Thanks to Martin Hunt for sending this to me.

Cyril wishes to ask readers to donate to the Cult Awareness Network

or CultAware. I've got links to those and other similar groups on my

links page.

Notes on the transcription;

\* A capital "L" was used to indicate British Pounds Sterling.

\* Obvious spelling and typographical errors in the original have been

 corrected; roughly 25 were found.

\* The use of asterisks "\*" indicate both italicized or stressed text and

 footnotes in original. Italicized book and magazine titles have been

 left as plain text.

\* Pages are numbered at the bottom.

\* Remarks on the transcription are enclosed in brackets "()".

\* All [sic]'s in original.

The Mind Benders

Cyril Vosper

Unabridged

Mayflower

(2)

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 CYRIL VOSPER

 THE MIND

 BENDERS

 SCIENTOLOGY

 `...capable of such danger that the

 public interest demands that people

 should know what is going on'

 LORD DENNING

 THE BOOK THEY TRIED TO BAN

 A fast, furious, funny,

 \_violent\_ exposure of a major

 global cult

 `Indicates quackery of a type

 which might be dangerous behind

 closed doors...'

 HIS LORDSHIP, THE MASTER OF THE ROLLS

583 12249 3 Mayflower

(4)

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(6)

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 PROLOGUE

God! Was I tired!

 I'd been working for eleven solid, ghastly days. And not

just days; eleven nights too. With maybe two hours' sleep

on a hard floor in Saint Hill every twenty-four hours. I

hadn't had a bath or a square meal in all that time either. I

felt like death.

 It was Saturday, 30th, August, 1968. August Bank Holi-

day.

 I had two jobs at Saint Hill - Dissemination Secretary,

World Wide and Dissemination Secretary, Evening and

Weekend Foundation. For all the big titles, I still felt like

death.

 An Open Weekend was going on at Saint Hill over the

holiday and I conned my way into getting home because I

was beginning to look and act like a zombie. It's not at all

good for Scientology's public image for visitors, newcomers

and newspaper reporters to see a zombie walking about the

place.

 Why had I been there for 264 hours non-stop?

 Because on one or other of my jobs I had been in a Con-

dition of Liability and under the justice system of Scien-

tology, when you are in a Condition of Liability, you just

stay there and work your way out of it.

 I didn't give a damn for Scientology or all its sweet little

Ethics systems. If I had told any of those crazy Scientolo-

gists what they could do with their Condition of Liability,

I'd have been declared an even lower condition - Enemy, a

Suppressive person; then I would have had to discon-

nect from my children. I had been declared an S.P. in April

1968 and had not seen my children for a week. I couldn't

stand the thought of going through all that again. Mind-

bending self-recrimination, degradation. No. I would go

ahead and act out my part and hope to get out of Scien-

tology painlessly.

 I got home at 8.30 p.m. The children were asleep. I went

up to see them. They were so beautiful it hurt. I felt I had

failed them. If they woke up now and saw me like this, I'd

feel ashamed.

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 I went downstairs again, to bed. Ever since I had been

declared a Suppressive Person in April, I had not been

allowed to sleep with Rosalie. After all, she was the Assis-

tant Guardian and I was an ex-S.P.!

 I fell into bed and into sleep.

 A loud thumping on the door. It went on and on, imperi-

ously. In this half-awake, half-asleep state, I was terrified.

What in God's name was going on? I tried to shut the noise

out but it still went on.

 Finally it stopped and I heard Rosalie opening the front

door. After a few moments she came in.

 "There's an Ethics Officer outside, Cyril."

 I reached for my watch. "It's half-past ten! Tell him to

go away."

 "He wants you to go for a Committee of Evidence."

 "Tell him to get lost. I'm bone tired. I'm in bed. I'm

asleep. I may need some things right now but I do not need

a Comm. Ev."

 Ros sat down on the bed. It was the nearest we had been

to each other in months. She looked concerned - almost

affectionate. Ye Gods! What a life!

 "You had better go. It could be hard for you if you don't

go."

 "Ros, do something for me. Tell that stupid bastard at

the door that if he doesn't get out of my house now, I'll call

the police and charge him with malingering, breaking and

entry, attempted murder, trying to rape my wife and other-

wise making a bloody nuisance of himself."

 Rosalie fixed me with a pitying look and went out to talk

to Peter Warren, Ethics Officer World Wide.

 I tried to get back to sleep but it was only acting. There

was a cold and resigned fear in me. I knew I would go to

Saint Hill and give evidence at their Comm. Ev. and I had

a deep foreboding that this would be the end for me.

 Ros came back.

 "Go out and talk to him. Do it for me."

 Do it for Rosalie. Do it for my wife. Do it because she

used the same surname as me. Do what any good Scientol-

ogist would do. I jumped out of bed. I had pyjamas on

which was nice for Ros.

 "Since he is such a thick-brained nit, I'll go and tell him

myself or maybe I'll just kick him a few times."

 I went into the hall with a stern look to my face but really

 10

just wishing they would all clear off and leave me to get

some sleep. These people needed to be put over some-

body's knee and spanked hard.

 "Peter, I'm not going to Saint Hill or anywhere else with

you. I was at Saint Hill two hours ago and if you wanted me

you should have got me then. Right now I'm here and you

had better clear off rapidly or I'll do something violent to

you like castrating you without anaesthetics."

 He adopted that patient, pitying look that's a stock-in

trade of Scientologists, especially ones like Peter Warren.

He was dripping wet from the rain and I thought that was

justice even if nothing else was.

 "It will go very bad for you if you don't come. In any

case I have been given very strict instructions to bring you

in."

 "You take your instructions right back to the idiot who

gave them to you and tell him you failed. For once the

Scientology Gestapo failed."

 That was as withering as I could make it with my eye-

balls burning with tiredness, but it did not shake his

determination. After all, he had the weight and majesty of

Scientology Ethics behind him. I nearly vomited.

 "I must bring you back for this Comm. Ev. There's a taxi

outside and I must bring you back."

 "For Crissake, don't you understand anything? I was

asleep. I haven't slept properly for eleven days. What the

hell are you trying to do - kill me? "

 "I'm not trying to kill you. You must come to Saint Hill

with me to give evidence at a legally convened Committee

of Evidence. The more you argue, the worse it will be for

you."

 I went back to see Ros and get dressed. I knew this was

the end of everything. Marriage, children, everything

worthwhile. That it would inevitably be the end of Scien-

tology for me seemed the only real relief. I felt like crying.

Like getting on my knees to Ros and beseeching her to jack

all this nonsense in, but I knew it would do no good.

 "I'm going to Saint Hill."

 "Good. I'm sure you will manage fine."

 "I'll be declared S.P."

 "Do you really think that?"

 "I know that. Once an S.P., always an S.P."

The ride in the taxi to Saint Hill was a bit strained. The

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driver seemed embarrassed and bewildered. He would

learn soon enough if he took many bookings from Saint

Hill. This Ethics Officer sitting next to me had been learn-

ing long-division in school and kicking the toes out of his

shoes when I was first auditing preclears. Twenty-four,

maybe younger. Six months or maybe a year a Scientolo-

gist. Whoever it was said: "there ain't no justice, no justice

nowhere" was dead right. I had persuaded Peter Warren to

join staff at Saint Hill. I must have been out of my mind.

 "Do you like your job, Peter?" I asked by way of con-

versation.

 "Yes, it is very interesting." He smiled with that tolerant

smile reserved by the superior for the very inferior. If I had

had a gun, I would have carefully aimed it and blown his

head off. Maybe he didn't know he was accompanying me

to the end of my family, the end of my marriage. Or maybe

he found that interesting too.

 The Committee of Evidence consisted of Allan Fergu-

son, Chairman, Brian Day, member, Lucy Duncan, Sec-

retary, and a tape-recorder. At least the tape-recorder didn't

look hostile. By regulation there should have been four or

preferably five human members and a tape-recorder. But the

accused are held guilty whatever they say in a Scientology

trial, so who worries about how many people are there to

see your final degradation?

 "Sit in that chair," said Allan Ferguson with a stern look

as if he were a supreme judge sentencing a Train Robber

to thirty years. I was already sitting in it but I stood up and

sat down again to try to make him feel in control. I don't

think it worked. He had that glazed, bemused look about

him that is very common with Scientologists. He was going

through a ritual. The ritual implanted by L. Ron Hubbard

said: "Find the S.P.'s." He was finding an S.P. - me! The

word of Hubbard is senior to any minor thing like smash-

ing up my family.

 "Turn on the tape-recorder." The way he said that

sounded as if he were saying "Fire!" at an execution.

 I felt I wasn't there. I felt I really were dead. I'd died of

the bloody silliness and grief of it all.

 My children. Christ - at the ages of seven, five and three

they had more sense than these three had ever dreamed of

having. But I sat there wearing a studious expression and

wondering what was coming.

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 "This is a recording of the proceedings of Committee of

Evidence convened under Ethics Order 727 World Wide,

on 1st September, 1969. The time is 11:20 p.m.," said Allan

Ferguson, self-consciously to the microphone. "Cyril Vos-

per; on Tuesday, the 27th August, 1968, did you receive

orders to plan an Ethics Mission to New Zealand and Aust-

ralia?"

 "Yes," I replied. I lit a cigarette. My hand was trembling

ever so slightly. I didn't offer them around. Sometimes cool-

ness can go too far.

 "When did you start to plan the Ethics Mission?"

 "Right away." I'd won that one.

 "Did you fail to immediately draw up the plans for the

Ethics Mission to New Zealand and Australia?"

 I looked at him for a moment. What sort of a loaded

question was that?

 "Well, it's actually impossible to immediately draw up

plans for anything. Planning takes time. You have to get

facts, find out who is going and all sorts of things. It takes

time."

 "Answer the question, Yes or No?" Allan Ferguson

would have made a good village idiot. He lacked the

panache for anything more demanding.

 "All right, if you want me to admit that I failed to do

something impossible, I failed." I had lost that one.

 "Did you pass completed orders to the Executive Coun-

cil and Alert Council before copying or duplicating those

orders?"

 "I circulated the orders I had written to as many mem-

bers of the Exec. Council and Alert Council as were avail-

able but due to the fact that most of the members were not

around, I went ahead and copied them in order to speed

the thing up."

 "You consider yourself senior to the Exec. Council and

Alert Council, then?"

 "Not at all. I worked on the basis that ANY orders given

to the Mission were better than none, since I was unable to

get a decision from either of the Councils."

 "You took it upon yourself to act over the heads of the

Exec. Council and Alert Council. That's what you're say-

ing, isn't it?"

 "Policy says that I must submit plans and orders to the

Exec. and Alert Councils for approval before copying. It

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does not say what you do when you cannot find the men-

bers of these Councils."

 "You went over their heads."

 I shrugged. The whole thing was pointless. I should have

stayed home and had a good night's sleep

 And so it went on. I didn't know what they were talking

about most of the time. I certainly didn't care. Just get it

over with.

 After about thirty minutes, the tape-recorder started to

creak which was no help.

 "Finally, Vosper, how long have you been a Scientolo-

gist?"

 "Since 1954, about fourteen years," I said with no pride

Just a deep-down conviction that for fourteen years I'd

been well out of my mind.

 "And how many times have you left Scientology?"

 "I've not actually left Scientology but I..."

 "Answer the question. How many times have you left

Scientology?"

 Ye Gods. This guy was going to get his pound of flesh.

 "I've left Scientology organisations twice to get more

money. Once when I went into private practice; once when

I got married."

 "So how many times have you left Scientology?"

 "Twice, I suppose."

 "Thank you - we eventually get to the truth." Allan Fer-

guson turned to the other two. "Are there any further ques-

tions from the other members of the committee?"

 They shook their heads sheepishly. They had been

friends. People I bad respected at one time. I couldn't blame

them for keeping their mouths shut. They could be de-

clared S.P. along with me if they spoke up.

 "You can go now, Vosper."

 "Do I get a taxi to get me home again?"

 "That's up to you."

 If there had been any possible point to it, I'd have bashed

his smug face in.

 I went out and walked the two miles home, crying. Not

because of the Comm. Ev. Not because I wasn't as good a

Scientologist as Peter Warren, Allan Ferguson, and all the

others. But because it was the end of that special thing

that existed between Lindy Lou, Sean and Ashley and me.

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I didn't think of Ros. She was part of Scientology. Part of

all the nonsense.

 The next day I was declared a Suppressive Person. Per

Gardstrom, International Ethics Officer, World Wide,

found me in the Lower Hall working and handed me HCO

Ethics Order 729 WW (World Wide), 388 SH (Saint Hill),

9 EU (Europe), 1 SH FND (Saint Hill Foundation). He

did not give me time to read it.

 "Get off the premises right away," he said.

 "But my children are here somewhere. I must see them

and say goodbye."

 "Get off the premises right away."

 "One day you'll have children, Per. I hope you will then

remember what you have just said. I hope you will feel

very proud of yourself," I said.

 He escorted me to the main gate and told me to get out.

He was doing his job by the book. He was being the In-

ternational Ethics Officer, World Wide. A great title for a

wretched job.

 I went to London, booked into a hotel and slept and

slept.

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 Chapter One

 WHY SCIENTOLOGY?

The word SCIENTOLOGY was constructed by an American

science fiction writer, Lafayette Ronald Hubbard, from the

Greek word SCIO, to know in the fullest sense, and the

Latin word LOGOS, to study.

 Thus Scientology is the study of knowledge or knowing-

ness and the technique whereby knowingness is acquired.

 Scientology evolved in 1952 from L. Ron Hubbard's

DIANETICS (DIA. Greek - through; NOUS. Greek - mind,

intellect), which had been started two years earlier with the

publication of Hubbard's Dianetics: The Modern Science of

Mental Health. This 400-page book outlined methods

whereby the unqualified person could apply the techniques

of Dianetics to resolve his problems, neuroses, psychosom-

atic ills, repressions, inhibitions and such. By comparison

with the pessimism of mainstream psychology and

psychotherapy, Hubbard described Dianetics as simple

commonsense that invariably produced the desired results

and by virtue of this optimism, Dianetics gained wide-

spread, though short-lived, acceptance.

 Almost total rejection of the assumptions of Hubbard

by authoritative psychologists, psychiatrists and psycho-

therapists, along with medical opinion, did not deter Hub-

bard from cashing in on this widespread acceptance and he

formed organisations to apply Dianetic techniques on a

professional basis. Although many thousands of people

throughout the United States and Canada tried Dianetic

techniques on their friends and acquaintances and in turn

had these friends and acquaintances try it out on them,

and although the vast majority of these dropped the sub-

ject after a short while, yet a hard core of support grew.

Through much public rejection, derisive press and tele-

vision comment, the movement slowly snowballed. It is

almost impossible to establish precisely what the early his-

tory of Dianetics and Scientology was, since there are now

very few of the early supporters left, but one of the keenest

supporters was John Campbell, Jr., editor of Astounding

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Science Fiction Magazine (now Analog Science Fiction-

Science Fact). John Campbell, Jr., was than and still is

regarded as the doyen of adult intellectual science fiction.

In his editorials, regarded amongst science fiction fans in

the same way as the editorials of The Times, both New

York and London, are regarded by the press world, Camp-

bell was unstinting in his praises for Dianetics. The May

1950 issue of his magazine carried an article by Hubbard

entitled "Dianetics: The Evolution of a Science" and it

took up the entirety of the magazine.

 In this article, Hubbard compares the human mind to

vastly complicated electronic computer. He claims that if

a computer has a "held down 7", that is an input which con-

tinuously registers 7 in all calculations, then this is roughly

analogous to an aberrated mind. Whenever a calculation

is performed on the computer with the "held down 7", all

results will be incorrect to the power of 7. Similarly all

human minds have their own "held down 7's" which alter

the accuracy of mental computation. The only difficulty

is that whereas with the computer the fault is easily de-

tected, with the human mind it is not so easily detected

since the mind's "held down 7's" are obscured by justifica-

tion, reasonableness and fear.

 The word ENGRAM is borrowed from biology where it

means Cellular Scar Tissue and is adapted to mean Mental

Scar in Dianetics, used to describe all of the "held down

7's" in the human mind. Precisely, the Engram is defined

as: "A mental image picture of an experience containing

pain, unconsciousness and a real or fancied threat to sur-

vival; it is a recording in the Reactive Mind of something

in the past which actually happened to an individual con-

taining pain and unconsciousness, both of which are re-

corded in the mental image picture called an engram."

 Thus is constructed a whole new mental science. The Di-

anetic Engram could be compared to psychiatry's trauma,

but is more specifically delineated by Hubbard. Similarly

the Reactive Mind of Dianetics is somewhat comparable to

Freud's Unconscious, but again Hubbard is more precise

in his definition, as follows: "Reactive Mind - that portion

of a person's mind which works on a stimulus response

basis (given a certain stimulus, it gives a certain response)

which is not under his volitional control and which exerts

force and the power of command over his awareness,

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purposes, thoughts, body and actions. It consists of Goals

Problems Masses, Engrams, Secondary Engrams and

Locks."

 Much more information on the human mind, as seen by

Hubbard in his Dianetics and Scientology, will be given in

later chapters but the Engram and the Reactive Mind

formed the basis for Dianetics and still form the main

areas of attack for Scientology. It is a more easily under-

stood concept than all of the verbosity of psychiatry and

psychology and Hubbard claims it as the basis of all mental

and mental/physical ills.

 His techniques for the reduction of the power of the

Engram, i.e.: his methods for turning unconscious mem-

ories into conscious memories, were, at the outset of

Dianetics, comparable to psychoanalytic techniques. How-

ever, as he widened the scope of his subject into a religious

philosophy - Scientology - Hubbard introduced a mech-

anistic precision in an attempt to bypass the random per-

sonal inter-relationships which had bedevilled the original

Dianetic methods and at the same time introduced an ele-

ment of the esoteric and mystic. It is this last element that

distinguishes Scientology from other psychotherapies.

 Hubbard has attempted to produce an essentially prac-

tical philosophy that is both a summation of Mankind's

knowledge of himself and his environment, and a means

to increase this knowledge. He has described his subject as

being senior to all other pursuits since self-knowledge and

self-control are prerequisites to certainty in any other

study. He claims to have been a member of the original

research team that developed the American Atomic Bomb,

presumably the Manhattan District Project, 1942-1945,

though it is difficult to credit this since he was a comman-

der in charge of a U.S. Navy corvette in the Pacific during

this period. However, from the knowledge of nuclear phy-

sics gained and his claimed intimate experience of Eastern

mysticism he has welded Western ideas to Eastern faith in

Scientology. So it is that much of his writing is in the

style of a motor-mechanic's handbook while at the same

time dealing with the most stupendous ideas. After the pon-

derous wordiness of most other studies in a similar vein

Hubbard's direct statements, right or wrong, are refreshing

indeed.

 The greatest impact of his approach, both in his twenty

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or so books on Dianetics and Scientology, and in the thou-

sands of hours of tape-recorded lectures he has made, must

surely be the certainty with which he deals with problems.

With unbounded self-confidence, he tackles such Gordian

Knots as the definition of Life, reincarnation, communica-

tion, Flying Saucers, sex, politics, together with the minor

problems to do with the resolution of the human mind, with

a pragmatism greater than Alexander's. Some of the things

he says are absurd but equally many are very pertinent and

it is this curious mixture of truth and untruth, fact and

fiction, that gives Scientology its impact, AND its strength.

 The newcomer to Scientology is attracted by the engin-

eering-like practicality of the early stages of training and

therapy. Good, solid stuff; applicable to everyday life;

little hint of the wild non-proven and non-provable material

to come.

 At this stage, the conditioning, which is an integral part

of the whole procedure, sets in, whether this conditioning

be accidental or by design. With the same easy authority

that Hubbard has used to succinctly analyse communica-

tion, so he takes our newcomer into more debatable areas.

"Life is basically a Static", an assumption which Hubbard

describes as A SELF-EVlDENT TRUTH. He goes on to explain

that "...the life Static has no mass, no wavelength, no

location in space or in time. It has the ability to postulate

and to perceive". This is a neat description of a non-mat-

erial, non-physical universe, life unit. It is a nice piece of

reasoning and may indeed be the self-evident truth that

Hubbard claims, but at no time is the newcomer to Scien-

tology permitted to question these assumptions. He ac-

cepts these assumptions as TRUTH or he is out on his ear.

There is no argument with Hubbard's word. There are hun-

dreds of similar assumptions which one bas to accept as

"fact". It is not that these are necessarily incorrect. They

may well be facts, may well be the purest truth that Man

has ever seen. The danger is that hundreds of thousands

of Scientologists all over the world have an implicit faith

in Hubbard's every word, without ever having compared

his words and actions with those of other teachers.

 On one hand Hubbard offers undoubted benefits in terms

of increased awareness, mental calmness, a point to an

otherwise often pointless existence. On the other, he de-

mands strict adherence to an extraordinary set of beliefs,

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pseudo-science, opinions and folk-lore. He presents a com-

prehensible psycho-therapy that can certainly increase

happiness and self-confidence. From this limited success,

Hubbard predicts and promises the most astonishing fur-

ther benefits. No superman in a pulp comic, no hero of

space-opera, can equal the mental prowess of his Operating

Thetan. No postulated goal of the Eastern Mystic can equal

the assured ability and supremacy of a fully trained Scien-

tologist.

 Hubbard outperforms any other science-fiction writer.

Not only are his fantasies more extraordinary and more

carefully worked out, but people actually believe them

There have been many fads of an extravagant nature that

have been believed by many people, often with little more

justification than that it seemed a nice thing to believe in.

Wilhelm Reich's Orgone Energy (or Life Energy) and his

Orgone Box: Pyramidology and its pseudo-archaeological

determination of the sacred Cubit and the sacred Inch;

Dr. S. C. Hahnemann's Homoeopathy and his Law of

Similia: Iridiagnosis, in which all physical ailments can be

diagnosed by inspection of the iris of the eye; Count Al-

fred Korzybski's General Semantics: Naturopathy; Phre-

nology; these and many more, people have believed in,

have accepted "proofs" with an astonishing naivety. Most

of these subjects have contained a basis of factual observa-

tion upon which a superstructure of wild assumption has

been built.

 Scientology bears striking similarity to most of the other

pseudo-sciences. It has been developed and firmly control-

led by one man whose words are regarded by followers as

sacrosanct. The attitude to criticism is that the critic is

either supported by a vested interest with aims to keep the

human race at a primitive level, or he is insane, or perhaps

both. Successes are loudly claimed: failures are Ignored or

studiously explained away. The originator is openly des-

cribed by his followers as a genius of supreme stature and

divine inspiration and he obviously regards himself in the

same way. The subject is the ONLY way to resolve difficul-

ties and it does so with an ease that makes other researchers

in the same field appear as bone-headed dolts. The leader

and his followers assume an authority for judgement of

human affairs which is not borne out in reality.

 Unlike all the other fads and eccentricities, Scientology

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is not purely a comic subject that appeals to those who need

to have something in which to believe. It is a far more com-

prehensive subject touching every aspect of life. Perhaps

the early success of Dianetics rested mainly on L. Ron

Hubbard's confidence and salesmanship but no such con-

fidence trick can sustain itself for twenty years and attract

hundreds of thousands of dedicated followers without there

being a real value. There is definite value in Scientology,

even if it is only a form of self-delusion or the result of

a carefully constructed mental conditioning. Scientologists

are happy because they feel themselves to be doing a vital

job in saving the qualities of humanity and civilisation

which they, and many others, see being eroded by materi-

alism and selfishness. Take Scientology from these people

and they will join the frustrated crowd. Take away their

raison d' etre and you take away their faith.

 But, although Scientology does have a more profound

impact than, say, Theosophy, and although it probably does

produce results of a worthwhile though limited value for

its followers, there are two aspects of Scientology which

make it unique.

 Although Hubbard claims that Scientology is a practi-

cal philosophy without attachment to any political move-

ment and ideology, he appears quite willing to "accept

responsibility", as he puts it, for the destiny of mankind in

a very political and ideological sense. For instance, he has

constructed his worldwide organisation in such a manner

as "...to pull the society under us". Meaning that his long-

term goal is for the entirety of the human race to be

controlled, albeit benevolently by him and his followers.

Having had fourteen years' experience of the chaos existing

in Scientology organisations, because of the rigid and im-

practical structure into which they have been fitted (L. Ron

Hubbard's famous "Org. - short for organisation, not Orgy

or Orgasm - Board"), I can only say that if the world is

ever blessed with this miraculous system, it will have justly

earned it.

 The second feature which makes Scientology unique is

Scientology Ethics. Claimed by Hubbard to be essential for

the correct working of the therapy, his system of Ethics

ranges from a code of behaviour for Scientologists through

to ways of dealing with those antagonistic to Scientology.

This latter has brought much public comment.

