central organizations and Saint Hill students. It is entitled "Scientology Five Press Policies", and in part repeats earlier directives.]

This HCO Policy Letter modifies press policy.

We do not care if Scientologists create trouble to the press but if they do there are certain points to keep in mind.

Certain vested interests, mainly the American Medical Association, a private healing monopoly, wish to do all possible harm to the Scientology movement over the world in order to protect their huge medical-psychiatric income and vested monopoly which runs into the tens of billions annually. In their congresses they complain that we and people like us cost them 1-1 billion dollars a year that they don't receive. Their sole interest is income. Reference: Minutes of various AMA conferences. Almost all our bad publicity and attacks is authored by two men, one named Kramer, the AMA press man, and one named Dahl, their head of "investigation". These men flood bad tales about Scientology into press, magazines, radio, TV. Their sole interest is a medical-psychiatric monopoly for the AMA. They blind the public to the fact that the crimes of psychiatry are medical crimes, not crimes of mental healing. The medical-psychiatrist is a very small part of the world of psychiatry. They want it all for physical medicine.

The sole reasons for attack are money and monopoly. If ethics entered into it they would clean up their own failures.

Their publicity goes overseas. The FDA is used by these people and FDA releases are sent overseas.

I don't care whether anyone thinks this shouldn't be or thinks it isn't right. It isn't. It's just fact and we have the evidence in black and white.

We have always had policies of leaving healing alone and not attacking medicine and other areas of psychiatry. Our pay for this is receiving continual bad press.

Medical doctors practicing psychiatry are peculiarly vulnerable. Their physiological technology belongs to the 19th Century. It has unmentionable crimes on its hands. Hitler and Stalin held power through medical psychiatry. They associate themselves chiefly with the rich and powerful. They therefore cannot stand up to any heavy attack. Further they have many overts.

We are modern, 20th Century. We are of the people. We hate Fascism and brutality. We are the new replacing the old. We have passed the test of survival. Despite 13 years of attack we have survived. Therefore we must have something and we must be all right. So much for the justice or truth of such attacks.

THE REPORTER

The reporter who comes to you, all smiles and withholds, "wanting a story", has an AMA instigated release in his pocket. He is there to trick you into supporting his pre-conceived story.

The story he will write has already been outlined by a sub-editor from old clippings and AMA releases.

He probably knows as well as you do that you are decent and effective.

He has no power whatever to alter the pre-conceived story he has been ordered to write. If he were audited or otherwise totally convinced of the great value of Scientology he would still write the same critical story. If he didn't he would probably get sacked. So the time you spend trying to convince him of your decency and effectiveness is wasted time.

He wants a story. The only ways to handle him are to eject him or to give him a story that he thinks is a story. There are no believing measures.

If he publishes outright lies sue his paper for libel if you like, but don't be afraid of what he will write. Central organization income usually rises during bad press campaigns. So he can't really harm you whatever he does or says. Your job minimum action is to refuse to be led into utterances that can be misconstrued.

Contrary to what he may want to believe, press doesn't always mould public opinion.

No bad product sells, no matter how much advertising it buys or how much good press it has. Bigger than press is word-of-mouth. If advertised products don't have good word-of-mouth they don't sell.

We have good word-of-mouth and will continue to have it as long as we give service.

So good service and being decent are superior to even good press. Be decent, then, and give good service and good press or bad press, we'll still make it.

We prefer no press because it slows our word-of-mouth amongst the people.

However, bad press is no catastrophe. So the reporter cannot really hurt you and is nobody to be feared. Pitied, rather—for if he does write what he really feels, he'll get sacked. That's what makes him sick and cynical. He may know you're decent and effective and yet he'll have to go write what he's told to write.

Even if you handed this policy letter to him and he said it wasn't true, he'd have to write stories that follow the points below.

So actually he's on a spot. He'd have to sell out the human race if his editor told him to.

But he would write a different story if he found one that fitted his pattern of requirements.

STORY RULES

If you want to give him a story he will publish you have to know these rules, for they are the rules he follows.