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 "Mass movements can rise and spread without belief in

a God, but never without belief in a devil. Usually the

strength of a mass movement is proportionate to the vivid-

ness and tangibility of its devil."\*

 The "devil" of Scientology is the Suppressive Person -

the S.P.

 Anyone antagonistic to Scientology is obviously antag-

onistic to himself and the whole human race since Scien-

tology is the only way for humanity's problems to be

solved. By "labelling" someone a Suppressive Person, so

goes the theory, that person is shown how the astute Sci-

entologists are on to him. If he knows what is good for

him, he will mend his ways, pay his fees and get on the

Road to Total Freedom. Usually it does not work out

this way but it is a good theory to feed to the believers. It

makes the inhumanity of "Disconnection" and "Fair

Game" seem humane.

 It also makes potential enemies of everyone. The most

reliable Scientologists can become S.P.'s, given the right

stimuli. In the eyes of Scientologists, only L. Ron. Hub-

bard is 100 per cent reliable. The whole world is inhabited

by "devils" or potential "devils". Only Hubbard is depend-

ably on the side of progress, humanity and love. Follow

him, do exactly as he tells you and there is every chance

that you will make it in the end. Do not believe anyone else.

An S.P. can be very devious.

 People who believe this sort of thing, and there are hun-

dreds of thousands who do, will believe anything. Such a

belief is not a rational thing. It is a need. L. Ron Hubbard

has satisfied a need for a lot of people with his Dianetics

and Scientology. They are grateful to be led. Grateful to

be obedient. Their critical faculty is missing with regard to

Hubbard.

 Such people have always been at the core of the mass

movements.

 Hubbard does not preach a message of racial intolerance,

although there are strong hints in many of his lectures that

he considers the negro races, in particular, to be spiritu-

ally inferior to the whites. Of course, like many another

of his statements, his admiration for the Anglo-Saxons, of

whom, curiously, he is one, is backed up by proofs of his

 \*Eric Hoffer: The True Believer: Thoughts on the Nature of

Mass Movements; London, Secker & Warburg; 1952

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attitude. He cites the technological, political, artistic and

social achievements of the British and Americans, and stu-

diously ignores their failures in these areas. But colour or

racial prejudice is not a strong factor in Scientology. If a

coloured person has enough money to afford therapy and

training in Scientology then he is welcomed with open

arms.

 What is most ominous is that Hubbard has analysed

various aspects of existence into gradient scales. For in-

stance, with emotions there is a Tone Scale which, stated

simply, lays down a semi-mathematical guide to the quality

of emotions. A person in a state of Boredom is at a higher

emotional state than someone who is Angry, who again is

in a better state than someone in Covert Hostility on down

through Propitiation, Fear, Grief, Apathy and Death.

Leaving aside any considerations that this scale is purely

and simply the opinion of Mr. Hubbard and does not have

any statistical basis in reality, the individual in a state of

Boredom is BETTER THAN the individual in Grief. Better in

a moral, ethical, reliable, health-wise and general worth

sense. Used in the ambivalent world of Scientology such a

distinction is not solely used to assess the individual and his

ability to cope with the environment, which if the Emo-

tional Tone Scale were based on reality, would be of value

in many fields outside Scientology.

 Scientology uses it to judge. If an individual, group or

country is low on the Emotional Tone Scale it is NOT

WORTHY OF CONSIDERATION.

 This is very close to the type of philosophy which can

regard people as "not quite human". Taken to extremes it

can justify any action against another who is regarded as

unworthy of rights. That this is part and parcel of the whole

of Hubbard's approach is seen in his withering description

of non-Scientologists as "WOGS". His declaration that a

Suppressive Person is "Fair Game". As Sir Elwyn Jones,

Q.C., said in the recent Scientology libel case, S.P.'s "could

be deprived of property or injured by any means by any

Scientologist. He could be tricked, sued or lied to, or des-

troyed". There are reports of ex-Scientologist Suppressive

Persons being beaten up by "heavies" from the Sea Org.

though these are not substantiated by any police action or

reports. A photograph appeared in The Auditor - the

worldwide tabloid news magazine of Scientology, pur-

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ported to have a copy circulation of five million - during

1968, showing an erring Suppressive Person being thrown

overboard from the "Royal Scotsman" by two brawny

Eithics Officers. I assume the victim was fished out again,

but it's a long drop from the deck of a 4,000-ton ship!

 Of course all of these things, and many more, are justi-

fied within the weird philosophy of Scientology. They are

shrugged off as being a means of "getting Tech. in", or, in

straightforward language, "making the therapy work!" If

such measures are needed to make Scientology work there

is something terribly wrong with it.

 So why Scientology? Why are there millions of people

who receive the magazines? Why are there hundreds of

thousands who think that Scientology is the only possible

way for the human race to find itself and to survive the

threat of an Atomic Bomb, the Population Explosion, the

eroding of standards, or any of the other multitude of prob-

lems we live with? Why, after all the radical philosophies

down the ages and the trouble and misery they have caused,

do people still throng to yet another magic wand that will

solve all their problems and make the world a place of sun-

shine and love?

 This must surely be the reason. The world is not full of

sunshine and love. We all wish it were. When someone

comes along who says he has the formula and can back up

his claim with boasts as to the efficacy of his methods, this

man will be followed. If he is careful to always hold a juicy

carrot just in front of the noses of his followers, enough

will think it worthwhile to follow. If he can, at the same

time, talk grandly of the worth of his followers, their in-

tegrity and ethical superiority, that it is they who will in-

herit the earth, he will appeal to both the shallow and the

profound natures of his followers. If he can display a mag-

netic personality and a pretence of humility, many will love

him and follow no matter where he goes.

 The following chapters outline the main things that

Scientologists believe and do. It is my personal interpreta-

tion of the curious world of Scientology, based upon my

experiences during some fourteen years of very close con-

tact. Very few people outside of Scientology know what

goes on inside it and those inside it are the very last to speak

frankly on their life. It is a strange world of insubstantiali-

ties, hopes and achievements, happiness and misery, of

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hero-worship and degradation, of intolerance and conceit.

I think Scientology could herald a new form of mental and

moral tyranny to a world already obsessed with a large

number of enslavements. It could be the deadliest of all as

it deals with the spirituality of the individual and when, in

the past, religions have been intolerant, their pogroms have

been bloody, sickeningly self-righteous and degrading to

human self-respect.

 Many governments around the world are taking half-

hearted steps to limit Scientology. One, the State of Vic-

toria, Australia, banned it. The British Government is

holding an inquiry but at the rate of growth of Scientology,

particularly in the United States, by the time any concer-

ted effort is made to control it, Scientology will be uncon-

trollable.

 This book is an attempt to tell people the truth about

Scientology and what it is trying to do. I fervently hope it

will be effective!

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 Chapter Two

 ASSUMPTIONS

The major sources of basic assumptions in Dianetics and

Scientology are the Axioms, Prelogics and Logics.

 Scientology Axiom One is the assumption upon which

the rest of the subject stands.

 "LIFE IS BASICALLY A STATlC", and this is further defined-

"a Life Static has no mass, no motion, no wave-length, no

location in space or in time. It has the ability to postulate

and to perceive".

 Hubbard has redefined in modern, scientific-sounding

terms the ancient Hindu Vedanta concept of a soul or spirit

that whilst appearing to inhabit the physical universe is of

a distinctly separate order.

 This static is called Theta (eighth letter of Greek alpha-

bet 0). Individual units of Theta, such as people, are called

Thetans. Theta could be regarded as God, Infinity, the

Supreme Being. An analogy could be made with an ocean

of Theta, each drop of which is a Thetan. The explanation

of what provides the animation of lesser creatures such as

parrots or boll weevils is a little hazy but it is suggested that

degenerate Thetans "run" one or more such creatures,

which is similar again to the Hindu beliefs.

 The physical universe is inferior since not, of itself, ani-

mate. The presence of Thetans within it is explained by the

fact that in the beginning of the universe, variously stated

by Hubbard to be seventy-six trillion, 142 trillion and 320

trillion years ago, we were all "young" Thetans who had

nothing better to do than construct a universe for our-

selves in which to have a game. Hubbard explains at great

length, but with no great lucidity, in his version of "Games

Theory" that there must be barriers, freedoms, rules, in-

tentions and willingness to participate for any game to

exist. Ludo, for instance, has these ingredients and is there-

fore a compact version of life as Hubbard sees it.

 Axiom Two states: "The Life Static is capable of con-

siderations, postulates and opinions." By thought and

thought alone, life can adopt or relinquish any role,

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situation or environment. Whilst it is, by definition, at total

and permanent cause over its own situation, by the same

definition it can be at varying levels of effect - it can CAUSE

itself to be at effect. This is an important fundamental of

Hubbard's reasoning.

 Axiom Three: "Space, energy, objects, form and time

are the result of considerations made and/or agreed upon

or not by the Static, and are perceived solely because the

Static considers that it can perceive them." This extends

the properties and capabilities of the Life Static to god-like

dimensions. The physical universe exists essentially because

life considers it to exist and by co-operative effort, life is

able to introduce reality into it. (Axiom Twenty-six: Real-

ity is the agreed upon apparency of existence.) Thus whilst

Scientology contains the mystic concept of life being an

illusion - being primarily a matter of thought - by an

agreement between life units that the physical universe is

ordered and arranged such and so, it becomes "Real". Such

enigmatic questions as: "If a tree falls in the forest and

there is no one there to hear it, does it make a noise?" are

thus handled. As also the fact that if someone leaps from

the top of a cliff whilst "considering" that all is illusion and

in the mind, that someone's neck will still be broken in a

painfully "real" manner.

 Obviously a Tbetan is immortal. Each of us has been

around since the outset of the universe. We made it or at

least helped to make it. We are not able to make universes

now though. We are not even able to "hurl a few planets

around" as Hubbard says. We have lost these abilities and

live now in a shallow and fearful way. Potentially, we still

contain the abilities of Gods and by the grace of Hubbard

through Scientology, we have the opportunity to regain

these abilities. It would appear that all Theta existed in a

state of total knowingness prior to the creation of the

universe. This creation occurred because of the perverse

desire on the part of Theta - to experience. Why some-

thing in a state of total knowingness needs to experience

anything, or even if it is possible for it to experience any-

thing, is not very clear but presumably total knowingness

was extraordinarily trying without any thing to experience,

since in the state prior to the universe there was no THING.

Such profound information as Hubbard has uncovered

would appear to be of intense interest to cosmologists and

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astronomers since they might as well give up and go home -

all their work has been done for them. Yet they persist in

squabbling amongst themselves about expanding or static

or pulsating universes, and they will keep discovering those

quasars.

 Axiom Four: "Space is a viewpoint of dimension."

Again one sees that life, by looking, creates dimension and

space. There is no space until one adopts a viewpoint and

looks.

 Axiom Five: "Energy consists of postulated particles

in space." Thetans, a long while ago, said the equivalent of

"Let there be light" and, lo, there it was. At the same time

we created the laws whereby energy operates. "These as-

sumptions or considerations are the totality of energy" as

Hubbard coyly puts it. Why Einstein and many others

worked so hard to establish a Unified Field Theory when

Hubbard could have told them all about it is further proof

that scientists are crazy.

 Axiom Six: "Objects consist of grouped particles in

space."

 Axiom Seven: "Time is basically a postulate that space

and particles will persist."

 Axiom Eight: "The apparency of time is the change of

position of particles in space."

 Axiom Nine: "Change is the primary manifestation of

time."

 Axiom Ten: "The highest purpose in thls universe is the

creation of an effect."

 The remaining forty eight Scientology Axioms consist, in

the main, of enlargements of the ways in which life handles

itself in relation to the physical universe environment. It is

apparent from all of the Axioms that Theta is at total cause

over the universe. Only by a series of errors, probably

deliberate at the outset but now accidental - since we have

reduced our abilities to such a degree that "accidents"

can occur - and over a vast span of time, have we been re-

duced to our present level of spiritual unawareness. From

our original state of total awareness and power we must

have postulated unknowingness for ourselves and have

ever since been descending into greater unknowingness.

 Almost the entirety of Scientology consists of the dis-

covery and refinements of methods whereby the Thetan

can be persuaded to relinquish his self-imposed limitations.

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 The concept of the individual being only a shadow of his

true state, the result of a fall from grace, is not original

since all major religions contain something along this line.

Hubbard has placed this assumption on a factual basis and

claims it is not purely a matter of faith to re-establish sup-

remacy but is a problem resolvable by scientific proced-

ures.

 Although Hubbard claims his Axioms are self-evident

truths, one is at a loss to put them to any direct tests for

validity, Certainly at this time, subjective faith and convic-

tion play a more important part than scientific tests,

analyses and statistics. This is not a major criticism since to

attempt to validate any of the material of Scientology, let

alone such awesome points as the creation of the universe,

is objectively impossible now, if it ever will be possible in

the future. One is dealing exclusively in subjective im-

pression and probably the least reliable evidence is that

given by a Scientologist.

 A non-Scientologist, no matter how closely he observes,

will not be able to appreciate the full subjectivity of a Sci-

entologist. He must become a Scientologist in the full sense

of the word and by so doing be automatically barred from

objectivity. Hubbard's Axioms are self-evident truths to

Scientologists although not at all self-evident to anyone

else.

 It is claimed that the validity of Hubbard's words are

apparent in the successes achieved by the publication of

Scientology theory and practice. Even if there be real suc-

cesses, which is open to some doubt, one is still left with

the question of whether the success is by Scientology or

for Scientology. Surely no Scientologist would admit his

philosophy is anything less than Hubbard claims for it. Be-

yond anything else, he would not be allowed to remain a

Scientologist if he doubted any of the material. Only by a

total faith can a person expect to "gain" anything from

Scientology. His own opinions are worthless and harmful.

An astronomer can hold doubts as to the validity of much

of the sacred cows of astronomy - this is, in theory at least,

a healthy attitude in a science - but his is an essentially ob-

jective pursuit. Scientology is a highly subjective pursuit

and thereby involves aspects of personal motives and de-

sires.

 Strangely, under the circumstances, the Scientology

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Axioms, by stating, "fundamentally all is thought", give the

clue to much of the successes of Scientology and unexpect-

edly invalidate the entirety of the remainder. If considera-

tion be the major ability of life and if Scientology is

presented as one of sufficient power and attractiveness that

one considers it to work, then and only then will it work.

 Although this may Indeed invalidate the claimed objec-

tlvity of Scientology it does not necessarily make it less

valid. Psychology, psychotherapy, medicine and many an-

other authoritative subject would find it difficult to claim

objectivity. If Scientology can better the state of the in-

dividual in a real, pragmatic and applicable sense then the

reasoning behind it matters little. The question then be-

comes one of quality of result rather than method. The

end, perhaps for once, could justify the means but that

end must be a superlative improvement.

 It is claimed for the Scientology Axioms that they are

unique. No other subject has commenced operations with

as complete a set of assumptions. This is true, but from the

outset the Axioms limit objective analysis and as in so

many subjects which are the brain child of one man,

personal preference limits the application of analytical

techniques. If a Scientologist other than Hubbard were to

discover and establish an error in these assumptions he

would have to set up another sect apart from Scientology.

Also, if he were a true believer, he would be pathologically

incapable of even questioning Hubbard's pronouncements.

Various splinter groups from Scientology have appeared

from time to time but these have been so bizarre as to make

Scientology appear the height of rationality.

 By the construction of a set of assumptions from which

further conclusions may he drawn, a methodology can rap-

idly he built for ascertaining these further conclusions.

This is fair enough, provided the factors of which the fun-

damentals consist are indeed fundamentally true or are

sufficiently fluid as to allow change. Truth would always

appear to be comparative. Yet Hubbard claims his assump-

tions to be TRUTH and offers no further proof. In other

words, he, unique amongst men, has established absolute

truth and graciously offers, or rather sells it, to mankind.

 Scientology is not a science because its assumptions are

stated as truth from the outset and no further inspection

is permitted. It may be of worth but it is not a science.

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 The seven Prelogics are concerned with self-determinism

as regards the life unit or static as opposed to the overall

concept of Theta. The Prelogics add nothing to the axio-

matic definitions of life units except to show self-determinism

as the motivation for all life units. This contradicts Axiom

Three, and other Axioms which state agreement be-

tween life units is necessary for the creation of a real

universe.

 Hubbard stresses in earlier material the concept of an

individual in a state of "Other-determinism", that is, his

considerations, postulates and opinions are overruled by

another agency, will, through the application of Scientology

techniques, regain Self-determinism to such a degree as to

be able to practise Pan-determinism, which means his con-

siderations, postulates and opinions take into account the

best survival for all aspects of life and the environment.

This pleasing statement is more easily said than achieved.

In recent years, Hubbard has relied less on Pan-determin-

ism in his own approach to his followers, than on simply

telling them what's what.

 The twenty-four Logics are adaptations of Alfred Kor-

zybski's "General Semantics" and contain a curious

mixture of Aristotelian and what Korzybski called "non-

Aristotelian" logic. Hubbard appears to have read Kor-

zybski's 800-page "Science and Sanity" and to have taken

the most sweeping and simply stated "Logical Facts" there-

from. A major factor in Scientology, which gives it the

appearance of a technology, is the aspect of relativism

derived directly from "General Semantics" and called by

Hubbard "Gradient Scales". In Hubbard's Gradient Scales,

human characteristics are given arbitrary values in rela-

tion to each other as can be seen from the brief example

of the Tone Scale given in the last chapter.

 Although these scales may be valid within known realms,

Hubbard extends them to absolute points, even though

Logic Six states "Absolutes are unobtainable".

 Korzybski's theory of logic says thought arrives at in-

correct answers by considering there to be only the alterna-

tives of Black or White, Good or Bad, Right or Wrong

(claimed to be Aristotelian!) and he propounds a theory of

semantic usage which would precisely indicate the shad-

ings of greyness, the degree of goodness or badness, right-

ness or wrongness. The Scientological adaptation of this

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theory shows typical Hubbardian enthusiasm by taking

the Gradient Scales to absolute points. The Tone Scale is

extended from the known levels of Fear (1.0), Anger (1.5),

Boredom (2.5), Enthusiasm (4.0), to take but a few of the

arbitrary values, and extends it to Serenity of Beingness

(40.0) and states this to be an attainable absolute. Hubbard

also states Tone 40.0 to be such an exalted state as to be

unreal within the physical universe, e.g. the player in the

game of life would have such superior abilities as to be

unable to play.

 At the same time, the Logics of Scientology contain as-

sumptions of very great value to Scientology itself. Logic

Five: "A definition of terms is necessary to the alignment,

statement and resolution of suppositions, observations,

problems and solutions and their communication." If one

reads the books of Scientology or listens to Hubbard's

taped lectures, one wonders that the same man had orig-

inated this "Logic", for even the numerous glossaries of

terms in his books do nothing to clearly define his terms

or their parameters. The Scientology Dictionary probably

reduces understanding of Scientologese.

 Lastly on the subject of the Logics, number Seventeen

states: "Those fields which most depend upon authorita-

tive opinion for their data least contain known natural

law." Surely there can never have been a subject that con-

tains more authoritative opinion than Scientology? Even

when Hubbard states a Natural Law, he does it with an

authority which changes it from a Natural Law to a peculi-

arly Hubbardian Law!

 In addition to the Axioms, Prelogics and Logics of Scien-

tology, there are 194 Axioms of Dianetics. As with all of

Hubbard's pronouncements as to the way in which things

are arranged throughout the Cosmos, the Axioms of Dia-

netics are a mixture of established fact and convenient

assumption. Mind-boggling though the universe may be,

all 10,000 million observable light years' radius of it, con-

taining about 100,000 million galaxies each composed of

about 50,000 million stars, Hubbard's easy summation of

it all is even more stupefying in its audacity.

 The Dianetic Axioms cover some of the same ground as

those of Scientology even though Hubbard describes Dia-

netics as purely a psychotherapy and claims that all of the

spiritual matters belong in Scientology. Dianetics is

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supposed to cover Dynamics One to Four: Scientology cov-

vers the lot.

 Dianetic Axiom One: "The source of life is a static of

peculiar and particular properties" is only another way to

say "Life is basically a static" - Scientology Axiom One.

Much of the theoretical matter of Scientology is outlined

in the Dianetic Axioms. "That part of the Static of Life

which is impinged upon the physical universe has, for its

dynamic goal, survival and only survival" - Dianetic Axiom

Three. This introduces one of the major assumptions of

Scientology. The urge towards survival is regarded by Hub-

bard as the most generalised motivation of life. This urge

is divided into Eight Dynamics: "First - is the urge toward

survival of self; Second - is the urge toward survival

through sex or children; Third - is the urge toward survival

through a group of individuals or as a group: Fourth - is

the urge toward survival through all mankind and as all

mankind: Fifth - is the urge toward survival through life

forms such as animals, birds, insects, fish and vegetation

and is the urge to survive as these; Sixth - is the urge toward

survival as the physical universe and has as its components

Matter, Energy, Space and Time from which is derived the

word MEST; Seventh - is the urge toward survival through

spirits or as a spirit; Eighth - is the urge toward survival

through a Supreme Being or, more exactly, Infinity. This is

called the Eighth Dynamic because the symbol of Infinity

stood upright makes the numeral "8".

 The eighth letter of the Greek alphabet is Theta, which

must mean something too!

 The Eight Dynamics demonstrate a neat expansion from

singularity to infinity or at least that is what they are

supposed to demonstrate. An individual could be assessed

as demonstrating a greater or lesser degree of ability to

survive - survival potential - by the number of these dyn-

amics on which he is operating. The fullest life would be

the one which includes all of the eight. This fortunate in-

dividual would be vastly superior - would be Homo novis

rather than Homo sapiens or "Homo sap", as Hubbard has

expressed his opinion of the current norm of human being.

 In the Tone Scale mentioned earlier and illustrated be-

Iow, the level of 2.2 between boredom and antagonism is

a mid-point between survive and succumb. The urge to

survive is the essential motivation but when aberrated in

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| 40.0 Serenity of Beingness

| 8.0 Exhilaration

| |----------------

| THETAN | 4.0 Enthusiasm

| TONE | 3.0 Conservatism

| SCALE | 2.5 Boredom

| | 2.0 Antagonism

| Well below | THETAN 1.8 Pain

| body death | PLUS 1.5 Anger

| at `0' down | BODY 1.2 No-sympathy

| to complete | 1.1 Covert Hostility

| unbeingness | 1.0 Fear

| as a Thetan | 0.9 Sympathy

| | 0.8 Propitiation

| | 0.5 Grief

| | 0.375 Making Amends

| | 0.05 Apathy

| |

| |----------- 0.0 Death

|

| -1.0 Punishing Bodies

| -1.5 Controlling Bodies

| -2.2 Protecting Bodies

| -3.0 Owning Bodies

| -3.5 Approval from Bodies

| -4.0 Needing Bodies

| -8.0 Hiding

|

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 THE EMOTIONAL TONE SCALE

spirit and mentality, the individual works towards suc-

cumb. In the Awareness Scale illustrated below, those

points descending from Need of Change (-4) down to Un-

existence (-34) are diminishing awareness - the individual

is succumbing to a greater and greater extent - and those

points ascending from Need of Change up to Power on All

Eight Dynamics (presumably +22 to infinity) demonstrate

an increasing awareness and desire to survive. As the indi-

vidual progress further from the points of 2.2 (Tone Scale)

and -4 (Awareness Scale) direction, the urge to survive or

the urge to succumb increases proportionately.

 Simple this may seem at first sight. Difficulties arise when

it is applied to life as it is, rather than to life as viewed by

Scientology. The aim of Scientology is to first establish

the self-determinism of the individual which is another way

to say, to get him living and surviving as himself and fully

on the First Dynamic. Since the mental state of EVERY

individual with the sole exception of Scientologists auto-

matically means he is not living self-determindly and there-

fore cannot be on the First Dynamic, it means that all

activities towards survival on any other Dynamic are in-

verted and unreal. No matter how much pride the

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 21 SOURCE

 20 EXISTENCE

 19 CONDITIONS

 ^ 18 REALIZATION

 / | \ 17 CLEARING

 | 16 PURPOSE

 | 15 ABILITY

 | 14 CORRECTION

 | 13 RESULT

 | 12 PRODUCTION

 | 11 ACTIVITY

 | 10 PREDICTION

 | 9 BODY

 | 8 ADJUSTMENT

 | 7 ENLIGHTENMENT

 | 6 ENLIGHTENMENT

 | 5 UNDERSTANDING

 | 4 ORIENTATION

 | 3 PERCEPTION

 | 2 COMMUNICATION

 | 1 RECOGNITION

 |

 | -1 HELP

 | -2 HOPE

 | -3 DEMAND FOR IMPROVEMENT

 | -4 NEED OF CHANGE

 | -5 FEAR OF WORSENING

 | -6 EFFECT

 | -7 RUIN

 | -8 DESPAIR

 | -9 SUFFERING

 | -10 NUMBNESS

 | -11 INTROVERSION

 | -12 DISASTER

 | -13 INACTUALITY

 | -14 DELUSION

 | -15 HYSTERIA

 | -16 SHOCK

 | -17 CATATONIA

 | -18 OBLIVION

 | -19 DETACHMENT

 | -20 DUALITY

 | -21 SECRECY

 | -22 HALLUCINATION

 | -23 SADISM

 | -24 MASOCHISM

 | -25 ELATION

 | -26 GLEE

 | -27 FIXIDITY

 | -28 EROSION

 | -29 DISPERSAL

 | -30 DISASSOCIATION

 | -31 CRIMINALITY

 | -32 UNCAUSING

 |

 | -33 DISCONNECTION

 -34 UNEXISTENCE

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 LEVELS OF AWARENESS SCALE

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non-Scientologist Husband or Wife may take in marriage or

children (Dynamic Two); no matter how successful the

business man, union leader or pop star may be in relation

to groups (Dynamic Three): no matter how helpful to

humanity at large the statesman may be (Dynamic Four);

no matter how good at growing his crops or tending his

herds the farmer may be (Dynamic Five); all is set at

naught and is delusion and pretence unless Scientology is

present and has made sure the individual is operating as him-

self, first and foremost. Only with Scientology can the in-

dividual be sure to operate as himself through the other

Dynamics.

 Further complexity is introduced when one sees that in

real life an individual could be successful on some Dynam-

ics and unsuccessful on others. On Dynamic Eight, he

could be in total Apathy (0.05) and Unexistence (-34) on

the subject of God and Religion. He could be at Enthusiasm

(4.0) and Understanding (+ 5) as regards his new o.h.c. twin

carburettor GT car, Dynamic Six. On Dynamic Two he

could be in a state of Boredom (2.5) and Need of Change

(-4) as regards his marriage. His ability to keep goldfish

alive for more than a few days could be low and he may

not be able to tell the difference between a Sweet Pea and

an Oak Tree which probably means he is at Grief (0.5)

and Disaster (-12) on the Fifth Dynamic. Strangely though,

he has a magnificent Alsatian dog about which he again

feels Enthusiasm (4.0) and Energy (+7). All this makes life

very difficult. People will refuse to obey the rules!

 The Tone Scale levels below 0.0 are those in which

non-Scientologist human beings are found at this time.

Having lost the awareness of operating a body as a non-

material static with no mass, no motion, etc., the majority

of people have descended into extremely degraded Tone

and Awareness Levels from which they just about manage

to energise sufficient mental mechanisms to maintain the

body at levels of apparent tone. We, poor degraded things,

think we are our bodies. We do not know we are immortal

and beautifully separate entities who joyously play the

game of life like a puppet master. If we demonstrate Anger,

Fear or Enthusiasm through our bodies this is purely a

dramatisation and it is not the true us, the awareness of

awareness units, who are feeling it. A mental mechanism

causes our bodies to enact the part whilst we cower deep

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down inside wondering what on earth is going on and

"Needing Bodies"! And Hubbard accuses psychiatrists of

having a degraded view of their fellow man and claims he

has an elevated and loving view.

 Dianetic Axiom Eleven: "A life organism is composed

of matter and energy in space and time, animated by Theta.

Symbol: Living organism or organisms will hereafter be

represented by the Greek letter Lambda (^)." Beyond the

fact that Lambda is not used to represent the living organ-

ism or organisms thereafter either in the rest of the Dianetic

Axioms or the remainder of Dianetics and Scientology,

the following Axioms sound rather like a Readers Digest

style introduction to biology and mysticism. For in-

stance, Axiom Forty-two: "The virus and cell are mat-

ter and energy animated and motivated in space and time

by Theta" which one would have assumed from Axiom

Eleven in any case since it is not a heavily guarded secret

that complex organisms are quite often composed of viri

and cells. Evolution is lightly discussed, Axiom Sixteen:

"The basic food of any organism consists of light and

chemicals. Organisms can exist only as higher levels of

complexities because lower levels of converters exist. Theta

evolves organisms from lower to higher forms and sup-

ports them by the existence of lower converter forms."

 And so on. Throughout Hubbard's pronouncements as

to the inter-relationships between the spirit, bodies, minds,

thought and psychical universe, there is lip-service paid to

currently accepted scientific opinion linked to his personal

interpretation as to how life, as he sees it, manipulates its

environment to fit the rules.

 It is a pleasing and somewhat flattering outlook since it

means that every living creature has the opportunity to

regain immense powers over the implacability of the uni-

verse. It is the same message, though in very different terms,

as has been purveyed by all other major beliefs in the es-

sential spirituality of the human race. The greater part of

Hubbard's opinions remain as opinions even though he

claims scientific objectivity. This must surely he the great-

est error in the whole of his subject. If he claimed to have

introduced a new variation on the theme of religion and

was honest in his approach by stating that by faith alone

could a man gain the blessings of Scientology, he would

attract those who agreed or found comfort in his faith. By

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stating that Scientology is the ONLY truth, the Road to Total

Freedom, and so on and by mixing his credo with pseudo-

scientific mumbo-jumbo, the faith is reduced to the level of

a cheap confidence trick. There are many very admirable

points to Scientology and it deserves more than this treat-

ment.

 If Scientology is a science, then there are some enormous

gaps in the reasoning, gaps which should be filled before

any further assumptions are made.

 Even if one grants that there is some totally separate and

distinguishable essence or elan which animates matter,

energy, space and time, to produce, for instance, people, it

would have been a better use of all the pompous and repet-

itive words had Hubbard explained, in precise and observ-

able terms, exactly how this is done. It is much too easy to

say that Theta controls the physical universe by considera-

tion and postulate. Even if one grants the current examples

of life on this planet to be too degraded to postulate or

consider in a positively creative sense, in his wisdom, Hub-

bard must know HOW it is done. Unfortunately he is care-

ful not to claim any such powers for himself or for his most

highly trained followers, on the justification that if one were

to lift his body six feet above the ground or to mentally

move objects without any contact with the body, it would

drive all non-Scientologists insane. The only reason why a

non-Scientologist cannot naturally demonstrate mental

power over his environment is that he is too degraded by

his experiences with the physical universe and has lost all

knowledge and confidence in his superiority. Hubbard

and his closest followers certainly should be able to demon-

strate their ability to make changes in their environment.

They do not show any such abilities and one can only con-

clude they do not know how to do it and the entire theory

structure is erroneous.

 If the Thetan is the primary cause which energises the

mind through the brain to the body to the outside universe,

where does he get the energy from? Does he create it out

of thin air and if so how does he create it? If he uses an-

other source of energy, how does he utilise it? Since it is

such an important function of whatever one thinks or does

and is so intensely personal, most Thetans should know

how it is done. Hubbard would claim that the source of en-

ergy is the Thetan who creates it but being in a state of

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unconsciousness, he has placed even this primary function

on to a mechanical basis. Even it this also be true, there

must be a point where even such an automatic function is

given impetus, energised and the question still comes down

to HOW?

 This question is not unique to Scientology. It is probably

the concern, or should be, of many branches of science.

There IS a difference between living and non-living things.

What is this difference and how does it animate matter?

 That Scientology does not know the answer is not seri-

ous. That it acts and claims to know is sad for so long as it

thinks it has the answers to everything, it will not even

look.

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 Chapter Three

 THE THETAN

"Who Are You?

 "What Are You?

 "Why Are You?

 "Deep down inside; down where you are free to dream,

free to know - down there you aren't a casual event.

 "You are not the result of a few millennia of accidental

blendings of chemicals. You know with a keen awareness,

your life is a beautiful and exotic continuance.

 "You are a fine and a true being, capable of love, wis-

dom and beauty.

 "An immortal.

 "A man fearless.

 "A being who can look and see. An awareness of aware-

ness.

 "Down in the deepest recess of your being you know

and need nothing but to know.

 "You are a THETAN.

 "No longer need you hide your true self even from your-

self.

 "Scientology is here to rescue you."

 So might read an advertising blurb for Scientology. Cut

away all the pseudo-science, the conceit and the exaggeration

and this is what Scientology is all about. The fundamental

aim is to produce true people from fearful half-people.

We are all living at but a fraction of our true potential.

When we discover Who we Are, What we Are and Why

we Are, we assume again our true identities.

 The I, the Soul. the Elan Vital, the spirit, the motivation

of life, life itself, this is the Thetan and the concept is not

unique to Scientology. What is unique is the level of

importance given to the Thetan. No Western religion or

philosophy gives quite this degree of responsibility to the

individual - the true, immortal, all-cause individual - that

Scientology does.

All Thetans are potentially equal. Obviously Scientologists

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are better than other Thetans, by implication, for they

have shown the good sense to join the only possible move-

ment that holds the key to their salvation. Rather like

Jehovah's Witnesses, every soul is worthy but some are

favoured more than others.

 There are powerful Thetans. Hubbard, obviously one,

has described himself as a Meteor. My meetings with him

bear this out - an incredible dynamism, a disarming, mag-

netic and overwhelming personality. Once I met him early

in the morning at Saint Hill Manor on a Sunday when

there were few people about. He was then at the age of fifty-

three (he was born at Tilden, Nebraska, U.S.A., in 1911)

and radiated health and good will. We spoke for some

thirty minutes about Scientology generally and a breath-

taking stream of ideas and new projects poured from him

with youthful enthusiasm. His brilliant red hair and broad

smile, his benign authority, made it not difficult to believe

that here was the new Messiah. The twentieth-century,

science-orientated, super genius on whose broad shoulders

and intellect the fate of the world rested. Yet not so far

removed from the plain man as to be unable to stand and

gossip while taking snapshots with his Leica.

 There are also degraded Thetans.

 These poor souls are probably well-intentioned and nice

enough but they lack "Theta Energy" - whatever that

might be - due to a mysterious and particularly revolting

event on their Past Track, prior to this life, that makes them

pretty useless until they have had a lot of high-level Scien-

tology therapy. Hubbard probably invented degraded The-

tans, or sometimes "Weak Thetans", to explain failed cases

who yet kept trying.

 Most Thetans one comes across nowadays are closely

associated with a human body. If any of them ever give

much thought to it, they probably reckon they are their

bodies. Yet interestingly they will say: "My Brain", "My

Hand", "My Body", thereby giving the secret away. Of

course it also happens that one says: "My Soul" and, crime

of crimes, a new Scientologist may well say: "My Thetan!"

Having said it once, he never says it again.

 Thetans as badly off as human beings do not feel partic-

ularly distinct from their bodies. This is a subject of amuse-

ment to L. Ron Hubbard. He regards anyone who is not

thoroughly aware of being a totally distinct entity as being

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something not quite up to the level of a village idiot. In

Scientology though, thank goodness, a goodly proportion

of us can readily find out that we are not our bodies.

 "Be three feet back of your head", commands the Scien-

tologist, and over 50 per cent of people sail out of their

heads and adopt a position three feet behind their cran-

iums. This is known as the "One-Shot Clear" technique

and is so routinely effective as to make the task of saving

the world very simple. People actually do it. They don't

just imagine they are three fed back of their heads. They

don't just adopt a viewpoint as if they are three feet behind

their heads. They are actually in a position exterior to their

heads. At least, according to L. Ron Hubbard they are.

 How one can demonstrate where a Thetan is at any par-

ticular moment when he is a nothingness is not very clear.

One can ask the Thetan - "Are you three feet hack of

your head?" and, of course, Scientologists will answer -

"Yes". Through their bodies, you understand - a newly

exteriorised Thetan can hardly be expected to demon-

strate a high level of telepathy or to have perfected the

technique of talking without a larynx, mouth, wind-pipe

and so on. Nevertheless, it is not very convincing that Sci-

entologists, who invariably know about exteriorisation and

who are always prepared to co-operate in proving Sciento-

logy right, seem to be the only people who can do this

magical trick. It is also confusing that Hubbard has more

recently described the relationship of the Thetan and his

body to be like a wooden splinter in a thumb. The splinter

is the body and the thumb is the Thetan. If this be the case,

then how can the Thetan exteriorise from the body when

the Thetan is bigger than the body? The Thetan is occupy-

ing, in all probability, a volume with a radius much greater

than three feet from the body, so it is a mark of pure genius

for the Thetan to be able to exteriorise therefrom. Addi-

tionally, and according to Scientology Axiom One: "...

A Life Static (Thetan) has no...location in space..."

The whole thing becomes more and more mysterious.

 Nevertheless, Thetans are capable of all manner of won-

drous things and this is probably one of them.

 Most religions and therefore the majority of people pay

lip-service to the spirit or soul as being immortal. Even if

at no other time, at death, the soul must detach itself from

the body to do whatever the particular religion says it does.

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Hubbard has not been content to leave his ideas at the

somewhat vague level of other religions. He more or less

follows the Buddhist and Hindu belief in eternal reincar-

nation and has attempted to give some sort of rational

basis for this. A Thetan runs a body though he is poten-

tially capable of a quite distinct existence without one. The

body is used as a communication terminal - it being easier

to locate and communicate with a body than a nothing-

ness. Dependence on a body is a very low-grade pursuit.

As a symbol of oneself it is quite a good idea but one has a

tendency to become the symbol. Ideally, a well-off Thetan

would be able to have one or more bodies, or not, as he

thought fit. In Scientology there is a revulsion and con-

tempt for bodies and indeed, all materiality.

 Hubbard speaks scathingly of our types of bodies as:

"Meat Bodies!" There are also Robot, Metallic, Doll (stuf-

fed with Kapok?), Vegetable, Gaseous and Amorphous

Bodies and probably many more besides. One hopes that

these other types of body are not on this planet right now

but one should always be very careful. Whatever they are

made of, all bodies are a trap.

 Thetans treat them badly, give them psycho-somatics,

break them and kill them off and, after feeling remorse and

guilt, become them. Despite the superhuman potential

abilities of Thetans, they seem to fall for some of the corni-

est traps in the vicinity. In the mentalities of the beings

who constructed the physical universe and responsible for

all the wondrous parts thereof, including the human body,

there seems to be a perverse desire to get into deep trouble.

If one can follow Hubbard's reasoning, this fits the desire

of Thetans to experience and to create effects - "Scientol-

ogy Axiom Ten: The highest purpose in this universe is the

creation of an effect".

 One way of looking at it is to see Thetans as very bored

with being super-stars all the time and so they decide to get

mixed up and involved. Even from the limited view of a

poor old Homo sapiens, one can perhaps understand that

to he the epitome of efficiency, effectiveness, happiness and

success with everyone smiling the whole time could drive

one, after a few trillion years, to desire above all else to be

a miserable, ineffectual, stuttering, bent, bitter and twisted

mortal with sinus trouble and B.O. Just to introduce a

bit of variety.

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Hubbard's justification for Scientology, which will ruin

our self-deception by making us into those boring super-

stars again, is that we have all embedded ourselves so tho-

roughly as to be unable to extricate ourselves. We so threw

ourselves into the whole concept of self-entrapment that we

did not bother to leave the combination of the lock to let

ourselves out again. At least, not until Scientology came

along.

 It is analogous to a Monopoly player who becomes his

Battleship or Smoothing-Iron and really Goes to Jail, Goes

Directly to Jail, Does Not Pass Go and Does not Collect

$200!

 This is an observable trait in people. They throw them-

selves into events and situations "just for the hell of it".

Young people, in particular, want to experience life

whether the consequences are good or bad. Children want

to try things for themselves. They do not put much cre-

dence in advice. They want to experience. Bravado is an

admired trait. None have it to the degree of Hubbard, ac-

cording to Hubbard. He, without more than a passing

thought for the consequences, took his sanity in both hands,

nay his very spiritual existence, and sailed out into the

storm-tossed and uncharted waters of the stuff of life. Into

the realms of insanity he ventured, head high, eyes nar-

rowed...and so on and so on. Some might say - "Was

your journey really necessary?"

 Thetans show their genius by the ways in which they so

deny their own existence and god-like capabilities as to end

up as human beings. A shrewd self-negation is necessary to

turn a being at total cause over the physical universe into

us.

 Progress in sociological, political, medical and techno-

logical subjects is meaningless. Scientology sees such pro-

gress as Orwellian but vastly more subtle and insidious

than outlined in "1984". NASA'S Apollo programme may be

an admirable achievement technologically and within a limi-

ted framework but it does not expand human awareness.

In fact all "progress", with the sole exception of Scien-

tology, is a step to make the individual less self-reliant and

confident whether purposeful or accidental. If only the re-

sources used to develop a biological detergent or a better

can for brown ale were used to help the desperate cause of

freeing the Thetan from his self-imposed hell, we would

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not now be facing a future of horror from atomic war,

overpopulation/starvation, pollution, dwindling natural re-

sources, social unrest, racial intolerance and so on. Political

systems and solutions which ignore the individual are des-

tined to failure or to remove the thing for which they are

designed - the individual.

 Hubbard bases this conclusion not solely on observation

of this civilisation but also on memories of other planets

which surged ahead materialistically at the expense of re-

cognition of the spiritual needs of the individual, only to

destroy themselves. Earth is apparently following the same

course at a vastly accelerated rate and has little time to save

itself.

 His answer to these problems is Scientology. Only Scien-

tology recognises the paramount worth of the individual

for only Scientology knows what the individual really is.

Only Scientology acknowledges the true worth of the indi-

vidual and counts all else as of lesser import to the free

expression of the individual. This is not anarchy. Very

much the opposite.

 Freedom is earned. Justice is not a natural law. Truly

free individuals will choose always the optimum course and

in such choice will often relinquish their own personal de-

sire in the cause of the overall good. This is not at all the

similar sounding concept of Marx and Engels' Dialectical

Materialism, in which limited personal freedoms must be

cast aside in the greater cause of the full freedom of the

State - the true organism. Marx and Engels postulated that

human evolution would be given freedom to occur in their

socialist state.

 Hubbard says that human evolution with the aid of

Scientology is necessary before any political system can be

expected to work. Once this evolution has occurred, limit-

ing political systems will not be necessary and the breadth

of the newly acquired comprehension of every individual

will be so great as to make any system so far devised ap-

pear absurd. This is understandable since politics now

seems absurd, even without the benefits of Scientology.

 Lenin demanded revolution as the only way to free hu-

manity for a more worthwhile future. Hubbard demands

evolution. Revolution is meaningless destruction since the

people are not changed. If the people are not changed, then

the society emerging from a revolution will not be changed.

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Only by an evolutionary process can the people so change

as to alter the basic assumptions of their society. The only

possible worthwhile evolution for the human race is up-

wards towards self-awareness. "Know Thyself" is an in-

junction which finally carries some practical hope.

 Each individual must be aware of himself as a Thetan -

an actual individual free of the only limitations that can

enslave him, his own self-constructed limitations. It is not

enough to pay lip-service to the concept of the immortal

and all-powerful individual. Only by a direct experience

through the application of Scientology techniques can the

true picture be discovered - that each of us is unique, totally

responsible for ourselves and there is only one way out, and

that is through.

 Mental aberration makes individuals act in destructive

ways; mental aberration held in common by groups and

nations causes wars, riots and, more tragically, apathetic

acceptance. It is the sum total of frustration, apathy, grief,

anger, bitterness and fear of the individuals comprising a

society that makes up the aberration of the society. The

society does not have an entity of itself. Depending on the

form of the aberration will depend the actions of the na-

tion. A society without aberration would move rapidly

forward rather than as now two steps forward and four

back. Leaders, statesmen, politicians are but reflections of

or catalysts for their nation. It is not enough to instal better

systems or leaders. To avert catastrophe, the individuals

must be given the opportunity for freedom. Personal, indi-

vidual, mental and spiritual freedom.

 Free individuals will work constructively towards height-

ened survival for all life and do not need systems to tell

them arbitrarily what to do. This is heady stuff. Given a

new meaning in Scientology by the assurance that evolu-

tion of human mentality is available. The evolution is very

definitely upward to a grander and more humane state. All

else but striving for the greater awareness of the individual

is absurd or worse. A free and aware Thetan has good,

practical and achievable intentions. He has no unknown

blocks to the implementation of these intentions. He will

work co-operatively for the overall good but will retain

and strengthen his own individuality.

 To try to establish a sociological standard at thls time

when human mentality is so open to the unpredictable

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whims of aberration is pointless. Nothing will work unless

humans are free to look and see. When they are, they can

be relied upon to sort these problems out for themselves

with a cool and rational comprehension of the true situa-

tion.

 The future is indeed rosy with Scientology.

 It is the most important single power on this planet to

resolve the immense difficulties of the human race. Just get

enough people cleared of their mental hang ups and every-

thing will be reversed to an upward trend.

 In 1950, Hubbard wrote: "One sees with some sadness

that more than three-quarters of the world's population

will become subject to the remaining quarter as a natural

consequence and about which we can do exactly nothing."

 Every religion, political ideology and dictator, no matter

how degrading, has propounded a theory "for the good of

Mankind". All Scientologists believe and utter with the

gleaming eyes of the proselytiser: "Scientology is the only

thing that can save Mankind."

 Having seen, worked with and intimately known large

numbers of Scientologists who have been cleared, the future

proposed by Hubbard is at once ludicrous and terrifying.

These people are no longer in control of their own minds.

Their outlook and contact with reality is so limited as to

be absurd. Yet they are convinced with a deep-down cer-

tainty that they are supermen. They are convinced as no

other religious adherents can ever have been convinced of

their infallibility.

 They intend to "save the world from itself" whether the

world wants to be saved or not.

 The very thought of such a fate for the poor old world

is horrifying.

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 Chapter Four

 THE MIND

Plato introduced the idea of the mind as being completely

separate from the physical body. Wundt, Freud and other

psychologists continued this convenient concept. It has

been the subject of massive tomes and has certainly become

the dumping ground for all the perverse and inexplicable

phenomena of human conduct.

 None of the people who spoke of the mind bothered to

explain where or what it was. With Dianetics and later

with Scientology, there has been an attempt to state in

more than meaningless abstractions the composite of the

mind.

 The mind exists as a measurable entity. It consists of

energies and masses that are part of and obey the same

laws as the physical universe. Under ideal conditions, it can

also obey the laws of the Thetan. It is a halfway house be-

tween the Thetan and his body. It is at once coarser than

the Thetan and finer than the gross composition of the

brain. It occupies space but not necessarily in the brain or

the body since it extends from the body for anything up

to twenty-five feet. It is the property of the Thetan and not

an extension of the body, since in his mind the Thetan

stores all memories of his experiences. The energies of

which the mind is composed are of the same family as 230-

volt alternating current or sunlight but they are of such

fine wavelength as to be unmeasurable at this time.

 Four bands of mental energy have been discovered by

Hubbard - Aesthetic, Analytical Thought, Emotion and

Effort. Aesthetic wavelengths are estimated at 0.000000000-

00000000000000002 cm.; which is very fine indeed and cer-

tainly not measurable, with any accuracy, by normal means

Hubbard does not specify how he came to measure it);

Analytical Thought is given as 0.0000002 cm.; Emotion is

given as 0.02 cm.; and Effort would appear to be either

0.0 cm. or Infinity, which is curious.

 The conclusion to be drawn is that the Aesthetic wave-

lengths are nearest to the Thetan in being so tiny and Effort

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being an obvious part of the physicality of the universe

is gross and therefore 0.0 cm. (which is non-existent)

or Infinity (which is meaningless as a wavelength except as

a mathematical convenience) are, by some odd quirk, op-

posites. To further confuse things, Hubbard states: "What

most closely approximates Theta? It would be one of nearly

infinite length, and that wave is found to be Aesthetic, the

wavelength of the arts." Nearly infinite length would hardly

be 0.(25 noughts)2 cm.; or would it in Hubbard mathem-

atics?

 Leaving aside these discrepancies, the Axioms state

energy to consist of postulated particles and objects to con-

sist of grouped particles. In just such a way does the energy

of the mind condense into matter or masses under certain

conditions. The mind is a collection of masses.

 The energy of the Thetan is used in the main to make

Facsimiles (a mental copy of one's perceptions of the

physical universe sometime in the past, and also known as

a mental image picture). These mental image pictures con-

tain much more than would normally be understood by

memories. They are precise mirror images containing over

sixty sense impressions (Hubbard does not list what they

all are), together with the emotions, thoughts and conclu-

sions of the Thetan. They are recorded at high speed rather

after the style of cine film and have limitless durability.

Presumably, the very earliest facsimilies are some 320 tril-

lion years old!

 There are three divisions of the mind - the Analytical

Mind, the Reactive Mind and the Somatic Mind.

 "Analytical Mind - The `Computer', or the part of the

mind which perceives and retains data, analyses them, and

uses the answers thus received to resolve problems and

direct the organism along all the dynamics. The analytical

mind, as a computer, is incapable of error as it thinks in

differences and similarities; given accurate data, there would

be perfection in every conclusion. Each iota of information

picked up by any of the senses is filed in the memory banks,

where it is accessible to the analytical mind.