The rules of newspaper writing today are very exact. And this is probably a far better analysis of the rules than he has, so you could surely win.

To be printed, a story must contain one or more of these things:

(1) HARM (Blood, violence, damage, death, scandal).

(2) SEX.

(3) MONEY.

(4) BIG NAMES.

(5) The story must be written to INVALIDATE something.

(6) The story must contain a CONTROVERSY.

(7) A story must contain TWO OPPOSING FORCES. Dialectic Materialism is the basic philosophy used by the society at this time. This philosophy is crudely stated in the following statement: "It takes two egg-type heroes to produce an idea". The Scientologist recognizes this as RIs in a GPM but it is read to a story as TRUTH.

. . . . . .

To create a news story often requires that you take action. The action need not outlast the news value of the story. This is a special programmes sort of job. Example: Teenage girl shows up in HGC who has been beaten and raped by teenage boys at High School and withholding it since. Audit it out, get parents to okay investigation, call in press. Release story of vice and crime at local High School with the org doing the investigation. Op subsequent [illegible]: Criticize laxity of police. Criticize principal. Finally find more teenage sex cases. Just day by day deal out a new action to the press. String the story out. Take an action, hold a press conference. Put students on meters. Put teachers on meters. Get parents to sue. Finally advise school hire a permanent mental consultant and give daily mental exercises to "teenage mobsters". Then wrap it all up and skip it. You've made something evil become something good attained—Scientology in Schools.

You make a calendar of coming events, one day one action. One action one news story. And string it out.

Exercises: Do a story design and calendar for "Scientology Ministers demand FDA prove sterility pills aren't sex stimulants".

That's press. You cause it. You don't just receive it.

And all press must be calculated at the reality level of the newspapers, not the public.

APPENDIX 18

Text of "Loyalty Oath" appearing in *Certainty* Magazine Vol. 5, No. 5, 1958

LOYALTY OATH OF MENTAL PRACTICE

I hereby subscribe to the following Code of Ethics and Practice and swear to abide by it at all times. I do solemnly swear:

(1) To support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to same.

(2) To refuse to practice "brainwashing" upon American citizens.

(3) To actively prevent the teaching of only foreign psychology in public schools and universities.

(4) To engage in no conspiracy to commit or "treat" persons for purely self-interested or political reasons.

(5) To refuse to protect criminals by supporting questionable pleas of insanity at trials.

(6) To discourage all violence against the mentally ill.

(7) To refuse to use, advocate or experiment with physical methods of "therapy" upon patients which might bring about incapacitating physical injury to the patient's brain tissue or body.

(8) To use only methods of mental practice or techniques of therapy upon patients which I would willingly experience myself to the same extent or duration that I apply them or advocate that they be applied.

(9) To refuse to contribute money, dues or my services to organizations which knowingly impede American scientific research programmes or which work to discredit American psychologists to the public.

(10) To refute propaganda to the effect that the study of psychology is hopeless, that IQ cannot be improved and that personality cannot be changed.

(11) To refuse to accept fee counselling or psychological assistance and to refuse to accept money from any patient or group I feel I cannot honestly help and to offer no solution or cure I cannot accomplish.

(12) To refuse to advertise beyond the display of my professional card and the supported claims of my school of mental practice.

(13) To render good treatment, sound training and good discipline to those students or people entrusted to my care.

(14) To engage in no unseemly disputes with the uninformed on the subject of my profession.

(15) To refuse to interfere with the lives of my patients beyond actual treatment.

(16) To refer to competent medical treatment, ills which demand medical attention.

(17) To hold in confidence the secrets of my patients.

(18) To accept as fellow psychologists only psychologists adhering to this code and to speak no word of criticism in public of them.

I take this obligation freely, without any mental reservations, or purpose of evasion: So help me God.

.....
(*signature*)

Subscribed and sworn to before me, a notary public .....

at .....

.....
(*signature*)

or .....(*witness*)

.....(*witness*)

By Authority: A. C. Brooks, Government Printer, Melbourne.

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