 "All these data are scanned by the analytical mind before

it makes a computation on any problem, no matter how

minor that problem may be. When not aberrated by false

data, the analytical mind, which has full charge of the or-

ganism's functions, can control or change all muscular,

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glandular, rhythm and fluid functions of the body instantly

and for the optimum benefit of the organism concerned."

 By contrast with the Analytical Mind -

 "Reactive Mind - This was once called the `subconscious

mind'. It is alert during any moment of life, even when pain

or emotion is so great that the analytical mind temporarily

is not functioning. The analytical mind reasons; the reac-

tive mind acts only on a stimulus response basis. The ana-

lytical mind records the fact that a pain exists; the reactive

mind records the pain itself, together with all perceptics of

the environment.

 "When a person is below 2.0 on the Tone Scale, he is a

product of his aberrations, constantly stimulated by his

engrams, and under the command of his reactive mind.

Man at this stage is operating under a decision to succumb,

because his mind no longer considers him to be a proper

tool for Theta's conquest of the Physical Universe."

 The Somatic Mind is that portion of the mind in closest

contact with the physical organism. It is subservient to the

Thetan and to the other sections of the mind and holds

automatic psycho-physical mechanisms within it. These can

be either pro- or anti-survival. The Somatic Mind contains

no ability to reason. It translates mental instructions into

physical actions.

 The human mind is thus comparable to an electronic

computer of vast and specific functions. Each of the three

divisions has memory storage banks but the only one

which has consciously accessible memories is the analytical

mind. It is the unconscious or semi-conscious memories

which cause all the trouble. These are recorded in the Re-

active Mind and, as with conscious memories, can be re-

stimulated by analogous stimulations occurring in the

environment in present time.

 If one sees a green car, one is reminded of other green

cars and may compare with, or differentiate from, other

information already held on green cars to form an opinion.

These will be conscious analytical observations. At the same

time, memories may be restimulated from the Reactive

Memory Bank of the time when one was knocked uncon-

scious by a green car. If the present time situation is suffi-

ciently analogous to the reactive memory, i.e.: wet roads,

smell of exhaust fumes, humid atmosphere, traffic noises,

etc., then the reactive restimulation may be so great, even

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though completely hidden from conscious awareness, as to

cause the PAIN of the accident to recur. One could get a

headache or other pains corresponding to the experiences

of the accident. Even more seriously, one could start to

obey or feel the command phrases of the accident. People

would have gathered around: "He's dead", "Don't move

him", "Careful now", could well have been said. Such

phrases are accepted as sounds only by the Reactive Bank.

They are not understood or analysed by the Reactive Mind

- they are items of information to be met with during

serious threats to survival.

 Essentially, the Reactive Mind is a survival mechanism

since it was designed to contain data on traumatic situa-

tions in order to protect the organism from getting into

similar situations. Because of its uncontrolled ability to

affect the organism, it very often becomes a threat to sur-

vival. The areas of its reference are extremely wide for it

doubtless would be able to dredge up data on any sub-

ject and to thereby "warn" the organism against anything.

 Hubbard considers the entirety of the human race to be

permanently under the influence of the Reactive Mind to a

greater or lesser degree and it is the command phrases such

as "He's dead", "Don't move him", "Careful now", which

cause the greatest contra-survival effect.

 These sounds are brought forward as part of the inci-

dent unanalysed for meaning. Therefore, by seeing a green

car, the individual could unaccountably feel he is dead and

not want to move - he may say he wants to go and lie down

for a while - and he may start to be very careful. Analytic-

ally, he will rationalise these feelings: "The day is so

muggy, I've got my headache back again and I think I'll

just go and lie down for a few minutes" Unwittingly, he

gives in to the restimulation.

 The memory recording of the period of unconsciousness

is the Engram - "A recording of what occurs during a

period of pain and unconsciousness, which is not available

to the analytical mind as experience or memory that can

be contacted and resurveyed at will. Engrams, since they

are stored only in the reactive mind, act like hidden com-

mand posts, and force the individual into patterns of think-

ing and acting unguided by reason".

 However, to make the Engrams operable, there must

also be a Secondary Engram - "Mental image pictures

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containing misemotion (encysted grief, anger, apathy etc.)

and a real or imagined loss. They contain no pain - they are

moments of shock and stress depending for their force on

earlier engrams which have been restimulated by the cir-

cumstances of the secondary".

 The Primary and Secondary Engrams make a core upon

which other lesser incidents build. There can be an inde-

finite time lapse between the formation of the Primary

Engram and the addition of the Secondary. Once the Sec-

ondary occurs, the chain can be built up by a "Key-In" -

"The first time a similarity or duplication of environment

activates a period of unconsciousness which was brought

about by pain or emotion is called a Key-In. An engram

never enforces itself upon the body until it has been keyed

in; therefore, a person might live a lifetime and never have

cause to know he has an engram, or if his environment is

sufficiently restimulating, he could live in a constant state

of semi-consciousness (`dopey' or `dull'). This shutting

down of the analyser permits other engrams to be keyed

in more easily, and a decline may be so rapid and sure that

the person suddenly may find himself seriously ill, dead or

in an institution".

 With each Key-ln, of which there could be millions in

any Engram chain, a reactive memory recording is made

called the Lock - "An experience during consciousness

that approximates the perceptics of an engram can cause

one of two types of locks: those that merely restimulate

and cause the individual to dramatise the engram, or those

which break the dramatisation demanded in the engram.

The second is more severe, since it causes a physical pain

to turn on and results in psychosomatic illness. A third

type of lock is formed any time affinity, reality or commu-

nication has been inhibited or enforced.

 "Locks can be received only when the person is in non-

optimum condition, such as weary or upset by reverses or

emotion. During a lifetime a person picks up thousands of

these locks, but they are not aberrative in themselves, only

as they encyst the underlying engrams, usually, it is neces-

sary to remove some of this encystment before the engram

itself can be contacted, but on a real low-toned person, the

lock itself must be run as an engram".

 The Locks diversify the scope of the underlying Engram.

Whereas the original Engram contains a specific number of

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elements which can cause restimulation, i.e.: Green Car,

Wet Road, Exhaust Smell, Humid Atmosphere, Traffic

Noises, etc., the Locks may be created by only one or two

of these being similar and may also introduce elements

which were not present in the original incident thus widen-

ing the overall scope. For instance, on a day when the

roads are wet and there is a strong smell of exhaust fumes,

one may see a red bus and a beautiful blonde. One could

thus get a beautiful blonde involved in the Engram.

 The Engram group becomes encysted energy - matter or

mass of an admittedly minute energy potential but capable

of wreaking a strong psychological and/or psycho-physical

effect on the organism. Many millions of such groups exist

within the mind. A few are in constant restimulation

producing the adverse effects of most human illnesses,

general low emotional state and awareness, neuroses, psy-

choses, marital breakdown, discontent, wars and accidents.

Someone classified as accident-prone, and there are such

people, denies and is totally unaware of causing his acci-

dents since he is not aware of causing them, they stem

from his Reactive Mind.

 Chronic psycho-somatics are caused by the incessant re-

stimulation of an Engram. Acute psycho-somatics are

caused by the sudden and heavy restimulation of an En-

gram.

 The attempt to free the individual from these stimulus-

response influences is what Dianetic and Scientology

auditing is all about. All contra-survival actions on the part

of human beings, no matter how reasonable the justifica-

tions may be, are directly blamed on the content and hid-

den nature of the Reactive Mind. When the entire content

of the Reactive Mind is examined and thereby transferred

from the Reactive to the Analytical Mind, then the

individual is dependably rational at all times and free of

auto-generated limitations.

 Since Hubbard discovered that Engrams could be pro-

duced as early as conception many of the most destructive

phrases concern references to sexual intercourse, rape, sex-

ual deviations and attempts at abortion. Pain, unconscious-

ness and general stress on the foetus is caused by its mother

belching, suffering from constipation and banging herself

and "junior" against furniture. Extraordinary powers of

hearing and sight are even accorded to a foetus of a few

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weeks old. From its mother's womb, a foetus is reported to

see and hear the unwelcome advances of its father and to

pick up the revulsion of its mother. Hubbard's ideas on

this subject appear to stem directly from Dr. Alfred C.

Kinsey's "Sexual Behaviour in the Human Male".

 The Birth Engram was regarded for a while as the basic-

basic - the resolution of which would resolve the entire

structure of the Reactive Bank. Every Dianeticist tried to

"Run Birth" - a Scientologist expression for erasing mem-

ories of birth.

 An Engram phrase: "Don't look at me" could make it

very difficult to contact and examine the Engram. "You're

just like your father (mother, brother, Aunt Cynthia, an ele-

phant, etc., etc.)" could cause a "Valence" - "the unwit-

ting assumption by one individual of the characteristics of

another individual". Such phrases are known as Valence

Shifters - they shift the individual from his own identity or

valence to another.

 Until 1952, Dianetics was concerned with trying to re-

solve the Reactive Mind and its recordings of this life. With

the advent of Scientology and the discovery we had all had

an endless stream of lives going far back to the beginning

of the physical universe, the problem expanded enor-

mously. Since unfortunately we had all carried our Reactive

Banks with us from life to life, the total number of En-

grams and the impossibility of examining each made it

necessary to develop other techniques. Now there were un-

told millions of lives incarnate, robot, doll, spider, cat,

snake and other mysterious and bizarre bodies. The mun-

dane incidents of this life were as nothing to the impact on

our personalities of all these lives which, according to Hub-

bard, were like an incredible science-fiction adventure with

Zapp Guns, Fifth Invaders, Cavemen, Weepers, Galactic

Federations, Flying Saucers, Space Wars and everything

else possible to an uncontrolled imagination.

 There were Implant Stations, and still are - one is in the

Pyrenees, another in Northern Sweden, yet another on

Venus. These are run by Thetans who have become so de-

graded and tricky as to be incapable of running a body.

When a body dies, the Thetan often gets drawn to these

Between Lives Implant Stations and is given a very vicious

form of mental conditioning. The mental image pictures of

his just-ended life are taken by the Implanters and jumbled

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about and made to appear worse than they actually are. In

their place are put images of angels complete with wings

and Irish harps, Athenian columns holding up the roofs

of marbled halls, choruses singing hosannas and the pan-

oply of primitive Christian symbolism. This imparts the

belief in a benign God with the overlay that the individual

is not obedient enough to join the righteous host and must

return to the worldly vale of tears to work out his own sal-

vation. Aleister Crowley first thought up a theory very like

this.

 The Thetan returns and takes over a baby body at about

the time of birth and generally feels the sooner he forgets

even to think of himself as an immortal being, the healthier

for everyone. This is one of the main reasons why the sub-

ject of reincarnation is taboo. Whether the 1,000 million-

odd humans who believe in Hinduism and Buddhism and

therefore openly subscribe to reincarnation do not for

some incomprehensible reason go to Implant Stations is

not explained. Precisely why these Stations exist and why

Thetans, no matter how degraded, should bother to run

them is also not explained.

 However scary these Implanters may seem they are as

cuddly as teddy bears by comparison with some of the

ghoulish characters "down the Track" ("Time Track - The

consecutive mental image pictures or facsimiles recording

the consecutive moments of `now' through which the indi-

vidual has lived"). These playful individuals would scramble

and destroy the whole mind by bringing super-cold objects

into contact with it. The intense cold - absence of heat and

energy - would suck all of the mental energy away from the

Thetan, leaving him a mindless zombie who could be mani-

pulated for devious ends. Only with the aid of Scientology

can the individual overcome such traumatic experiences

and regain the memories rightfully his; though if all the

energy has disappeared into a super-cold object, it is diffi-

cult to see how they can be regained, remarkable though

Scientology be. Hubbard explains this by claiming that the

Thetan is superior to the mind and is capable of anything

no matter how wondrous and no matter how much it con-

tradicts other statements.

 However, of much greater impact than all of the fore-

going is the major cause for the Thetan ever to have got

himself into a state where be could be implanted, receive

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Engrams or any of the other grim things that have caused

him to devolve from a shining superman to his present

level of inability.

 The Thetan started his career through the physical uni-

verse with basic goals. These goals were creative and well-

intentioned. Good intentions are a mark of a Thetan and

only become bad by the influence of the Reactive Mind.

Analytically, the Thetan will justify his reactive and bad

actions in an attempt to make them good. Perpetrators of

the most heinous crimes justify their actions to themselves

if no one else. The Nazi ideology was justified in the eyes

of its followers since the purity of the Aryan race could

only be preserved by the "Final Solution of the Jewish

Problem" at Auschwitz and such camps. The path to Hell

is paved with good intentions.

 The Thetan, full of happy and buoyant goals early in his

career through the universe, and potentially capable of

achieving his goals, lacks experience of the wrinkles and

pitfalls to be met. Hubbard uses as an example of a goal

"To catch a Catfish", not that it is one of the basic goals

but since it is a non-restimulative subject. The actual goals

would obviously be more comprehensive but if he gave

them out to uninitiates, the degree of restimulation would

be so great as to cause violent sickness, and possible in-

sanity in many cases, so "hot" are they.

 Thus our Thetan starts out into the physical universe in

the role of a catfish catcher. Such roles are known as Ter-

minals - "anything that can receive, relay or send a com-

munication (most common usage); also, anything with mass

and meaning". Eventually he fails in some way to come up

to his own expectations as a catfish catcher and due to the

quantity of encysted energy which has built up on the sub-

ject of this goal in the form of Engrams and opposition,

he finds it expedient to join the opposition. He then be-

comes an opposition terminal or OpTerm in Scientologese

and assumes the role of, perhaps, a catfish protector. After

a while, he fails at this too and adopts the role of an op-

poser to his catfish protector but does not revert to the

original role of catfish catcher since the mass or aberration

remains on this original goal and prevents him from reus-

ing it. He becomes, maybe, a catfish hook maker; this goal

being similar to but much less than the original goal. When

he fails at making catfish hooks, he again opposes this by,

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say, becoming a catfish line cutter, and so on. Each switch

from Terminal side to OpTerm side reduces the strength

of the goals. It is comparable to sliding down a spiral.

 The masses acquired reactively in trying to achieve these

goals are called GPM's - "Means Goals Problem Mass. A

GPM is composed of mental masses and significances

which have an exact pattern, unvarying from person to per-

son, whose significances dictate a certain type of behaviour

and whose masses, when pulled in on the individual, cause

psychosomatic effects, such as illnesses, pains or feelings of

heaviness and tiredness".

 Thus the Engram of Dianetics has expanded in Scien-

tology to the GPM. It is larger and involves multiple inci-

dents over a long span of time. The real difference lies in

the goal at its core. This goal being of immense value to

the Thetan, it is of immense significance when it becomes

invalidated. Just as the goals shrink in importance and

buoyancy so the confidence of the Thetan in his approach

to the universe shrinks. He starts to lose the game of life.

Everyone is currently enacting a portion of a goal chain

- trying to achieve something of which he has no conscious

awareness at this time.

 This theory is obviously based upon the observation,

albeit cursory, of children who set up goals, e.g. to be a

fireman, to be a nurse, and who then, through invalidation

from adults and the environment, turn these goals into less

hopeful ones. It is not very often that they become anti-

firemen or anti-nurses, but they certainly change their goals

and very often they end up doing something less satisfying.

The child plays out his tragic life in the micro-existence

of threescore years and ten. This is only an insignificant

part of the whole existence of the Thetan which stretches

over a span of hundreds of trillions of years.

 Though no one has ever had the opportunity to question

Hubbard on this theory or any other, he would explain the

fact that some people who are very successful, happy and

stable are still caught up in this depressing downward spiral

but they lacked the wit and awareness to realise success,

happiness and stability are just illusion and quite impossi-

ble without having been freed by Scientology.

 Hubbard's view of the mind started off being not too dif-

ferent from the standard psychological view - he describes

Dianetics as being only a psychotherapy. As Scientology

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has progressed, his view has changed very radically. Cer-

tainly the results obtained by the more standard and ac-

ceptable mental sciences - psycho-analysis, various other

psycho-therapies and psychiatry - do not give much con-

fidence as to the validity of their view of the mind.

 If one adopts an objective view of humans, life, the uni-

verse and all the other incredibilities, one is forced to

conclude that there must be explanations for it all that are

so "unacceptable" at this time that perhaps a fertile im-

agination is the best way to arrive at some sort of answer.

Hubbard does not lack imagination but his claim to know

the totality of the human mind and the position of sentient

life in the entire universe would hold more validity if he

explained HOW he had arrived at it.

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 Chapter Five

 PAST LIVES

"Have You Lived Before This Life?" asks the title of one

of L. Ron Hubbard's books.

 The question is soon answered. From the "Case His-

tories" of approximately seventy students who investigated

each other's past lives during the six weeks of the 5th Lon-

don Advanced Clinical Course of 1957, it is obvious that

everyone has lived billions of lives before. Q.E.D.!

 Q.E.D. - Quad erat demonstrandum - Nothing!

 Those students were Scientologists who knew what was

expected of them. I was one of them. I knew past lives to be

a proven fact - Hubbard has so stated it. I knew that unless

they could bring forth a past life with full recall, pain, emo-

tion, full perceptions, the lot, they would be regarded as

something less than real Scientologists.

 No one even bothered to verify, or not, the recent past

lives, which should be traceable from extant records. Hub-

bard had mentioned Zapp Guns, Tractor and Repeller

Beams, Flying Saucers and Mother Ships and Galactic

Empires in his lectures. His son, L. Ron Hubbard, Junior,

nicknamed "Nibs" and no longer a Scientologist (rumour

has it he is looking for a Flying Saucer that crashed in the

Gulf of Mexico), was one of the instructors on this memor-

able course. When a student was having a lot of difficulty

in making his story or, rather, Past Life gel, Nibs would

helpfully fill in bits. Amazingly, many of the Past Lives

sound like pulp comic "Flash Gordon meets The Brain

from Galaxy X", complete with Zapp Guns, et al.

 "Have You Lived Before This Life?" is palpable non-

sense as far as a proof of Past Lives is concerned. It can

probably be put down to seventy-odd vivid imaginations

and the very prevalent habit on the part of Scientologists

to "prove" Hubbard right. What would happen to them if

they proved Hubbard wrong?

 Nevertheless, some interesting questions are raised.

Scientology is not the only psychotherapy to have uncov-

ered phenomena on Past Lives. Unlike the ultra-caution of

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other psychological subjects, Scientology is only too eager

to accept the unpopular since it proves the truly revolu-

tionary nature of the subject and gives Hubbard the oppor-

tunity to criticise other philosophies for their lack of

imagination. Whilst it is probably true other philosophies

would reject Past Lives without full inspection since it is

unacceptable and would raise too many questions of a

spiritual nature for those who are trying to prove their

scientific materialism. Yet Hubbard has given no checkable

proofs. Admittedly, it is nigh on impossible to prove Past

Lives one way or the other. It has been the subject of

hoaxes and a lot of pseudo-scientific mumbo-jumbo, yet if

Hubbard had mounted a procedure to attempt to verify

his claims and had been able to show hundreds of checked-

where-possible case histories, his claims would have carried

some weight with some people. One can only conclude that

either it cannot possibly stand up to any inspection or his

contempt for the human race is so complete as to not re-

quire him to verify anything. Probably both.

 He explains that in 1950 he gave no thought to spiritual

immortality. He was forced by the techniques of Dianetics

to finally admit Past Lives did exist and were of paramount

importance in the resolution of the mind. This is probably

nonsense since Hubbard claims to have lived and travelled

extensively in India and China where reincarnation is an

accepted element of life, or rather of death. Even in the

West, reincarnation is a word in most dictionaries

 Hubbard has stated that his discovery of memories from

before this life was a logical extension of Dianetic tech-

niques. One of the methods to uncover hidden memories

is to take a clearly recalled memory and to "back track"

along the chain of Locks with a similar content until the

basic Engram is located.

 Certainly, I have experienced many memories appa-

rently inexplicable by accepted theory phenomena, both

when undergoing Scientology therapy and when applying

it to others. Doubtless, they can be comfortably explained

away, but having seen Past Life incidents being run, I was

left with the distinct impression that they are as distinct

as any memories from this life.

 To compare two incidents: Neither of the subjects was

particularly interested in Scientology as a philosophy, nei-

ther had read anything on the subject and was only

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interested in resolving problems which did not appear re-

solvable by standard medical treatment. Both were aware

that their problems could be psychogenic in origin though

they obviously were not sure and did not know the how or

why of this. Due to lack of time for applying Scientology

therapy and also since both were fairly stable mentally, I

determined to go for the more surface manifestations rather

than digging for the root causes. Scientology has never

seemed to me to be effective for deep analysis, if anything is.

 A nurse, seemingly happy in her work, kept getting more

and more frequent and severe attacks of bronchitis. She had

not had bronchitis or more than slight colds before be-

coming a nurse, as far as could be determined. I traced

each time she had had bronchitis - each time she had had

difficulty breathing - back and back into the half-remem-

bered times and into the completely occluded areas of

early childhood. Under the particular Dianetic technique

I was using, a state of "Reverie" was induced. Hubbard

placed some importance on the originality of this state,

claiming it to be unique to Dianetics. It seems nothing

more than a relaxed, receptive and co-operative state

which people experience every time they concentrate on

something. Hubbard states the difference to be that a per-

son in reverie has his eyes closed and is free to inspect

memories. This state of "Reverie" must be experienced by

anyone being psychoanalysed, hypnotised or any of the

forms of psychotherapeutic suggestion.

 In this magical state, one is able to dredge up Mental

Image Pictures - Facsimiles - in fair detail, even from

formerly completely forgotten incidents. Continuing in this

way, back and back there it is - the basic Engram.

 At the age of four, she had been given anaesthetic for a

tonsilectomy. The gas had not worked right away. Strug-

gling wildly, half breathing from the mask, half breathing

air, she was convinced she was being suffocated, and had

finally gone under and into the full Engram. Quite a distres-

sing experience which, understandably, would not be readily

recalled. It is not difficult to imagine it leaving a form of

mental scar. And not difficult to see that the smell of ether,

bright lights, white-coated and masked nurses, could re-

stimulate, quite unconsciously, at the age of twenty, the

terrifying events in the operating theatre sixteen years

before. As soon as mental buoyancy and resistance fell

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through tiredness, worry or any of the dozens of things

that happen in any day and especially any nurse's day, the

feeling of being unable to breathe could recur. Eventu-

ally, bronchitis could set in to give a physical backing to

the reactive fear. The Reactive Mind is performing its part

in giving a warning that danger is associated with all places

that smell of ether and so on. The stresses became intense

since the Reactive Mind was "advising" leave this place and

the Analytical Mind and presumably the Thetan could not

see that there was any threat in an environment in which

the individual was happy. A fairly standard variation on

the psychotherapy theme so far.

 In the second case, a man of about thirty-five had suf-

fered slight and intermittent attacks of asthma. His normal

breathing was slightly strained and despite many types of

treatment, nothing had seemed to effect more than a pass-

ing relief.

 After scanning down through the chain of Locks relating

to difficulty with breathing and, interestingly, only the more

intense instances seemed to come forward unbidden, we

reached very early babyhood and it looked as if this En-

gram would be one of the famous Birth Engrams. Yet

suddenly, the preclear was describing a totally different

situation from either birth or early babyhood.

 He was lying in a shallow pool of water, semi-conscious.

He had landed in the water having been thrown from a

horse which had refused, at the last moment, to jump a

hedge. It took a long time for him to finally drown. The

date given was 1768! We could not discover the common

denominator which had caused the Key-ln in the present

life.

 BUT in this case and in the nurse's, the breathing troubles

cleared up IMMEDIATELY and remained out of the way for at

least some years, though they could now have recurred, of

course.

 Imagination? If so, then a psychotherapy dealing exclu-

sively in imagination should be developed.

 A desire to please the Auditor and fit in with his ideas of

Past Lives? Hypnosis? Mental conditioning? Suggestion?

Or perhaps Hubbard is right?

 Who knows? The whole field of psychiatry, psychology,

psychotherapy and probably all subjects that try to heal

are fraught with imponderables. Unfortunately, Hubbard's

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opinions seem only to make the imponderables more im-

ponderable. Unless one is prepared to credit that a divine

inspiration motivates his every word. As an example of the

type of divine inspiration upon which he relies, the follow-

ing examples of Past Lives are taken from his books and

tape-recorded lectures.

 The Markab Confederacy - a group of planets in the

region of the Great Square of Pegasus - contains a human-

oid civilisation, the main preoccupation of which is driv-

ing racing cars at very high speed around tracks. Because

they go so fast and have a Freudian "Death Wish" going

at full blast too, they crash and mangle themselves in vast

numbers. Surgery is very advanced in the Markab Confed-

eracy. They can patch up practically any body and get it

back into the driving seat again. This only makes the

drivers go faster and more recklessly to try to finish them-

selves off. One gets the impression that a large proportion

of this curious civilisation is engaged in this pastime and

why someone does not stand up and say - "There must be

some better way of running a Confederacy than this" is

difficult to imagine. This weird set-up is responsible for

The Motor Car, apparently.

 The explanation for the Population Explosion - 2.000

million in 1930; 3,500 million in 1970; estimated 7,000 mil-

lion in 2,000 - is that new Thetans are being dumped on

Earth. They are packed in "Ice Cubes" and dropped into

the oceans from Flying Saucers. How a Static "with no

mass, no motion, no wavelength, no location in space or in

time" can be packed into anything is not explained. The

arrival of all these new beings also explains our technologi-

cal revolution, since they bring skills and knowledge with

them from technically sophisticated planets. The reason

why they are shipped here in such vast numbers is that the

Galactic Federation is crumbling apart with wars. The

newcomers to this planet are political prisoners and men-

tally unbalanced types who are shipped to this arm of the

Galaxy to get rid of them. This explains the degree of poli-

tical unrest and insanity here.

 Hubbard also implies that it explains Scientology. Ob-

viously the monolithic Galactic Federation would not want

some genius popping up with a better way of doing things.

They want to maintain the status quo. Hubbard is quite

categorical that Scientology does not exist anywhere else

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in the universe. They, poor bone-headed things, are not

bright enough to have thought out all the clever Scien-

tology stuff. Which makes Hubbard not just the greatest

person to have ever lived on Earth but the greatest person

to have ever lived in the physical universe in all 320 trillion

years of it. We are indeed living in a truly remarkable age.

A further indication of Hubbard's greatness is his casual

understatement of the most astonishing Past Life facts. He

says: "With one body in a trance and another body here

on Earth, trouble occasionally occurs." Trouble Occasion-

ally Occurs! If in this Double Body situation the body on

Earth becomes unconscious, the Thetan will transfer to his

other off-Earth body. Strangely, this other body often dies

of shock at suddenly being reinhabited, thereby forcing the

individual back to his Earth body. Vast interstellar dis-

tances are involved in all these transfers but these do not

daunt any Thetan worthy of the name for it can all occur

in the passage of a few minutes.

 "This incident leaves a patient very, very disturbed", com-

ments Hubbard with a nice appreciation of the types of

events that upset people.

 The written history of this planet is nonsense, of course.

Historians, in order to make everything reasonable and

not to give children nightmares, have studiously ignored

the various bands of invaders to have hit poor old Earth

during the last 40,000-50,000 years.

 The most recent of these were the Fifth Invaders. Insect-

like creatures, six feet tall with horrible mandibles and

crawly claws who came to this planet some 2.000 years ago

in, presumably, Flying Saucers and scared the living day-

lights out of all the poor humans who met them. Why they

came is not explained although it is obvious they were up to

no good These Fifth Invaders explain the aversion which

many of we primitives have towards spiders, insects and

all creatures with mandibles and claws. Presumably the re-

vulsion was so intense no one could get around to writing

it down and so it was lost to historians until the advent of

Scientology.

 The Fourth Invaders, between 10,000-20,000 years ago,

brought a piece of electronic wizardry with them, known

as the Coffee Grinder and produced Facsimile One. This

incident was called Fac One since it was the first aberrative

incident. This is curious since Hubbard has implied there to

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have been quite a lot of aberration in all of us for trillions

of years. Nevertheless, Fac One is a very important incident

because "asthma, sinus trouble, chronic chills [sic] and a

host of other ills" stem from it.

 "The Coffee Grinder...is levelled at the preclear and a

push-pull wave is played over him, first on his left side

then on his right and back and forth from side to side,

laying in a bone-deep somatic which cannot be run unless

you recognise it as a vibration, not the solid board it seems

to be. When this treatment is done, the preclear is dumped

in scalding water, then immediately in ice water."

 "The Coffee Grinder is a two-handled portable machine

which, when turned, emits a heavy push-pull electronic

wave in a series of stuttering `baps'." This machine ex-

plains the high mortality rate amongst construction work-

ers who use pneumatic drills. "The sound is not dissimilar."

 Uncomfortable Fac One may have been but it was not

efficient for brain-washing we natives and was replaced by

the Halver incident..."a half-light, half-black gun which

shot out a wave. Half of this wave, usually the black, hit the

right side of the victim's body, the other half, in the same

explosion, usually the light side, hit the left side of the vic-

tim. This had the effect of causing him to be two people.

...The Halver was rigged up with religious symbols and it

truly lays in religion...it gave him a conflict, one side

with the other, one being good, the other being bad. It

gave him sexual compulsion, all mixed up with religious

compulsion."

 And so on. The Past Track appears full of simple-minded

Baddies giving the even simpler-minded Goodies a going

over with various electronic devices. Hubbard has not even

bothered to make his ramblings seem believable and one

is left with the feeling that most Thetans have been only

too willing to have a con man take them for a good long

ride. This habit seems to have come forward through the

millenia.

 On the first page of History of Man, 1952, Hubbard says:

"This is a cold-blooded and factual account of your last

sixty trillion years." By page forty-nine: "The whole track

seems to be about seventy trillion years ago." By page

fifty, he is talking about the cycles of life through which

Thetans have lived and says: "The first big cycle would be

at its probable longest seventy-six trillion years." Such

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carelessness does not increase faith in the accuracy of the

rest of the book.

 An earlier book which is claimed to be even more reveal-

ing and terrifying than History of Man was Excalibur. In

1948, according to Hubbard, whilst undergoing an opera-

tion for injuries received during World War II in the U.S.

Navy he died for eight minutes (perhaps he did the old

Double Body trick!). He received a tremendous inspira-

tion - all the secrets of the universe. In eight minutes?

 "He sat at his typewriter for six days and nights and

nothing came out - then Excalibur emerged." Dianetics-

The Modern Science of Mental Health is a diluted version

of one chapter.

 The description of Excalibur makes fascinating reading:

 "Mr. Hubbard wrote this book in 1938. When four of

the first fifteen people who read it went insane, Mr. Hub-

bard withdrew it and placed it in a vault where it has re-

mained until now. Copies to selected readers only and then

on signature. Released only on sworn statement not to per-

mit other readers to read it. Contains data not to be released

during Mr. Hubbard's stay on earth. The complete fast

formula of clearing. The secret not even DIANETICS dis-

closed. Facsimile of original, individually typed for manu-

script buyer. Gold bound and locked. Signed by author.

Very limited. Per copy...$1,500.00."\*

 Judging by History of Man which contains some start-

ling Secrets of the Universe, Excalibur could be intriguing

reading, but at $1,500...!

 On the theoretical side, Hubbard gives some credence to

the genetic memory as a possible explanation of Past Lives.

With still no greater justification than opinion to back up

his conclusions, he postulates a Genetic Entity.

 "Although the GE has no real personality, it has a re-

cording of the entire genetic line - from the original cell

through all strata of evolution to its present stage of de-

velopment - including a transfer of somatics from past

theta beings, for seldom will the GE have the same thetan.

A GE, located in the area of the stomach, stays with the

body awhile after death - long after the thetan has aban-

doned it - and takes residence in another body two or three

days before conception."

 \*Martin Gardner: Fads and Fallacies in the Name of Science.

1957. Dover Publications.

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 The Genetic Entity has a past track which can become

confused with the past track of the Thetan who is inhabit-

ing the body of the GE. Apparently all bodies ranging from

unicellular to complex organisms such as mammals have

a Genetic Entity. It is this which learns from experience to

produce more appropriate evolutionary forms. Hubbard

claims this GE concept to correspond precisely with Dar-

winism and Lysenkoism. The latter postulates a near-

conscious motivation for evolution - which is what

Hubbard is saying - and is regarded as nonsense outside of

the Soviet Union where Lysenkoism fits party ideology.

The Genetic Entities - and there must be zentrillions of

them if every plankton, microbe, ant, rose bush and pine

tree has one - are a degraded form of Thetan, so there are

lots of Thetans a good bit worse off than us, which is a com-

fort.

 In various places, Hubbard refers to the Genetic Entity

as being the Somatic Mind but has not spoken of either in

recent years. It is easier to talk and pontificate on purely

spiritual and mystical planes since logic and rationality are

less easily brought to bear.

 Until about 1962, there was a great deal of attention

placed on Past Lives. Since the advent of more all-embrac-

ing techniques for resolving the individual's problems, Past

Lives have attracted less attention from Scientologists.

Until that time, there was a good deal of rivalry as to who

could dig up the most gruesome notable, infamous or ex-

traordinary Past Lives. One popular personality, and not

only Scientologists try to claim a kinship, was Jesus of

Nazareth. At least three Scientologists in London uncov-

ered incidents in which they were crucified and arose from

the dead to save the souls of all the world. Hubbard, inci-

dentally, in the past has been extremely scathing towards

Christianity. He has described Jesus as having been to India,

learned a little of Buddhism and then having brought back

a very adulterated version to the Middle East. In recent

years though, it has become expedient to compare the

beauty of the Scientology ethic with that of Christianity.

 Strangely, Queen Elizabeth I was popular at times

amongst Scientologists. So was Sir Walter Raleigh and The

Venerable Bede. Understandably, I never met anyone who

claimed to know anything about Attila the Hun, Genghis

Khan or Pontius Pilate. Hubbard claimed to have found

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Karl Marx working in the Scientology organisation in Mel-

bourne, Australia. Since Marx is regarded by Scientologists

as one of the really evil people to have inhabited a body on

this planet, this new incarnation of Marx was not keen to

be detected but Hubbard dug him out and forgave him for

writing "Das Kapital", which was nice of him.

 Science-fiction writers could get a lot of new ideas from

Scientologists. Scientologists have been Galactic Emperors,

doll-body slave drivers, ray-gunners and captains of Z-

velocity space cruisers that save the Planet of the Beautiful

Maidens from the Super Nova. Annoyingly, my own Past

Lives seem to have been an endless succession of sloshing

about paddy-fields as a Chinese coolie, but I suppose

someone had to do all the boring jobs.

 Past Lives are probably popular in Scientology because

they permit an escape from reality and responsibility.

With the failure of Dianetics to produce superman, an ex-

cuse had to he found to explain the resistance of the human

mind. The excuse was Past Lives; billions of them. No

wonder supermen had degenerated to our present contemp-

tible level. With billions of lives deprived of Scientology,

what could you expect?

 As an exercise in inventiveness, they are good fun. Per-

haps indeed there are Past Lives. Only when taken seriously

are they pathetic and ominous for some cannot differentiate

between fantasy and reality. For these souls, the irrespon-

sible talk and deadly seriousness given to Past Lives can

have a tragic result.

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 Chapter Six

 AUDITING

Auditing, also known as Processing, is defined as: "The

application of Scientology processes and procedures to

someone by a trained auditor. The exact definition of

auditing is: The action of asking a preclear a question

(which he can understand and answer), getting an answer

to that question and acknowledging him for that answer."

It is applied to individuals or groups by an auditor - one

who listens and computes.

 The action of auditing was, in the years 1950-52, some-

what comparable to psycho-analytic techniques. This was

the time of Dianetics and Hubbard has claimed his method

to be a more logical development from Sigmund Freud's

than the multitude of "schools" which sprang out of the

original pronouncements of the founder of psycho-analysis.

 Though the methodology of auditing was a good deal

different from more mainstream psychotherapies, the mo-

tives were similar - to take the unknown or partly known

areas of past experience and by inspection to let the

patient redetermine his earlier conclusions. An identical

theory lay behind these forms of psychotherapy - that a

mechanistic cause and effect predetermined human thought

processes. The same mystical outlook was present when it

was decided that a life force existed in each individual

organism capable of causing or erasing psychosomatic dis-

ease. To Hubbard's credit, he has, albeit crudely, attempted

to give full validity to this mystic concept rather than

brushing it under the nearest carpet as an embarrassing

side issue.

 The imprecise nature of psycho-analytic free associative

techniques, in which the patient is permitted to take his

own time and make his own judgements as to what he will

inspect (and it is an error of magnitude for the analyst to

direct his attention to any area), was replaced in Dianetics

by a specific directing of attention. At the same time, the

evaluation with which the psycho-analyst attempts to in-

crease his patient's understanding and tolerance of himself

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and his mental mechanisms - in its crudest form, the label-

ling of attitudes to make it seem to the patient that at least

someone knows what is going on inside his head - was

replaced by a stated categorical refusal to evaluate or in-

validate in any way whatsoever the material, attitudes,

thoughts and conclusions of the preclear. "This term

covers anyone who is not a clear; however it is principally

used to describe a person who, through Scientology pro-

cessing, is finding out more about himself and life."

 The refusal to evaluate and invalidate the data of the pre-

clear is one of the fundamental tenets of auditing. The only

conclusion which is right is the one arrived at by the pre-

clear. Evaluation and invalidation of the preclear's outlook

renders him less capable of reaching right-for-him conclu-

sions and such conclusions are ultimately the only right

ones. To indicate the importance placed on this, Hubbard,

from time to time, has issued Codes of Conduct for Scien-

tology Auditors. The Auditor's Code of AD 18 (After Dia-

netics 18 = 1968!) gives:

(1) I promise not to evaluate for the preclear or tell him

 he should think about his case in session.

(2) I promise not to invalidate the preclear's case or gains

 in or out of session.

 These two primary promises are followed by twenty-six

more, the majority of which are more specific definitions of

how not to evaluate or invalidate, e.g.: (10) I promise never

to walk off from a preclear session; (22) I promise never

to use the secrets of a preclear divulged in session for pun-

ishment or personal gain; (27) I promise not to permit sex-

ual liberties or violation of the mentally unsound.

 Although so great an importance is placed on these fac-

tors, there is, of course, a generalised evaluation and invali-

dation of the individual from the moment he comes in

contact with Scientology. In addition, as will be seen later,

there is a very definite and arbitrary standard of behaviour

placed on anyone in contact with Scientology which can have

the effect of being evaluative or invalidative of his personal

attitudes.

 Despite the differing emphasis placed on sections of the

mind and the differences of approach towards therapy,

Dianetics could be regarded loosely as a radical form of

psychoanalysis. It is quicker and more shallow but it falls

within the same bracket.

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 With Scientology, these differences widened. Auditing

became more precise and the attempt to reclaim specific

memories and to derive understandings of present conduct

from them was replaced by an attempt to find basic causes.

In other words, not to necessarily inspect every aspect of

an Engram in order to relieve the stresses, but to establish

the basic reasons why the individual got the Engram in the

first place. The example given earlier of the invalidated

goal being the only portion of the mental anatomy which

it is necessary to contact in order to resolve vast quanti-

ties of incidents. It could thus be regarded as dealing more

with the spiritual being and placing ever less importance on

the mental state. By raising the abilities of the individual,

the spiritual being, not only would the aberrative influences

from the past die away and become unused but the present

and future resistance to future aberration would be in-

creased. The assumption is that reactive mechanisms are

useful to the Thetan from the time that he has lost self-

confidence in his ability to face up to life. With the decline

of his abilities, he substitutes mental mechanisms to do his

living for him. He is perfectly capable of handling all

aspects of his own life without substitutes or pre-pro-

grammed postulates and the only thing which stops him

from doing so is that he considers he cannot do it.

 The emphasis of psychotherapies is upon the eradication

of mental aberration and to bring the patient to a state of

"normal" or "acceptable" within our current social mores.

Scientology is a break with this tradition since mental

aberration is shown to be only the result of lessened spiri-

tual awareness, certainty and ability. The ultimate goal of

Scientology is to produce a being with vastly improved

capabilities far beyond anything previously envisaged as

possible for human beings. To re-establish the Thetan in

his rightful position of superiority and freedom and not

dictated to by out-of-present-time conclusions.

 The Thetan is the only portion of the living unit which

can effect changes in the organism. In auditing, the Thetan

is addressed exclusively. If mental problems are inspected

on a specific basis it is only because they are distracting

from the main purpose of the auditing. If a preclear has a

Present Time Problem in his session such as the arrival that

morning of a huge tax demand or his girlfriend telling him

the previous evening that she was pregnant, or even if he

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wants to use the toilet, then these are handled only so far

as to enable the preclear to devote his full attention to the

auditing. If auditing concentrated on the day-to-day prob-

lems the preclear runs into, it would be a never-ending

procedure and would not equip him with the ability to

handle his own problems. A situation would develop like

the "pet psycho-analyst". Spiritual self-sufficiency is the

goal, not never-ending dependence on Scientology.

 This is one of the reasons why hypnosis, psychiatric sur-

gery, drug therapies and electro-convulsive therapy are re-

jected by Scientology since these are dealing with effects

rather than causes and usually render the Thetan incapable

of controlling his own mind because control is taken over

by an outside agency.

 The Thetan made the mistakes which have reduced him

to his present level. He is the only one with the ability to get

out of his self-constructed trap. Only he can change his

mind.

 To detail all of the processes which were tried during the

period 1950 to about 1966, when Hubbard considered he

had established a sufficiently reliable and rapid set of tech-

niques, would require an enormous book. Hubbard has

never described, in any detail, his research methods. From

observation, it seems that he used a fairly pragmatic ap-

proach to gradually refine his work. Over the years, the

number of Scientology organisations around the world has

increased. Every auditing session report form, detailing the

process used and the results, was forwarded to him for

analysis. From two or three years' experience of being a

staff auditor at the organisation in London, I can vouch

that he read carefully every word I had written down. His

comments were extremely perceptive! This inspection of

every report must be a colossal job in itself. Add to this

the writing of books, hundreds of hours of lecturing, writ-

ing Technical Bulletins and Policy Letters, detailed personal

management of every Scientology organisation in the

world, answering within a few days some 600-1,000 person-

al letters a week AND getting married and having four beau-

tiful children. If nothing else could ever be said about L.

Ron Hubbard, he could never be accused of shirking!

 If the first goal to be achieved was the separation of the

Thetan from his Reactive Mind and then the strengthen-

ing of the Thetan's independence, it follows that

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exteriorisation procedures, such as "Be three feet back of

your head", were the most obvious course. Many different

approaches were used but it was found that the majority of

people needed their minds. To break the habits of aberra-

tion was not that simple. Hubbard, in his own words, "was

forced to go further South", to take a more gentle line.

One could not expect "Thetan muscles", so long unused, to

be able to cope with the exercises necessary.

 Various means whereby the Thetan could be persuaded

to take control and responsibility for his environment, in

the first instance his body, were developed over a number

of years and some of these still exist. By getting the Thetan

to take control directly of his body, a bypass of his mind

was established and in this way the Thetan's confidence was

raised. Communication was raised by getting the preclear

to communicate under ideal conditions. "Havingness" -

"The concept of being able to reach" - was raised by get-

ting the preclear to reach. A vast amount has been written

about "Havingness". When the concept was first refined and

pinpointed it was thought to be of universal application

since it was reasoned that the individual kept his mind close

to him because he could HAVE nothing else. If the Thetan

could be persuaded it was safe and possible to have or

reach on a direct basis, then it could be demonstrated he

did not have to have only his mind.

 Hubbard strove to develop his techniques to be universal

in their beneficial application (certain exceptions include

those with brain damage, including psycho-surgery; people

under habit-forming drugs, whether narcotic or medicinal;

those undergoing medical treatment, unless full co-opera-

tion of the doctor could be obtained; anyone who has ever

been certified insane; and certain other less obvious cate-

gories, such as members or ex-members of the Communist

Party - neo-Nazis would appear acceptable - and jour-

nalists).

 The assumption was made early on that although there

would be wide variations in the past experiences of each

individual, yet there would be common motives behind the

gradual acquisition of aberration. In this respect, all The-

tans throughout the universe are the same. They have been

forced to the same fundamental considerations and opin-

ions of their environment and their approach to one an-

other. Under the Scientological definitions for life, it is

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assumed any and all Thetans can only be reduced in aware-

ness by certain types of event. As given earlier, the basic

goals of all Thetans are the same though the methods to

achieve them vary from individual to individual. As these

goals shrivel in dynamism so the Thetan withdraws from

his native aggressive approach.

 The aberration which encysted the goals and eventually

convinced the Thetan he could not and was not worthy

enough to ever achieve his goals was brought about by a

series of errors on his part.

 These errors are known as Overt Acts, Withholds and

Motivators, defined as follows:

 "Overt Act (Overt): Harmful or contra-survival act. Pre-

cisely, it is an act of commission or omission that harms

the greater number of dynamics. Therefore a failure to

eradicate something or stop someone that would harm

broadly would be an Overt Act. Equally, assistance to some-

thing that would harm a greater number of dynamics

would also be an Overt Act." On the assumption that all

Thetans are essentially well-intentioned, it is clear that if

the Thetan were to commit an Overt Act, he would deny

his own basic goodness. He may possibly have commit-

ted his original Overt Acts inadvertently. More likely, he

was "made guilty" by another Thetan - "Don't you know

Catfish Catching is the most grotesque crime this side of

the galaxy?" The poor old Thetan starts to feel guilty and

to reduce his expansiveness when there was nothing wrong

with his goal "To catch a Catfish". To make someone guilty

is the most self-destructive Overt Act of all, incidentally.

 With an Overt Act the Thetan feels genuinely to be a

harmful action, he demonstrates his goodness by hiding it

from others to produce the Withhold - "Undisclosed con-

tra-survival act. A no-action after the fact of action, in

which the individual has done or been an accessory to doing

something which is a transgression against some moral or

ethical code consisting of agreements to which the indivi-

dual has subscribed in order to guarantee, with others, the

survival of a group with which he is co-existing or has co-

acted towards survival".

 A form of Withhold and often linked with the Overt Act

to make a sequence of behaviour is the Motivator - "The

consideration and dramatisation that one has been

wronged by the action of another or a group, and which is

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characterised by constant complaint with no real action

undertaken to resolve the situation. This reveals that the

Motivator is being held in place to justify Overt Acts com-

mitted by the individual, which is easily handled in audit-

ing".

 The Overt Act theory finally distinguishes Scientology

from Dianetics and most other psychotherapies since it

states the individual to not be ultimately harmed by what

happens to him but to "pull the harmful things in on him-

self" by way of self-punishment. He makes Motivators in

order to wash out the Overt Act but never succeeds in

erasing it since it can only be erased by conscious inspec-

tion of the events of the Overt Act. Thus we come to one

of the most common features of auditing:

 "What have you done?"

 "What have you withheld?"

 These questions repeated alternately bring the preclear

to confront those actions against any portion of his en-

vironment, including his body, and enable him to "come

into present time" about them. What has been has been.

Guilt, regret and remorse are futile attempts to correct the

errors of the past. Perhaps these errors could be useful in

terms of experience although this is very doubtful, but it is

obviously impossible to turn the clock back and relive past

events in a different way. Other than facing up to past

events and taking responsibility for them, the only alter-

native for the Thetan is to hide them or pretend they did

not happen, or make excuses. These alternative methods

often involve the introduction of Motivators.

 In order to apply this process and most others, the audi-

tor sits facing the preclear across a table. The Hubbard

Electro-psychometer or E-meter - "an electronic device for

measuring the mental state and change of state of Homo

sapiens and uncleared individuals", which is a form of skin

galvanometer similar to but simpler than the "Lie Detec-

tor" of the American police - stands on the table. The elec-

trodes, two empty soup-cans - "cheap, easily obtained and

as good as anything else" - are held by the preclear. The

auditor watches mental changes and reactions on the dial

of the E-meter. A large number of words - three books

and about twenty bulletins - have been written on the E-

meter but the main point is that emotionally charged

subjects such as sex, bodily health, Engrams, Overt Acts,

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problems, "read" by causing reactions on the needle of the

meter.

 Sometimes other, more extraordinary subjects read. One

student of an Advance Clinical Course in London in 1958

spent some dozens of hours on the subject of Horse-

Chestnuts:

 "What about a Horse-Chestnut, can you confront?"

 "What about a Horse-Chestnut, can you be responsible

for?"

 His answers became profoundly colourful after a few

hours...

 The E-meter is essential for all modern auditing with but

a few exceptions. It informs the auditor, first of the charged

subjects which are worrying the preclear and therefore

those areas to pursue to bring relief, and it also tells the

auditor when the emotional charge has been erased from a

topic. Since the seizure in January 1963 of approximately

100 E-meters by the Food and Drug Administration of the

Department of Health, Education and Welfare, Washing-

ton, D.C., U.S.A. (this case is suggested to have been won

by Scientologists in a publication called "The Findings: on

the U.S. Food and Drug Agency" together with an in-

nuendo that the F.D.A. is influenced by the Mafia. Al-

though the Court of Appeals reversed the earlier decision

banning the E-meter because "the case was improperly

framed, rather than that the Scientologists' devices and

literature were absolutely protected",...it would appear

that a new trial would be in order), E-meters are now de-

scribed as Confessional Aids.

 E-meter "needle pattern" or the form of action recorded

by the needle is of great importance when trying to deter-

mine the preclear's state of mind. Heavy needle movements,

for instance, such as violent swings, sticks, "rocket reads"

and falls, indicate that the preclear is "right in session" and

confronting worthwhile material. Slight or nil reaction to

the questions, usually accompanied by a slow "climb" of

the needle to the left of the dial, indicates that the preclear

is either not "in session" or he is unwilling or incapable

of confronting the subject. Much of the skill of auditing

lies in the ability of the auditor to interpret his E-meter

accurately. When the preclear has thoroughly inspected the

subject - has erased all charge - the meter needle will

"float" without any reaction.

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 At this point a number of notable phenomena occur.

Physically, the preclear will feel and look much more alert

and alive and will usually smile broadly. If questioned, he

will claim to feel relaxed, warm and in control of his body.

Mentally, he will usually have cognited on some fundamen-

tal point in his life. One Scientology definition of a cog-

nition is: "A new realisation of life. It results in a higher

degree of awareness and consequently a greater ability to

succeed with one's endeavours in life." Hubbard has also

described cognitions as viewing again some important fac-

tor which had been forgotten or twisted. The preclear may

say: "I've just realised this shyness I've always felt is be-

cause I was really afraid that people might find out what

I'd done. I feel good about it now."

 These times in auditing when the preclear feels great and

his needle floats and the future looks rosy are regarded

in Scientology as of the greatest importance. Having ex-

perienced many of these Release points, I must agree they

are just like being released from some mental prison; often

one which I did not realise I was in. The Release could

be the psychologist's Euphoria - an abnormal and irres-

ponsible feeling of buoyant vigour and health - but it is

impossible to determine what the state of Release is, since

tests to prove or disprove any of Hubbard's discoveries are

obviously not permitted in Scientology. The feeling of being

released does not last long. Hubbard claims that at the mo-

ment of Release, the Reactive Mind is keyed out and is

not influencing the preclear. This is his natural-Thetan-only

state without a millstone of aberration around his neck.

The temporary nature of the Release point is explained by

the fact that the Reactive Bank is more powerful than the

Thetan and he is dependent upon it until such time as he is

able to entirely dispense with it

 Dianetic Sub-zero Grades (Lock, Secondary, Engram);

Grade 0 (Communication Release); Grade I (Problems

Release); Grade II (Relief Release); Grade III (Freedom

Release); Grade IV (Ability Release); Grade V (Power

Release) Grade VA (Power Plus Release); Grade Vl

(Whole-Track Release).

 These are the major points of Release which every pre-

clear must experience in his processing towards Clear.

These are not the only Releases possible since every

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subject which is giving difficulty can give a minor feeling of

release when it is sorted out satisfactorily.

 A revealing characteristic of Scientology which clouds

any factual assessment is the attention and exaggeration

placed upon the achievement of the Release. It is very sweet

for a newly released preclear to be fully acknowledged for

his achievement. For example: The instant the auditor has

noted the floating needle on the E-meter, he says: "You

have a floating needle, that's the end of the auditing session.

We will now go to the pc examiner and she will check it."

Off they go, preclear smiling broadly. After the checks by

the examiner, who lays it on heavily that the preclear has

made a truly remarkable step forward on the Road to Total

Freedom, they go on to the Department of Success. Here

again, effusive congratulations and a request to write a suc-

cess story. These stories are probably the most insidiously

effective part of the conditioning of a Scientologist.

 "I have finally discovered what I was doing wrong all my

life and can say with conviction that never again will I

make those mistakes. I am eternally grateful to my auditor,

the staff of this great organisation and especially L. Ron

Hubbard, who gave this priceless gift to all Mankind. Thank

you Scientology." Some success stories are even more gush-

ing.

 This is written within thirty minutes of the preclear hit-

ting Release. If the following day he feels the same morbid

way he has felt for years, it is very difficult to take back his

success story. If he refuses to write the story, he is ob-

viously not a Release and is either an Ethics case (see later)

or needs more auditing.

 Does not the promise of more of this stuff to come, more

Releases, more of this grand feeling of belonging to the only

movement for human betterment on earth, sound very

like conditioning? Does not the writing of a Success Story

sound like a gentle blackmail?

 Does not this whole pattern smack of a precisely con-

structed trap? With one hand Scientology releases the

preclear; with the other it traps him into loyalty and grati-

tude.

 In the majority of instances, the preclear Is genuine in

his praises. A Release is indeed a remarkable experience

and presumably has benefit. Even if only for a few hours,

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a person can be given a glimpse of how joyous an exper-

ience life can be, and this can never be valueless. To get a

Release is quite different and more profound than to tale

a psychedelic trip but there are similar elements in both.

Acuity and the sense of peaceful and separate observation

are in common.

 Yet one is left with the feeling that something of poten-

tially enormous value is being sold short. The discoveries of

Scientology, the auditing and training techniques and the

concepts of human worth and potential are equally as valid

and probably superior to any other in psychotherapy, yet

these seem unseen for their real value. Exaggeration is sub-

stituted for devious purposes - to get total obedience to the

credo of Scientology, to recognise the god-like capabilities

of L. Ron Hubbard and to get money. For after our pre-

clear has written his Success Story, he is escorted to the

Registrar and signed up for more auditing and training. He

then goes to the Cashier and pays. Scientology really knows

how to sew up a prospect!

 Though the Overt Act-Withhold processes are very im-

portant in the structure of Scientology auditing and the

theory is responsible for much of the astonishing actions of

Scientologists, it is only one aspect of the whole of present-

day auditing.

 A group of processes known as the CCH's - Control,

Communication, Havingness - are a set formula for im-

proving the preclear's degree of control of his mind and

body; his free communication with his environment un-

affected by reactive stimuli and his tolerance and ability

to reach his environment. These processes have existed as

a set of procedures since about 1959 and were, in their early

days, regarded as the complete answer to the resolution of

every case. Now they are used for badly off cases, those

who are unable to cope with the more standard procedures.

Hubbard has claimed the CCH's as the answer to neurotic

and psychotic cases but because on these cases the CCH's

are likely to take hundreds of hours, he advises that these

poor unfortunates not be audited until such time as Scien-

tology has full facilities to handle them. In addition, the

hundreds of hours spent on each of such cases could be

spent on clearing dozens of ordinary folk with a much

greater beneficial result for the peace and prosperity of the

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(4 pages of plates follow:)

 HCO ETHICS ORDER

TO: Those Concerned E.O. No. 729 WW, 388 SH,

FROM: HCO Exec Sec WW 9 EU, 1 SH FDN.

SUBJECT: Declaration of Enemy. 2nd September, 1968

 Recommendation of Comm Ev convened

 on EO 727 WW

1. CYRIL VOSPER, 8 Newlands Crescent, East Grinstead, is declared in a

 Condition of ENEMY.

2. He put stops in the way of mounting a Guardian Mission. By his own

 admission before a Committee of Evidence he was guilty of failing to

 immediately produce plans, and of failure to pass completed orders to

 Exec Council and Alert Council members before copying or duplicating,

 thus permitting a mission to depart with incomplete orders and causing

 Dev-T to seniors and Mission Efficiency Experts.

3. He put stops on mission training of WW personnel by failing to take

 responsibility for his post of Dissem Sec WW in that he

 a. Failed to assign a deputy for his week end Foundation post or make

 arrangements so that he would be free to take the training he needed to

 become efficient in getting out missions. By failing to be part of the

 WW training team he also effectively stopped remaining WW staff from

 carrying out dummy missions and the resulting situation had to be handled

 by a Sea Org member.

 b. Failed to take responsibility to see that an Efficiency Expert was

 trained for the Guardian Mission, sending the Expert home to "study in

 leisure".

4. Vosper is to apply the Enemy formula which is: "Find out who you really

 are".

5. He is not to be processed or trained.

6. Anyone connected to him is not to be processed or trained until he or

 she has disconnected from him in writing.

 Ken Urquhart,

 HCO EXEC SEC WW,

 (signed)

 Convening Authority.

(seal)

(picture of Saint Hill Manor and gardens)

Saint Hill Manor, the headquarters of Scientology

David Gaiman, Spokesman for Scientology, started a fast

to death in Whitehall, London, on 13th March 1970, in

protest against the ban on entry of Scientology students.

Thinner but still alive he gave up on the 27th March 1970

(picture of David Gaiman looking very glum and wearing a toque)

(picture of L. Ron Hubbard from the side, looking exceptionally ugly.

reminds me of a large toad about to gulp down a fly.)

L. Ron Hubbard, the founder of Scientology

(a letter to the author from Scientology; too faded to read)

Scientology's last word to the author

world. Scientology is engaged in a desperate race against

the Atomic Bomb and more recently it has also taken on

the vile psychiatric demons who are rapidly gaining mental

domination of the world.

 CCH-1: "Give me that hand", commands the auditor

with Tone 40, meaning that he is totally in control, does

not react to anything the preclear does, and always ensures

that the preclear carries out the command exactly as given,

no more, no less.

 The preclear puts his hand into the auditor's and with a

light squeeze the auditor places the hand back into the pre-

clear's lap. "Thank you", he says, with Tone 40 intention.

 This goes on for as long as necessary to get the full con-

scious compliance of the preclear.

 "Give me that hand." After some minutes or hours of

this profoundly boring process, the psychotic preclear (or,

even, the terribly sane one too) may well put his hand in

his mouth, on his head or may sit on it - anything to vary

the routine.

 The auditor, maintaining his Tone 40 attitude, uses only

as much force as necessary to get a precise compliance

with the command "Thank you" and returns the hand to

the preclear's lap.

 The idea of this process is that the preclear is not in con-

trol of his body. It is not he who makes it move about,

blush, stammer, get arthritis or any of the other things

bodies do, but his Reactive Mind. By taking control of the

preclear's body, the auditor manages to wrest control

away from the Reactive Mind and eventually returns it to

the preclear who then knows his body does not have to be

controlled on a stimulus-response basis but can be precisely

controlled by him. The main reason for the preclear's com-

pliance with this process always seemed to me to be due

to the fact that he was paying two guineas an hour for it

and didn't want to waste ms money by playing the fool.

It is a neat-sounding theory though.

 Similar in motive is CCH-2 - earlier known as 8C when

developed in about 1955.

 Auditor and preclear stand near a wall and face one

another. The auditor holds the preclear's arm. He points

with ms right hand.

 "Look at that Wall"..."Thank you."

 "Walk over to that Wall." The preclear walks or in some

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cases is assisted or forced to walk to the other wall. "Thank

you."

 "With your right hand touch that Wall"..."Thank

you."

 "Turn around"..."Thank you."

 "Look at that Wall"..."Thank you."

 Back and forth they go. The preclear can chatter, sing,

sob, abuse the auditor, anything - after all when the Re-

active Mind feels its hold weakening on the preclear's body,

it can get pretty wild - but in true Tone 40 style, the auditor

keeps on relentlessly, until the preclear is in Present Time

and happily complying in the control of his own body.

 Beyond helping the Thetan back into control of his own

body, CCH-2 benefits the preclear by making control a sub-

ject which is safe and by bringing him into Present Time.

Since anyone, by definition, is not in Present Time but stuck

in all manner of incidents in his past, any process which

raises the awareness of the real here-and-now environment

is bound to weaken the dependence on the tenuous re-

active memories. He discovers that he can reach safely to

the environment and therefore can have it.

 CCH-3: Hand-Space Mimicry: consists of the auditor

putting his hands in front of him, palms facing the preclear.

 "Place your hands against mine. Follow and contribute

to their motion."

 The auditor then makes slow and simple motions with

his hands for fifteen to thirty seconds.

 "Did you follow and contribute to the motion?"

 "Yes but I could do it better."

 "Thank you."

 "This is run less formally since it is an attempt to estab-

lish a heightened communication and rapport between

auditor and preclear. It is assumed that the preclear is

thoroughly in session and willing to be controlled and

audited from the previous CCH-1 and 2. When the process

is going well and both parties are satisfied:

 "Place your hands half an inch from mine. Follow and

contribute to the motion."

 Space between the hands means there is again a trans-

ference from dependence on the auditor to the indepen-

dent action by the preclear. He can do anything he wants

with his hands but by assigning the power of decision-

making to the auditor who is operating as a precise and

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predictable control point, the preclear is demonstrating that

a guide is possible and acceptable. This is essential through-

out auditing for it is not a matter of cutting aberration away

like a surgeon. The auditor can only act as a guide. He

guides the preclear through a maze. He does not carry him.

The preclear must trust the auditor's judgement to take the

right path but the preclear covers the route under his own

steam.

 CCH-4: Book Mimicry: extends this demand on the

preclear to accept guidance. The auditor holds a book

in front of him:

 "I am going to make a motion with this book. When I

have finished I will hand it to you. I want you to mimic

 PRECLEAR (EFFECT)

AUDITOR (CAUSE) \

 -----------------------------------------> -------

 AUDITING QUESTION / ^

 / | \

 | COMM LAG- |

 | time interval |

 | until preclear |

 | answers |

 | |

 \ | / |

AUDITOR (EFFECT) v |

 / PRECLEAR (CAUSE) | UNIT

 <-------------------------------------- | OF

 \ PRECISE REPLY TO QUESTION | TIME

RECEIPT, DUPLICATION AND |

UNDERSTANDING OF REPLY |

 | |

 | |

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\ | / |

 v |

 \ | /

AUDITOR (CAUSE) \ v

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 ACKNOWLEDGES REPLY WITH /

 `THANK YOU',`GOOD', RECEIPT OF ACKNOWLEDGEMENT ENDS

 `FINE',`ALRIGHT',`OK' 2-WAY COMMUNICATION CYCLE AND

 STOPS ATTENTION BEING LEFT ON

 ANY EARLIER PART OF CYCLE

 THE FORMULA FOR 2-WAY COMMUNICATION IS A

 PRECISE ESSENTIAL FOR EFFECTIVE AUDITING.

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 / / /AFFINITY\ \ \

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/ /REALITY COMMUNICATION\

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the motion mirror-image fashion." The auditor makes a

slow and simple motion with the book, hands it to the pre-

clear who mimics the motion as best he can.

 This process increases the communication between audi-

tor and preclear and again demonstrates that duplication

in communication is safe and possible. Scientology Axiom

Twenty-eight: "Communication is the consideration and

action of impelling an impulse or particle from source-

point across a distance to receipt-point, with the intention

of bringing into being at the receipt-point a duplication of

that which emanated from the source-point. The formula

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of communication is: Cause, Distance, Effect, with Atten-

tion and Duplication."

 Hubbard has described communication as the universal

solvent. It is also the key corner of the Affinity-Reality-

Communication Triangle. ARC is a fundamental of

Scientology. By the increase of communication, one auto-

matically causes an increase of the other corners of the

triangle. Scientology Axiom Twenty-five: "Affinity is a scale

of attitudes which falls away from the co-existence of static,

through the interpositions of distance and energy, to create

identity, down to close proximity but mystery.

 "By the practice of IS-NESS (Beingness) and NOT-IS-NESS

(refusal to Be) individuation progresses from the Knowing-

ness of complete identification down through the introduction

of more and more distance and less and less duplication,

through Lookingness, Emotingness, Effortingness, Thinking-

ness, Symbolisingness, Eatingness, Sexingness, and so through

to not-Knowingness (Mystery). Until the point of Mystery

is reached, some communication is possible, but even at

Mystery an attempt to communicate continues. Here we

have, in the case of an individual, a gradual falling away

from the belief that one can assume a complete Affinity

down to the conviction that all is a complete Mystery. Any

individual is somewhere in this Know-to-Mystery Scale."

 Scientology Axiom Twenty-six: "Reality is the agreed-

upon apparency of existence." Axiom Twenty-seven: "An

actuality can exist for one individually, but when it is

agreed with by others it can be said to be a reality."

 Since his Reactive Mind is in close proximity but mystery

to the preclear, it is essential that through Communication,

Affinity, and thereby distance, be established between the

preclear and his Reactive Mind to such a degree as to

finally bring about co-existence - full knowledge of, rather

than mystery - and therefore to cause the erasure of

aberration.

 If communication be the sole ability from which all

others stem, then it is of paramount importance in

auditing that a free interchange of communication be

established and maintained. As auditing progresses, so the

preclear's willingness and ability to communicate increases.

Daily events which might reduce the rapport are carefully

inspected with the use of the E-meter and are handled to

the degree that they no longer intrude. Great significance

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is placed upon the maintenance of communication

throughout the session. Precise techniques exist to get the

preclear into session and to keep him there. For instance,

should the auditor note on his E-meter that a preclear is in

session and working well with full attention and determina-

tion and that suddenly the preclear goes out of session, his

attention wanders and the E-meter needle starts an untypi-

cal slow rise to the left, then the auditor must postpone any

further auditing commands until he has made the preclear

inspect what has happened. "What happened there?" he

may well ask. The preclear pinpoints the exact time, place,

form and event and the session can continue.

 Only by the precise pinpointing of an event can the

aberration be erased. "Oh, I just get a feeling you didn't like

me anymore" is not good enough. The preclear must be

jogged, cajoled or forced into as precise a description as

possible. "After that last command, I wanted to say some-

thing but you said `Thank you' with a curt sound to your

voice and I decided not to say anything else." That will

usually get the preclear back into session, especially if he is

allowed to say what he wanted to say.

 Auditing is a gradient scale of tasks each of which must

be satisfactorily achieved before the next one is attempted.

The CCH processes described are for preclears in poor

shape. The only lower processes are Assists: "Simple, eas-

ily done processes that can be applied to anyone to help

them recover more rapidly from accidents, mild illness or

upsets." They consist of getting the individual to place his

attention on the point of injury or the source of pain. Pain

is regarded as caused by a Stuck Flow, that is, the normal

communication flows through the body are opposed by

some other flow and create a ridge of pain. By direct

communication to the point of injury, the Thetan is able to

disperse the pain. The only assist recommended for uncon-

sciousness is the command: "Lie that body on that bed (or

wherever it happens to be)" and, assuming that a reply has

come since the command has been obeyed by the body

remaining on the bed, "Thank you". This process endea-

vours to bring the Thetan back into communication with

his body after he has relinquished communication with It

by going unconscious.

 The theories sound plausible, understandable enough to

gain wide acceptance outside of the professionals and

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simple enough to be possibly true. It would be useful to

establish statistical tests on Hubbard's work. They might

well prove him right or they might show his claims to be no

more than wishful thinking.

 Although Scientology has often been described, scath-

ingly, as more mystical than the "sciences" of psycho-

analysis and other psychotherapies, this description ignores

the end results of analysis and auditing. Scientology audit-

ing induces an aggressive, if often ill-judged, dynamism

towards life. Scientologists get out into the big wide world

and dish out invites to lectures, interfere in the placid flow

of, for instance, the National Association for Mental

Health, make absurd statements about psychiatrists and

Ministers of the Crown, take opinion polls on how the

general public feels about them (for instance, should a

Scientologist wear a white shirt and business suit or should

he wear kipper ties, long hair and beads), all with a pro-

found conviction of their own importance in this world

where nothing is important. By contrast, psycho-analysis,

when most successful, must produce an acceptance, a con-

stant self-inspection more akin to the Eastern religions than

the intent Western practicalities.

 The indeterminate end result of analysis, for two-and-half

to ten years in duration and costing vastly more than

Scientology auditing and training, must needs make psy-

cho-analysis the plaything of the idle and rich. It is not an

answer to the world's psychological problems.

 If, as seems more than likely, all psychological therapies

are solely a matter of faith, either in the therapeutic system

or the therapist, then Scientology is far and away the most

brilliant psychotherapy so far devised.

 Hypnotherapy seems to indicate that function is able to

monitor structure, which is basically the attitude of Scien-

tology. Indeed many of Hubbard's theories seem to be

most easily tested with hypnotism. For instance, the

autonomic nervous system which controls breathing, heart

beat, glandular secretions and so on and is, by definition,

not under the control of the conscious nervous system can

be controlled in certain circumstances, under hypnotism,

and therefore by some sort of conscious intervention. Since

hypnotists appear unable to formulate any explanation for

hypnotism - the suspension of reason and the conscious

critical function seems hardly an explanation - it is

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difficult to compare their interpretations with Scientological

theorising. Nevertheless, the intense faith which is a requi-

site for a continued survival in Scientology is comparable

in some respects to a hypnotic rapport which extends into

every aspect of life.

 This faith is broader in application than hypnosis, since

Scientology is a way of life and the therapeutic aspects of

auditing and to some extent training are only a means to

the end of making a much better way of life for oneself.

Hypnotherapy and the other forms of psychotherapy of-

ten claim to regard the individual as a whole rather than as

a case or a particular psychological manifestation, yet none

of them come near to the all-embracing nature of Scien-

tology.

 There are few standards wherewith to judge the effective-

ness of all these different approaches to the problems that

concern the human species. The results according to the

patient are probably the only criteria.

 If this be the criterion for the judgement of a form of

treatment to enable the standard individual to enjoy his

life more, then Scientology is superlatively more success-

ful than any other subject. One could hardly imagine any

psych-analyst's patient, hypnotherapist's subject or suc-

cessful release from a mental hospital being so impressed

as to feel happy to sign a BILLION-YEAR CONTRACT to work

for the people who have helped him.

 The standard view of this would surely be that to even

contemplate such an incredible move and for any organi-

sation to even in its wildest daydreams expect anyone to

take such a contract seriously and actually sign it with pen

and ink in broad daylight and speak with pride of having

undertaken such a curious step would demonstrate a un-

ique, extreme, totally incurable and pathetic insanity.

 Maybe so, but then what is the criterion?

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 Chapter Seven

 TRAINING

L. Ron Hubbard has been described somewhere as the

world's most famous psycho-analyst.

 By his followers he is known to be the greatest man, or

superman, ever to have lived.

 One thing is certain - he is the greatest Scientology aud-

itor.

 He was merrily auditing away long before the publica-

tion of Dianetics: The Modern Science of Mental Health,

and produced dozens of Clears. It took him sixteen years to

so refine and analyse what he had been doing originally in

order to get others to audit with the same skill. Many of

the Masters, the Great Teachers, have been able to do all

manner of wondrous things but have been unable to

transmit their abilities to their disciples. This was Hub-

bard's task - to find out, in terms comprehensible to others,

precisely what he did in order to train these others to carry

on his work. His discoveries were borne from the same

crucible as the Atomic Bomb, apparently, and if this planet

and its civilisation were to continue, then it would need

thousands of people able to duplicate what Hubbard did

intuitively.

 Training in Scientology is a process of taking a frail

human and turning him into a carbon-copy of Hubbard. It

is not an attempt to instil clairvoyance or inspiration, more,

it is a matter of duplicating the effects of these to produce

the same end result. Personal quirks and interpretations are

anathema to effective auditing. This is not an experimental

pursuit in which the auditor is bravely plumbing the depths

of his preclear's mental and spiritual being. Auditing is

like flying a jet, you do it precisely or you are in trouble!

 This analogy can be taken further. Gentle and reasonable

auditing may appear, yet it is stripping the self-protective

covers off the innermost thoughts, the deep-down aggres-

sions and frustrations, and these can have the power to self-

destruction, comparable in analogy to four jet engines with

after-burners going. In the hands of an adequately trained

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auditor, the operation bas little danger and this is the point

- the auditor must be adequately trained.

 All the research has been done by Ron. An auditor just

has to learn how to do it, and to some degree why, and

then take his preclear through the steps by rote. Auditing

is not dependent on intuitive brilliance or artistry, though

these can add a certain panache to the proceedings. It is

more akin to engineering in its precision. The precision of

engineering is applied to objects and energies. In Scien-

tology, the precision is applied to thoughts, considerations,

feelings, loves and hatreds, yet for all that these are areas

in which precision would seem least able to be applied, still

Scientology auditing is precise. As an auditor, one speaks,

at least outside of auditing sessions, of mental and spiritual

phenomena as a bridge builder might speak of his girders

and rivets. It is an extraordinary experience to be an

auditor.

 Educational qualifications are not needed for a student.

He has to be able to read and write but any expertise in

other comparable fields does not equip him to be able to

grasp the concepts of Scientology any better. Indeed know-

ledge of other fields is a hindrance.

 The training methods are claimed to revolutionise the

whole of education. Nearly everything that Hubbard says

revolutionises something or other and education comes in

for its treatment in a series of eight ninety-minute tape-

recorded lectures known as "The Study Tapes". In these,

Hubbard defines his discoveries on the subject of learning.

 The most revolutionary of these discoveries is: a student

will lose interest in and be unable to understand any fur-

ther part of that which he is studying if he goes past a word

he does not understand. The Misunderstood Word is re-

garded as the major reason for educational failure. A child

who misunderstands one word of mathematics is destined

to turn in poor examination results and to hate the subject

evermore. Thus the legend at the front of all Scientology

books:

 IMPORTANT NOTE

 The only reason a person gives up a study or becomes

 confused or unable to learn is because he or she has gone

 past a word or symbol that was not understood. There-

 fore in studying Scientology be very, very certain you

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 never go past a word you do not fully understand. If the

 material becomes confusing or you can't seem to grasp

 it, there will be a word just earlier that you have not

 understood. Don't go any further, but go back to BE-

 FORE you got into trouble, find the misunderstood word

 and get it defined.

 Thus also the insistence upon ultra-simplicity to the point

of absurdity in the descriptions of Scientology.

 A second revolutionary discovery described in "The

Study Tapes" is called "Clay Table". Thoughts, concepts,

memories, these have little mass. Much of the reason why

a Thetan considers himself unable to directly control the

physical universe is that he deals always with insubstan-

tialities. He thinks, he feels emotion, he permits memories

and mental machinery to control his every action. His abil-

ity to heave physical universe masses about and directly

control and create effects upon real things is not used. He

has substituted his mind and body and, more recently, his

civilisation, his technology for the pure and natural The-

tan abilities to directly influence the environment.

 In order to get the Thetan both in contact with physical-

ity and also able to see his mind and mental mechanisms

as separate objects from himself, he is given a large lump

of Plasticine and told to construct some part of his mental

mechanism from it. He can also get a direct reality upon

that which he is studying by making it in Plasticine.

 There is a saying: "If you have a problem, write it

down." Scientology's version is: "If you have a problem,

represent it in clay." In other words, get it from your mind

into real handleable clay. It raises the ability to confront

by transferring mere thoughts of tenuous and slippery

character to real objects.

 So long as the student feels that the lump of clay he has

moulded into a representation of an Engram or a human

body or an E-meter, or whatever, is a representation, then

that suffices: It must be his concept of how these terminals

look; his idea of a symbolic representation in clay. For

instance, he may be asked: "Represent in clay, the Com-

munication Formula." A simple Clay Table representa-

tion would be a lump to stand for the auditor and another

for the preclear. Three lines of clay run between the lumps

to show the question, answer and acknowledgement

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communication lines. Labels are stuck into the clay to indi-

cate what they are. The important thing is that the student

understands what he has represented and can demonstrate

to the instructor how these pieces of Plasticine demonstrate

the Communication Formula. However, it could be a

good deal more sophisticated. The student might need to

show a couple of little human figures sitting at a table with

an E-meter in order to thoroughly represent the Commun-

ication Formula. Some truly masterly and exotic Clay

Table models have been moulded.

 Based on a similar theory to that behind Clay Table is

Hubbard's admiration for engineers, those who work with

their hands, craftsmen and all non-intellectuals. These peo-

ple are in direct contact with "your actual universe" rather

than insubstantial thoughts, opinions and concepts. The

"figure-figure" case, someone who sits there for hour after

hour in auditing and tries to figure all his own problems

out and cannot just do the commands of the auditing, is

regarded by Hubbard with a deep and withering contempt.

Hubbard likes the man of action, the effective doer.

 When the student enrols on a Scientology course, and

after he has signed the contract and paid his course fees,

he goes to the instructor who gives him a Check Sheet.

 This is a list of L. Ron Hubbard's tape-recorded lectures,

technical bulletins (written theory, description and in-

struction about training and auditing), T-R's (training rou-

tines) to be practised and those of Hubbard's books which

relate to the course. The student uses the Check Sheet to

take himself through the materials of the course. When

satisfied he knows the tapes, bulletins and books, he initials

those items on the list that have a regular rating. He gets

another student to examine him on star-rated items and to

coach him on the T-R's. In this way he monitors his own

progress. He has completed the course when his Check

Sheet is filled with signatures. If he needs help on any part

of his studies, he can refer to the instructor who will usually

make him re-read or listen again to the source of the diffi-

culty. If any confusion has arisen, he has gone past a Mis-

understood Word. He should go back to find this, get it

thoroughly defined for himself and will then have no further

difficulty. Hubbard has covered all points of any relevance

and the only way for the student to get the real information

is to refer back to source-point - Hubbard. An instructor

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making something "more understandable" will only man-

age to lessen the purity of Hubbard's word.

 The T-R's are one of the unique features of all training

in Scientology.

"HUBBARD COMMUNICATIONS OFFICE BULLETIN OF APRIL 29,

1963.

 MODERNISED TRAINING DRILLS

 USING PERMISSIVE COACHING

"NUMBER: T-R 0. Revised 1961 and 1963.

"NAME: Confronting Preclear.

"COMMANDS: None.

"POSITION: Student and coach sit facing each other a

comfortable distance apart - about three feet. Student has

an E-meter.

"PURPOSE: To train student to confront a preclear with

auditing only or with nothing. The whole idea is to get the

student able to hold a position three feet in front of a pre-

clear, to BE there and not do anything else but BE there.

"TRAINING STRESS: Have student and coach sit facing each

other, neither making any conversation or effort to be in-

teresting. Have them sit and look at each other and say and

do nothing for some hours. Student must not speak, fidget,

giggle or be embarrassed or anaten. [Scientologese for An-

alytical-Attenuation.\*] It will be found the student tends

to confront WITH a body part rather than just confront, 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 be-

ing there is queried by a coach with a `What happened?'

Twitches, blinks, sighs, fidgets, anything except just being

there is promptly queried with the reason why, if neces-

sary."

 By way of explanation; the coach is instructed to "bull-

bait" as follows: "The coach may say anything or do any-

thing except leave the chair. The student's buttons can be

found and tromped [sic] on hard. Any words not coaching

 \* Author's note.

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words may receive \*no\* response from the student. Instruc-

tors should have coaches let students have some wins

(coach does not mention these) and then, by gradient stress,

get the coaches to start in on the student to invite flunks.

This is `bull-baiting.' The student is queried each time he

or she reacts, no matter how minutely, to being baited. The

whole of T-R 0 should be taught rough-rough-rough and

not left until the student can do it. Training is considered

satisfactory at this level only if the student can BE three

feet in front of a person without flinching, concentrating

or confronting with, regardless of what the confronted per-

son says or does."

 Extraordinary these instructions may sound, yet T-R 0 is

one of the set of T-R's which have been around for years

and is regarded as absolutely essential if one is to be able

to handle a preclear with the correct degree of attention

combined with self-disciplined separateness that is the es-

sence of the auditor's attitude.

"HISTORY: Developed by L. Ron Hubbard in Washington

in March 1957 to train students to confront preclears in the

absence of social tricks or conversation and to overcome

obsessive compulsions to be `interesting'. Revised 1963 by

Reg Sharpe."

 Needless to say, this T-R more than any other is applic-

able to life at large and is not confined to the auditing room.

Meet a Scientologist in everyday life and you will invari-

ably find that he looks at you in a most disconcerting way.

His level gaze and expressionless face will give a creepy

feeling he is looking right into your innermost soul. He

isn't but he looks as though he is. If he keeps saying "Thank

you", "Good", "Fine", "Okay" and "Alright", often with

no particular relevance to the train of conversation, he is

giving you acknowledgements and you should fell grateful.

"NUMBER: T-R 1. Revised 1961 and 1963.

"NAME: Dear Alice.

"PURPOSE: To train the student to deliver a command

newly and in a new unit of time to a preclear without flinch-

ing or trying to overwhelm or using a via.

"COMMANDS: A phrase (with the `he saids' omitted) is picked

out of the book Alice in Wonderland and read to the

coach.

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"POSITION: Student and coach are seated facing each other

a comfortable distance apart. Student has an E-meter.

"TRAINING STRESS: The command goes from the book to

the student and, as his own, to the coach. It must not go

from book to coach. It must sound natural, not artificial.

Diction and elocution has no part in it. Loudness may have.

 "This drill is passed only when the student can put across

a command naturally, without strain or artificiality or elo-

cutionary bobs and gestures, and when the student can do

it easily and relaxedly.

"HISTORY: Developed by L. Ron Hubbard in London,

April 1956, to teach the communication formula to new

students. Revised by L. Ron Hubbard, 1961, to increase

auditing ability. Revised 1963 by Reg Sharpe with the advices

of L. Ron Hubbard."

 T-R 2 is to train the student to deliver an acknowledge-

ment.

"PURPOSE: To teach the student that an acknowledgement

is a method of controlling preclear communication and that

an acknowledgement is a full stop. Also that an acknow-

ledgement lets a pc know that he has answered an auditing

command.

"TRAINING STRESS: To teach students to acknowledge ex-

actly what was said so preclear knows it was heard. To ask

the student from time to time what \*was\* said. To curb over-

and under-acknowledgement. To teach him that an ack-

nowledgement is a stop, not the beginning of a new cycle of

communication or an encouragement to the preclear to go

on. To teach further that one can fail to get an acknowledge-

ment across or can fail to stop a pc with an acknowledgement

or can take a pc's head off with an acknowledgement."

 In auditing, every answer to an auditor's question must

be acknowledged in such a way as to give a recognisable

end to the cycle of communication. This keeps the preclear

in session, that is, in present time with regards the consecu-

tive events of the session. Unless an auditor does acknow-

ledge his preclear, he will cause his preclear to hang up on

various questions throughout the session. His attention will

not be right with the auditor but will be spread throughout

the time lapse of the session. For instance, taking a process

which is usually run on any preclear early in his career in

Scientology:

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 "What would you be willing to talk to me about?" asks

the auditor.

 The preclear spends a few moments to find what he

would be willing to talk about, then says:

 "I'd be willing to talk about my sex life with my wife."

 To the preclear this may be a very large step. He may

not have discussed this subject with anyone else. He may

feel, even though he says he would be willing, many reser-

vations as to just how much of his sex life he would be will-

ing to discuss with a comparative stranger. If the auditor

is not sufficiently aware of these doubts, he could acknow-

ledge with a "Thank you" which neither reassures the pre-

clear that it is quite safe to unburden his problems to the

auditor, nor is the acknowledgement sufficient to allow the

preclear to leave this subject and move on to the next ques-

tion. The auditor is not saying: "Now, tell me everything

about your sex life with your wife." As and when the

preclear finds it safe enough and his ability to confront is

sufficiently developed that he can face up to perhaps

unsavoury or emotionally weighted subjects, then will come

the time to actually discuss his sex life problems. The auditor

is asking: "What would you be \*willing\* to talk to me

about?" and is not asking that these things necessarily be

talked about. Thus the ability to acknowledge is of para-

mount import in auditing. Unless the auditor can, with his

acknowledgement, complete the cycles of communication

that comprise the auditing session, he will have a preclear

whose attention is locked on earlier events. This is not at all

the purpose of auditing, to fixate the preclear's attention

on parts of an auditing session. Very much the opposite.

The purpose is to unhook attention from all earlier mo-

ments and bring them all into availability in present time.

Most people, whether fully conscious of it or not, are work-

ing flat out to prevent their past catching up with them.

They are desperately trying to forget.

 T-R 3, Duplicative Question, is concerned with the ability

to transmit to the preclear in a fresh unit of time the audit-

ing question or command. On the theory that one is talk-

ing to the Thetan who has relinquished control of his mind

in an endeavour to make him capable enough to regain con-

trol of it, the auditor asks a broadly based question over

and over again in order to get the preclear to thoroughly

examine the whole concept. "What part of that problem

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about...can you confront?" asks the auditor, filling in

with a problem which has been located with the use of the

E-meter. This question, repeated sufficiently, will bring

the preclear to so thoroughly inspect every aspect of his

problem as to be able to set it aside. Interestingly, prior to

the discovery of the release-point where the E-meter needle

floats without reaction, any type of problem-handling in

auditing was not regarded as complete or "flat" if the pre-

clear wanted to Do something about it. The completion of

the process was when he was totally unconcerned.

 The training drill in T-R 3 is simply a matter of the stu-

dent asking: "Do fish swim?" or "Do birds fly?" (non-sig-

nificant subjects) of the coach. He must be able to ask these

fresh and naturally each time but without resort to differ-

ing voice inflection or any attempts to be interesting. He

must bold the preclear's attention in present time, right

there in the auditing session, by himself being in the pre-

sent each time he delivers an auditing command.

 So the T-R's go on. Hubbard has reduced each action of

significance in auditing to a recognisable simplicity. This is

coached individually until each of the actions is understood

by the student, at which time the student can bring them all

together to produce a competent auditing mien. The com-

plexities of the action of auditing are such as to make the

attempt to train a student in auditing as a whole very ard-

uous. It is swifter and more precise to reduce auditing to

its components, train the student on those and when

competent on the parts, he will easily handle the whole.

Hubbard has analysed his own spontaneous conduct when

auditing to produce these T-R's.

 The T-R system of training is applied to the use of the E-

meter, controlling a human body so that the student does

not feel inhibited as could happen in the CCH processes

mentioned in the last chapter, and how to get an intention

across.

 In this last, the student says: "Stand UP" to an ashtray.

If the ashtray does not have the sense to stand up when

given such an imperative command, the auditor enforces

the command by lifting the poor thing into the air, where-

upon be says: "Thank you" to it. In the same Tone

40 you're-just-going-to-have-to-do-this-whether-you-like-it-

or-not way, he says, sometimes shouts, sometimes whis-

pers: "Sit DOWN." Ashtrays, being well-known for

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cussedness, usually have to be assisted to sit down and so

the student puts it back in the auditing chair. "Thank you",

he says. Hilarious though this process of training an auditor

may be, it is very good for breaking down any student's

inhibitions about anything. After auditing an ashtray for

some hours like this, ANYTHING is possible and quite prob-

able.

 The T-R's are incorporated in all training leading to pro-

fessional Scientologist qualifications - the Professional

Route to Clear - and to a lesser degree in the non-profes-

sional route - the Preclear Route to Clear.

 As will have been seen, there is no call for creative

contribution in any part of the training of a Scientologist.

Hubbard's contempt for even the most knowledgeable Sci-

entologist has led him to describe imagination as one of the

most mentally harmful actions. Within his reasoning, Hub-

bard sees imagination and creativity as the use of mental

image pictures in combination, to produce a new idea. It is

not a truly creative act to think up a steam engine, a com-

puter or an atomic power station, but is more the novel

combination of existing techniques to develop a further

technique. Hubbard reasons that a Thetan, uncluttered

with minds and mental mechanisms, will be a truly creative

and imaginative individual. Prior to this blissful state, the

individual who thinks he would like to be imaginative is

playing with fire for the only way for him to be imaginative

is to use his mind. Each time he thinks, he pulls mental

image pictures into view. Each time he views a mental

image picture, he makes it more real and solid. Each time

he makes a mental image picture more solid, he adds mass

to the entirety of his Reactive Bank. Beyond the purpose

of inhibiting the creative impulses of Scientologists, ob-

viously imperative to preserve the myth of Hubbard's tan-

gibility, this theory explains the apparent psychosis of such

creative minds as Michelangelo Buonarroti, Vincent van

Gogh and Richard Wagner. "If only such as these had

been able to get auditing", says Hubbard sadly.

 Scientology training is purely a matter of turning out the

students with the same level of skill. There is no such thing

as a scale of qualities in students. All can learn the material

if they apply themselves. All, after all, are Thetans. Ap-

parent failures are not really failures in the absolute sense

- they are simply those who have allowed their reactive

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mentalities to impede their progress. Any objection or dis-

agreement is regarded in the same way. If a student is hav-

ing difficulties and cannot resolve them for himself, he is

ordered to have a Review of his case.

 Since training and auditing are combined in the progress

of the individual towards Clear, a student on any Scien-

tology course is partially regarded as a case. That is, some-

one undergoing therapy. Hubbard has said: "An auditor

does not have a case" - he is not supposed or permitted to

react in an auditing session but must be impartial if the

preclear is ever to find his own way through. In the same

way, a student who is preparing to be an auditor is not

allowed to give up, feel depressed, have doubts or in any

way demonstrate less than godlike persistence. If he is

foolish enough to do so, he must be Keyed-In, under the

influence of his wretched Reactive Mind.

 To resolve these difficulties, the student goes for a special

type of auditing known as a Review, wherein his auditing

progress is looked at with the view to destimulating the re-

active influences. If, in the Review auditing session, applied

usually by a very highly trained auditor, it is found he is in

contact with and under the disruptive influence of a Sup-

pressive Person - anyone overtly or covertly antagonistic

to Scientology - or a Suppressive Group - any group of

people whose aims are diametrically opposed to those of

Scientology, such as the Communist Party or the British

Government or even, as in one case, a bewildered delicates-

sen shop in East Grinstead - he is ordered to have an S & D

(Search and Discovery) Session and is declared a P.T.S.

(Potential Trouble Source). As a P.T.S., the student can

also have an adverse effect upon other students - there is

nothing more catching than aberration - and so he is

ordered off course. If he happens to object to any of this

high-handed treatment or, even worse, tries to be reason-

able about it, he is likely to be regarded as near enough to

being a Suppressive Person himself as makes no difference

and thus he will be labelled. Since Hubbard has made the

Road to Total Freedom available to anyone who is pre-

pared to put up with this sort of treatment, it is not un-

reasonable for him to expect them to comply. If Hubbard's

aim to make Scientology universally accepted comes off,

those students at L.S.E., Yale and University of California,

who make a habit of letting their Reactive Minds run loose

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by barricading themselves in administrative blocks and one

thing and another, had better watch out. They will all be

ordered for S & D's which should cool down their youth-

ful high spirits no end!

 Of the series of courses that a Scientologist takes on his

Route to Clear, the same outline procedure obtains. The

major difference between each of the classes is that the stu-

dent is fed more and more Tech. (Scientologese for the

practical application deriving from the theory), he is put

through a higher standard of T-R drills, though they be the

same drills, and he learns more of the historical background

of his subject.

 Credence is not given to any of the parts of psychology

since Hubbard regards these as paltry. He condemns psy-

chologists for not even using the right word for their

subject. Psyche, he explains, is Greek for the soul, the eter-

nal and mystical portion of the human being. So why do

psychologists study the mind and materialistically deny the

very existence of the soul? Instead, the historical

developments in Dianetics and Scientology leading to the

technology of Clear. The student builds up his knowledge of

the ways in which Scientology has developed over the years

by listening to Hubbard's tape-recorded lectures from

those years. The only true forerunner to Scientology and

Dianetics, that is, the only body of knowledge which

contains anything like the incisive wisdom of these, is the

ancient Eastern philosophies. The 100,000 religious and

philosophic writings known broadly as the Vedic Hymns

are often quoted by Hubbard as containing true wisdom

as apart from the bald meaningless materialism of the West.

Since to read anything like 100,000 writings would be a

daunting task, even for Hubbard, one must assume that

he likes the idea of an incredible store of the real low-

down on wisdom, truth and all related matters, as there

is not much likelihood of anyone being able to argue his

claim.

 Scientology is in the direct tradition of Buddhism, that is,

it follows most closely the teachings of Gautama Siddhar-

tha, 563-483 B.C., the Buddha, in placing responsibility for

the achievement of Nirvana (Clear) directly on the shoul-

ders of the individual. Lao-tse, 604-531 B.C., Chinese philos-

opher and founder of Taoism, is also regarded as someone

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who really knew the answers to many of the reasons for

life and people.

 Hubbard makes it clear that he is in the tradition of these

great teachers but has the advantage of technological ori-

entation, such as tape-recordings, books, E-meters and mass

communication, to preserve the purity of his wisdom and

make it universally known. It is from this base that his con-

ceit and intolerance of any other viewpoint stem.

 A student being fed this type of material will automatic-

ally turn from life as it is lived towards the mystic belief

that he is following a divinely inspired man. As with any

such deeply self-satisfying religious belief, day-to-day up-

sets take on an unreal hue. These are but part of the strug-

gle to spread the word of the Master. One knows, what with

Reactive Minds and Suppressive Persons and Groups, that

it will not be an easy task to enlighten the human race but

it is the most worthwhile task ever to face a true believer.

 Hubbard has criticised standard educational procedure

for its habit of trying to force students to be intelligent and

capable by filling their heads with unrelated and non-un-

derstood facts at the cost of a true ability to reason. This

criticism is substantially true as are many of Hubbard's

comments on the failings of human efforts, yet his method

of instilling wisdom into his followers is so inept as a wis-

dom-inducement as to be laughable.

 Any advanced student must know the Axioms of Scien-

tology for these are the theoretical source for the subject.

In order to "know" them, the student must learn them by

heart - every comma, every capital letter. To substitute an

"A" for a "The" is seen as a gross inability to duplicate the

purity of Hubbard's word and is regarded as an attempt to

Alter-Is. If there be one thing in the whole wide world

which must not be Alter-Ised it is Hubbard's word.

 Scientology Axiom Eleven: "The considerations result-

ing in conditions of existence are fourfold:

(a) AS-IS-NESS is the condition of immediate creation with-

out persistence, and is the condition of existence which

exists at the moment of creation and the moment of des-

truction, and is different from other considerations in that

it does not contain survival.

(b) ALTER-IS-NESS is the consideration which introduces

change, and therefore time and persistence into an AS-IS-

NESS to obtain persistency.

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(c) IS-NESS is an apparency of existence brought about by

the continuous alteration of an AS-IS-NESS. This is called,

when agreed upon, Reality.

(d) NOT-IS-NESS is the effort to handle IS-NESS by reducing

its condition through the use of force. It is an apparency

and cannot entirely vanquish an IS-NESS."

 This breath-taking Axiom which sums up the reality of

spirituality and the spirituality of reality for all its quaint

wording is learned by heart by the student and he is

coached on it by another student to really get the full mean-

ing.

 "In your own words, what does `The considerations re-

sulting in conditions of existence are fourfold' mean?"

asks the coach.

 After a few moments of brow-furrowing, the student

says: "It means `The way people think about the way

things are adds up to the way they are and they are four in

number', I think."

 "Well that isn't quite the way I see it."

 "No?"

 "No", says the coach, as if talking to a village idiot.

"Let's break it down a bit. What, in your own words, does

`The considerations' mean?"

 Squinting is added to the brow-furrowing as the student

tries to grapple with this new problem. "`The considera-

tions' means, um, that the way you think about the way

things are is the way they are, isn't it?"

 "Don't ask me, look it up in the dictionary."

 Out comes the Webster's. "Consideration" is defined -

sometimes also "The" - and eventually the poor student is

elated to find he "knows" the Axiom. He now knows what

Hubbard was driving at, within Hubbard's terms, but he

does not KNOW it in terms of being able to apply it or

derive a new form for his life.

 This is the essence of Scientology training. It is not de-

signed to give the student a widened viewpoint of life so

that he can cope better. It is designed to instil the word of

Hubbard. This word may be the most complete examina-

tion of religious philosophy ever undertaken; it may be

indeed "the most important discovery since fire" as Hub-

bard puts it. But if a student is CONDITIONED into a belief.

though it be the most true Truth in the universe, he is still

conditioned.

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 He is still a pawn; for unless he KNOWS the truth for him-

self, unless he UNDERSTANDS with a deep and full compre-

hension, unless a subtle metamorphosis occurs, he is merely

sold truth like a can of baked beans.

 Sad it may be but truth and comprehension of oneself

and an all-embracing cognisance of life are not marketable

merchandise.

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 Chapter Eight

 CLEAR

There have been various definitions for the state of Clear.

 Originally, the individual cleared by Dianetic processing

was free of engramic influences. His I.Q. was markedly

raised, psychosomatic illnesses cured, neuroses and psycho-

ses removed, survival potential over a broad spectrum was

high and he had total recall of the whole of his life with

full perception.

 Later, with the advent of Scientology, three states of

Clear were envisaged.

 "A MEST Clear...would be a body-plus-Thetan relatively

aberrated, probably above 4.0 on the Tone Scale; a THETA

Clear is one who can leave his body at will, and he probably

would be, although not necessarily so, much lower on the

Tone Scale than a MEST Clear; and a Cleared Theta Clear

would have all major incidents in his time track removed,

as well as have complete freedom from his physical body."

 Since about 1965, the definition has been stabilised at:

"A being who is at knowing and willing cause over mental

matter, energy, space and time, as regards the first dynamic

(survival for self)."

 In other words, the individual has gained, through pro-

cessing, control of his own mind. It no longer affects him

reactively, sub- or unconsciously. The Clear does not nec-

essarily know all parts of his mind but those areas which

previously could effect him have had this power removed.

 The techniques to achieve the state of Clear are still to

some degree a matter of re-evaluating past behaviour - in

other words still conform to the assumptions of general

psychotherapy - but mainly, to become a Clear is to raise

one's ability beyond the need for mental substitution. The

Thetan has so developed his own direct influence upon his

mental environment as to dispense with reliance upon

mechanisms - those parts of his mind which are substi-

tuted for true Thetan-decided action.

 Any uncleared individual has made decisions upon earl-

ier experiences which direct his present attitudes and

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actions. Not so a Clear. He is right bang in present time and

decides his behaviour upon the merits of the actual situa-

tion. Provided the available data are sufficient and correct,

he will invariably decide - Thetans being the worthy things

they are - the course designed to produce the greatest good

for the greatest number of dynamics, irrespective of per-

sonal preference and gain.

 Certainly a wondrous state. The Yogis and Zen-Budd-

hists have always aimed for something like this. If they

achieve their Nirvana (presumably, in Scientology terms, a

Thetan, uninfluenced by the Reactive Mind) in forty years

of hard contemplation and mind-training and one thing

and another, they count themselves very lucky. Scientology

can clear someone in about six months of full-time work

and for about L1,500. That's known as real progress!

 Assuming the individual preclear starts out in Sciento-

logy and goes straight to Clear, the price of about L1,500 is

made up as follows:

Various books (30p to L2.50 each) ................... L15.00

Hubbard Apprentice Scientologist Course

(Communication Course) .............................. L6.00

Hubbard Qualified Scientologist Course .............. L15.00

Hubbard Dianetic Auditor Course (HDA) ............... L156.00

E-Meter (Tone-Arm counter and Case are optional

and extra) .,........................................ L50.00

Release Grades - Sub-zero (Dianetic) to Triple

Flow - total seven grades ........................... L210.00

Power Processing to Grade V Release ................. L360.00

Power Processing to Grade VA Release ................ L72.00

Solo-Audit Course to Grade VI Release ............... L275.00

Clearing Course ..................................... L275.00

Assuming that an average of five hours of Review Auditing

is needed at L5 per hour and one S & D (Search and Discov-

ery) at L36, the price of getting Clear is about L1,500.

 As an aside, I hope that not too many preclears on their

route to Clear read this book because they will all have to

have S & D's afterwards, and at L36 each...!

 These steps and items are known as the Preclear or Non-

professional Route to Clear. The accent is on attention to

the individual's case and other than the HAS, HQS, HDA

and Solo-Audit Courses, there is only the barest attention

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to theory. On the Solo-Audit and Clearing Courses, the

student audits himself and so he needs to know how to do

this and why. He is not qualified to audit anyone else.

 The Professional Route to Clear is much more thorough.

In addition to the steps listed already, the student takes the

Academy Courses to qualify him to audit on Classes 0-lV

and the Saint Hill Special Briefing Course. These cost an

additional L650 but the Solo-Audit Course is incorporated

in the Special Briefing Course and as a graduate from the

Special Briefing Course, the student gets the Power V and

VA processing at half-price. The real cost is therefore ap-

approximately L1,700 for the Professional Route. It takes be-

tween twelve and eighteen months to complete.

 These prices may seem exorbitant. Power Processing, for

instance, at L432 may only take five hours of actual auditing

That's L86.20 AN HOUR, which is good money by any stand-

ards. Scientologists justify these prices by saying that (a)

the benefits are priceless; (b) a student passing through uni-

versity costs the country about L2,000 a year; (c) a Rolls-

Royce Silver Shadow costs L8,000 to L12,000 and it's just a

brainless machine on four wheels; (d) the organisational

and research costs have been enormous over the last twenty

years and people should pay for all this work.

 Maybe so but L86.20 is still good money.

 The Clears produced prior to and during 1950 by Hub-

bard appear to be ignored nowadays. Considering the

priceless gift Hubbard had bestowed on them, their disap-

pearance demonstrates a distinct ingratitude - but that's

people for you. There also was a short period of about

eight months during 1958 when a number of people were

cleared on a process group known colloquially as "Help

and Step six". A bracket on Help was tried on the preclear

since it was assumed his main hang-up was on the ability to

recognise, receive and give help. The term "bracket" is fairly

common in Scientology auditing and Is an adaptation of

the military usage: the interval between the ranges of two

rounds of artillery fire, one over and the other short of the

target, used to find the correct range. The Help bracket was

run as follows: "How could you help me?" " How could I

heIp you?" "How could you help another?" "How could

another help you?" "How could another help another?"

These questions were asked one after another, cycling

round and round, until the preclear had thoroughly

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inspected the entire subject of help and was free from any

compulsions or inhibitions on it. This was followed by Step

six: "Mock-up (imagine) a...(mother, tax-collector, horse-

chestnut; whatever the preclear had an E-meter reaction

to), now make it more solid." The theory behind this pro-

cess seemed to make sense. If the preclear could be

brought to cause an effect upon his mental imagery, he

could gain an ascendancy over it and therefore no longer

be at the mercy of it. What in fact happened though was

that the mock-ups were not imagined but were mental

image pictures from the Reactive Mind and when these

were made solid, it beefed up the entire power of the bank.

There were some very unfortunate results from this form

of clearing

 The first of the current crop of Clears was John McMas-

ter, a South African, who was checked out Clear in Febru-

ary 1966 at Saint Hill Manor. A few more made Clear in

the following months and by the fall of 1966, between five

and ten were coming off the production line a week. Hub-

bard himself was not Clear for some months after John

McMaster made it. In conversation with him at Saint Hill,

he told me that he was not 100 per cent sure that the present

Clears would not drop Scientology to attempt to achieve

their previously frustrated goals. Before getting Clear him-

self, he wanted to be absolutely sure that it was indeed a

stable state with no influences from the past. Since the frus-

tration of goals is the major item that holds the thetan

down, it was essential to establish that the removal of this

frustration was not accompanied by a desire to achieve the

goal. Hubbard was checked out as Clear number 54.

 When an individual is checked out Clear, he is given a

beautifully printed certificate that states he is Clear num-

ber -. He is permitted to wear a Sterling silver bracelet, on

the disc of which is engraved, "John P. Smith - Clear

No.: 22578" or whatever, and he is acknowledged.

 As when a preclear achieves each level of Release, a

Clear is given a very thorough acknowledgement. On Fri-

day afternoons at Saint Hill (Clearing is now done at the

Advanced Organisations at Edinburgh, Scotland, Los An-

geles, California, and Sjaelland, Denmark, but the same

form applies), most of the entire staff and students, some-

times 300 people, would assemble in the Chapel.

 The week's Clears would each come on to the stage, be

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handed their Clear certificates, usually by the Technical

Secretary, and then give a speech. Sometimes these speeches

were profound, sometimes moving, sometimes hilarious but

more often than not they were, to me, confused and there-

fore sadly ominous.

 Usually the speeches were an exuberant eulogy to the

wonders of Scientology and L. Ron Hubbard. Never did

I hear a Clear speak in concrete terms of real life advance-

ment. They spoke of money and of devoting their life to

Scientology and of how they were sure they would never

revert to their old ways of self-doubt. Yet it always seemed

that a set formula was coming out from the smiling face.

The speeches seemed contrived. "Now I am a Clear, I must

be enthusiastic, happy, grateful and, above all, a true blue

Scientologist." Thus, I felt, the Clears had persuaded them-

selves before their speech. Very sad.

 There was humility - to L. Ron Hubbard - but never

true humility. A humble Scientologist does not exist. Hu-

mility is equated with weakness, mediocrity and humiliation.

These were not humane people. These were programmed

computers.

 In order to become Clear, it is essential to be able to

audit oneself. On the Solo-Audit Course or the Class VI

section of the Saint Hill Special Briefing Course, one learns

the theory of the Goals Problems Mass, how to dismem-

ber this mass by extracting and examining the underlying

goals and how to audit oneself. The G.P.M. is so trickily

constructed that only by self-auditing can one get

sufficient accuracy with speed to be able to take it apart.

 Built into every mechanism of the mind is a self-preserva-

tive factor. Only by precise actions can this be bypassed,

thus the precision of all auditing. When dealing with the

goals that lie behind the mental aberration of the mind, it

is not possible for an auditor to detect accurately or rap-

idly enough the minute changes that distinguish correct

handling from incorrect handling. Only the individual in

direct contact with his own mind can detect these and take

the requisite actions fast enough. There must be no self-

doubt or uncertainty. Hubbard has described the attitude

of the preclear in successful clearing to an express train

travelling at 90 m.p.h. It is unstoppable and not in any way

reticent.

 The Solo-Audit is completed with the first direct attack

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on the Goals Problems Mass. The End-Words of the set of

goals that comprise the G.P.M. are taken out and exam-

ined. All G.P.M.'s and their composite of goals are the same

for each individual. For instance, if "To catch a Catfish"

were indeed a component of the G.P.M., it would be com-

mon to all people. Its End-Word would be "Catfish". In the

first auditing the individual does on himself in order to take

apart his G.P.M., he "calls" the End-Words such as "Cat-

fish" to himself. He uses a pre-selected list of these End-

Words.

 To "call" the End-Word is done verbally, out loud. As

he locates each End-Word, there is an immediate yet slight

E-meter reaction. If he runs through the entire list with the

correct reaction on each, he has started to weaken the soli-

dity of the G.P.M. If he should find a block, a non-read,

when he "calls" the End-Word, he should inspect his audit-

ing just prior to the non-read. He will find that some self-

invalidation, self-doubt or uncertainty has crept in to make

his auditing imperfect. If he cannot locate where or how

he went wrong, he should have a Review session with an-

other auditor.

 With the charge removed from the End-Words, it is then

a matter of "calling" the entire wording of each of the goals

in order to discharge the binding energy that holds the

G.P.M. together. This is done in the Clearing Course. When

completed, and if the student is running well, it need only

take two or three hours, the G.P.M. has no further power

to affect him. The foundations of the Reactive Mind are

discharged, causing a collapse of the entire structure. The

Thetan is then unrestricted by the influences of a Reactive

Mind.

 Habitual patterns of behaviour may well persist but they

are not any longer supported by aberration. To reach the

state of Clear does not replace the value of experience. A

Clear is more able to learn French, but he does not im-

mediately start to talk fluent French. As Hubbard puts it:

"A refuse-collector who is cleared is a Clear refuse-collec-

tor, not a Beethoven." Which is probably just as well.

 Owing to the restimulative nature of the materials com-

prising the Solo-Audit and Clearing Courses, there is a

heavy security clamp on it. When a student enrols on these

courses he signs a declaration not to divulge to any non-

Clear any of the data which are given to him. Insanity,

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severe illness and possible death is foretold for anyone who

is not yet ready for it, who happens to even glance at the

Solo-Audit or Clearing Course worksheets.

 Incredibly, only one severe breach of this ruling has oc-

curred to date. Peter Goodwin, a Clear from Hampshire,

England, felt that the Clearing Course did not contain such

information as to be worth L250 and so offered it to anyone

interested for L50. A plagiarised version was shown to in-

experienced Scientologists, non-Scientologists and even

children, all of whom, disappointingly, continued to live

with rude good health and sanity. Perhaps his version did

not contain the real essence of the Word of the Master.

 For his trouble, Peter Goodwin was selected for one of

the most viciously destructive "Ethics Orders" to ever have

been issued. L. Ron Hubbard himself issued it, which is

enough to turn any normal self-respecting and God-fearing

Scientologist a sickly shade of purple. Dear old Ron, self-

declared lover of humanity that he is, withdrew any future

help from Goodwin and his associates (presumably for

eternity), and threatened the most dire retaliations. If there

was any justice in this universe, Peter Goodwin should have

died agonisingly and begging for mercy when he read this

"Ethics Order", but he did not. In retrospect, it looks very

much as though someone had successfully restimulated

Hubbard by playing the same game. For the greatest living

being in the whole universe to descend to such cheap histri-

onics is very worrying. What are we lesser mortals likely to

do when shown to be fallible?

 It is very difficult to establish precisely what the state of

Clear is. Obviously, it is almost entirely a subjective exper-

ience. To test a subjective state, objectively, is very difficult

and always open to personal interpretation. Scientology's

image is so tarnished in the eyes of rival psychotherapies

that an objective view would be very difficult to achieve

for a non-Scientologist investigator. It is even extremely

difficult to persuade someone from another school of

thought to consider the subject, theories and results of

Scientology. This is very interesting since it implies that

these others who are most adamant in their condemnation

of Hubbard for his closed-mind attitude are themselves

trapped in the same state.

 Something happens im Scientology auditing.

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 Something happens to a man's outlook when he becomes

Clear.

 Probably the things that happen are not the pseudo-

scientific magic that Hubbard claims. Whatever it is that

happens needs to be investigated. Not because it is likely

to contain the Road to Total Freedom or any of the other

Scientology gobbledy-gook, but because Scientology is a

power in the world. Its end result, Clear, produces people

who are confirmed Believers following the Flaming Sword

to a greater destiny.

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 Chapter Nine

 OPERATING THETAN

One might think that with the production in 1966 of the

first true Clear - a never-before imagined state of ability -

and with the systematic output of some 3,000 more by mid-

1970, Hubbard would rest on his laurels.

 This masterly gift to the human race is surely as much as

can be expected of any one man. Surely, he would be justi-

fied to put down the reins of high office - there can be no

higher office imaginable than to be the saviour of the hu-

man race - and leave the rest of we poor shuddering hu-

mans to make what we will of our destiny.

 His magnanimity, like everything else about him, is

greater than all the rest of the world's magnanimity rolled

into one.

 Clear was a great gift. It promises peace, heaven on

earth, creativity, a relaxed assumption of each individual's

true and mighty status. It promises this to every man,

woman and child - and presumably, in due course, every

cocker spaniel, ant-eater, mollusc, bed-bug and dahlia

tuber; they are only degraded Thetans after all. But even

Clear is not perfection.

 We were all Clears trillions of years ago and because of

our well-known perversity, we gave up our shining lives of

self-satisfaction to become people. This must not happen

again. If every few trillion years, Hubbard has to come

back to save us, he may well get cross, impatient and low

in Havingness, and then we would be lost for eternity. We

must be made to turn into super-Clears. Whether we like

it or not, we must be forced, screaming and kicking, to be

as superior to Clears as Clears are superior to plain old

human beings.

 Looked at in the cool light of rationality, a Clear is

merely a Thetan released from the shallow confines of his

Reactive Mind. He floats about outside his body with a

feeling of well-being and an air of amused condescension

towards such things as fish-forks, refrigerators, mountains,

suns and galaxies, but he cannot do anything about such

material objects.

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 Oh, he can cause some sort of effects on material objects

with his body but he is still impotent as a Thetan to DO any-

thing. He cannot grab a star cluster in the Orion Nebula

and hurl it with a gay laugh at the Andromeda Galaxy

M31. He cannot rearrange the stars in the Milky Way to

spell out "Scientology is here to rescue you". He cannot

even remove the fleas from the back of his pet dog without

using Keating's Powder. Really, he is extremely useless. He

is a parody of a true Thetan. He is a dead loss when com-

pared to how real Thetans - Operating Thetans - are.

 "Operating Thetan: a Clear who has been familiarised

with his environment to a point of total cause over matter,

energy, space, time and thought, and who is not in a body."

 A Thetan is Clear when so familiarised with his own mind

as to be at total cause over it. By communication to his

mind, reaching it, he is able to have it. When he has it, he is

able to control it. When full control is established, he can

dispense with it. Clearing is a First Dynamic pursuit. It

concentrates on removing obstacles and resolving prob-

lems in order to get the individual to be truly himself. It

increases the dynamic urge to survive as Self.

 When this dynamic urge to survive is extended to em-

brace one or more of the other Dynamics, he is an Operat-

ing Thetan.

 As an OT, he is not suddenly at a God-like ascendancy

over the entirety of creation. He must be gradually made

familiar with his own ability and potential to assume con-

trol over his environment beyond the personal, self-created

environment of his mind.

 The Eight Dynamics are a scale of expansion from indi-

viduality to infinity. The individual fixated upon survival

for self tends to assign other-determinism to all else in the

environment and to elect all else as inimical to his purpose

of self-survival (First Dynamic).

 Someone with a more pan-determined view will, if the

circumstances demand it, reduce personal survival for the

overall good. Thus a parent will risk or lose his life to save

his child's life (Second Dynamic). Thus a pilot will risk his

own life by flying his burning plane away from a populous

area (Third Dynamic). Thus a soldier will die in battle in

the Second World War to save mankind from oppression

under Nazism (Fourth Dynamic). Precisely how this

illustration can be carried through the rest of the Dynamics

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is difficult to see. Conceivably, the owner of the Supreme

Champion at Cruft's Dog Show could give his life for his

pet (Fifth Dynamic), but no matter how pan-determined

someone may be, he surely would not die for an inanimate

object (Sixth Dynamic). Or would he?

 Such behaviour does not mean that the parent, pilot or

soldier is an OT. He is not truly pan-determined until he

is first self-determined. The only way to become truly

self-determined is to get Clear. A person cannot be an

Operating Thetan until he has first become Clear.

 To quote from L. Ron Hubbard - "Today through Scien-

tology we have a different being than the theoretical be-

ing or theoretical stab of the individual who existed at the

beginning of the universe. That individual was totally po-

tential and had no experience. He could potentially have

\*all\* experience but he didn't have any. He could potentially

know everything but didn't. So he socked himself down-

scale and eventually fell out the bottom.

 "When you put somebody back to the level of Operating

Thetan you are putting somebody back who is different

than any being who has ever been on the track - there's

never before been an OT \*with\* experience.

 "Never before in the history of the universe has there

been anything but a \*released\* OT, a being who is tempor-

arily exterior and feels great but sooner or later - within

minutes or centuries - his bank catches up with him and

he falls on his head.

 "Our definition of an Operating Thetan is that of a \*Clear\*

Operating Thetan. This is a proofed-up being who no

longer has a bank or an impulse to make one \*and\* who has

experience. This is a completely stable state - a being who

won't hit the banana peel."

 There are eight OT Courses to be taken at a total cost of

L1,470 if one wants to avoid "Hitting the banana peel". To

bring oneself to the state of the Compleat Scientologist, one

need just add the Class VIII Auditor's Course at a cool

L625 ("He arrives on course and a few weeks later he's a

class VIII...." Merrill Mayo, Clear 179, Class VIII Super-

visor) and the Organisational Executive Course at L275

("Find out the secrets of how to run an organisation. Make

a million without ulcers. Take the Org. Exec. Course"),

and for the very reasonable total price of about L3,500, one

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is transformed from a hopeless human being into a Class

VIII Auditor and an Operating Thetan VIII.

 One does not even need brains. Just L3,500 (if you pay in

advance, you get a 5 per cent discount), about two years,

spare time to devote to becoming one of the world's super-

men and an unending and indivisible gullibility.

 An OT VIII is a superman. More than a superman,

really, be is a God. He is: "...total cause over matter,

energy, space, time and thought..." and if that is not a

God, a total cause over the physical universe, a being who

can gaily hurl galaxies about, then there is something badly

amiss somewhere.

 Hubbard is, of course, head God and as head God, he

takes a paternalistic responsibility for all the others. He

tells them what to do, and generally makes their life very

easy by merely demanding total obedience. By the time a

person reaches OT VIII, he is so indoctrinated with the

idea he is a God (having paid L3,500 is one of the most con-

vincing arguments) that obedience to L. Ron Hubbard's

wishes is not difficult. Mostly, his instructions are dished

out in a similar vein to that of the quotation given earlier

in this chapter. A light, we're-all-buddies-in-this-together,

incomprehensibly confused style. It is like pearls before

Scientologists though. It "Communicates" to them. It is the

Word of the Master. To them, it is not the deranged rav-

ings of a paranoid megalomaniac. It is "dear old Ron com-

municating to us again". If it were not so sad it would be

hilarious.

 The realms of Clear and more particularly the eight levels

of Operating Thetan are secret. The material which brings

an individual to Clear and then expands him into dizzy-

ing heights of OT is so "hot", so dangerous to mortals

who are not right on the Scientology wavelength, that great

pains must be taken to ensure it is secret. To make it secret,

to speak of it only in hushed whispers of reverence, makes

it attractive - "As soon as I've taken all the courses and

saved up enough, I'll be able to go on the OT courses and

then I'll really know all about everything". Another way a

Scientologist might think of it - "I can't see much to shout

about in the courses I've taken so far but maybe the OT

courses will be the answer". It is a matter of policy in all

Scientology organisations that an air of mystery and magic

should cloak the OT levels and the Sea Org. This air of

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mystery extends over nearly all of Scientology. It is almost

impossible for an outsider to find out what Scientology is

and more especially what makes Scientologists tick. The

image of the Secret Organisation - insiders and outsiders -

is cultivated by Hubbard. Only information of the most

simple nature must be given to the general public and the

news media. This explains to a degree the mystification of

many newspaper and TV men. They visit Saint Hill Manor,

for instance, and see many people slaving away with a deep

air of conviction and deadly purpose. They speak to the

Press Officer and Public Relations department only to find

that all this deep concern is about trying to get people to

communicate with each other. It does not add up.

 Whilst this aspect has brought much derisive press com-

ment, it also gives the impression that Scientology has a lot

more of value that is so esoteric as to be uncommunicable

to the uninitiate. Even Scientologists believe this to some

extent. Hubbard spoke once of having developed his own

particular brand of super-mathematics, the formulae of

which, when applied to any problem in working out new

processes in Scientology, solved them. A whispered ru-

mour had it that Hubbard had built a Flying Saucer and a

Ray Gun, based on Past Track memories, of course, but

due to his love for humanity, he would not release such

advanced technology until everyone was Clear and there-

fore use it to benefit rather than destroy. Such works as

Excalibur and History of Man are obviously designed to

give the impression of vast stores of knowledge held in L.

Ron Hubbard's head; these to be gradually released to

Scientologists as they become responsible enough - and as

they pay for them.

 the OT III course (L365) involves the student in break-

ing through something called "The Wall of Fire". In an

incredible tape-recorded lecture called Ron's Journal '68

Hubbard, speaking from one of his ships out in the Mediter-

ranean, describes "The Wall of Fire" as the major incident

or consideration which keeps Thetans as "humans". Ap-

parently some unspeakably gruesome event occurred some

trillions of years ago which convinced us all to be like we

are now, hopeless and helpless.

 Hubbard explains in Ron's Journal '68 how he almost lost

his life and sanity in the manful struggle to resolve "The

Wall of Fire". He went through the "Wall" without

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anything but a grim determination. He realised that the en-

tirety of Scientology and his life's work would be set at

naught if he could not find some way to make this incident

confrontable to the ordinary Operating Thetan II. Hubbard

announces the development of the technique to a grateful

world in his "Journal". Scientologists listen to this extra-

ordinary tale of heroism undertaken solely for their benefit

and the benefit of every other living thing in the rest of the

known and unknown cosmos with enraptured gratitude. So

unctuous is Hubbard's appreciation of his own altruism

that one would think Scientologists would develop a trace

of scepticism but they don't. Scepticism is a sign of deep-

rooted psychotic aberration and is, very understandably,

frowned upon by Hubbard and all Scientologists who know

what they are at. To be sceptical of politics, business, re-

ligions, sciences, the Venetian glass-blowing industry, trade

unions, sex and the Pill, East Grinstead Urban District

Council, police, student "demos", baked beans and Gen-

eral Motors is a sign of healthy disbelief. It demonstrates

a cool appreciation of reality.

 One cannot disbelieve Scientology though. It is a con-

tradiction to even think disbelief could be applied to a sub-

ject so purely and disinterestedly based upon self-evident

truths. If a Scientologist should become sceptical and, as-

tonishingly, it happens very rarely, he is thrown out or is

processed to the point where the contagious disease or dis-

belief is erased. Under the ambivalent reasoning used by

Hubbard, the fact that scepticism of Scientology can be

processed out of an individual proves that such scepticism

is founded on reactive aberration. To be critical of Scien-

tology is proof that one is denying the true and essential

goodness of oneself. Such contradictory, insane and self-

destructive behaviour should obviously be processed out of

someone with the greatest efficiency and speed. If this in-

dividual is so far gone as to refuse processing, that is, to re-

fuse to be liberated from himself, then, regrettable though

it may be, he is a danger to the only movement on earth

which is capable of being an answer to the Atomic Bomb,

the Population Explosion, Wars, the Onward March of

Technology, Dandruff and all the other threats that gloom

the horizon. He is slung out.

 Suspicion between lesser Scientologists is encouraged by

Hubbard. It is in his interest for his followers to have but

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one truly reliable source of information and wisdom - him-

self. It would weaken Hubbard's influence if another Scien-

tologist gained wide influence and respect for originality. In

the earlier days of Scientology, until about 1960, a few

Scientologists tried to do original work. A few tried to write

books - This is Life by Reg Sharpe; Creative Education

by Muriel Payne; Scientology: Its Contribution to Know-

ledge by U. Keith Gerry; This is Scientology by Jack Hor-

ner - tried to put their interpretation, without the slightest

hint of criticism, on Hubbard's work. These were published,

with the exception of Creative Education, by the Scientol-

ogy organisation but were soon withdrawn when the au-

thors received too much attention or stepped out of line

with Hubbard's changeable and perverse policies.

 The story of Muriel Payne's Creative Education is an

illustration of Hubbard's unwillingness to allow anyone

else to gain approbation. Muriel Payne was a highly respec-

ted educationalist who had worked with the authorities in

India and Israel. She became interested in Scientology as

a means to improve the effectiveness of teaching methods

and wrote Creative Education to promote and describe

these. Using her influence, there was a good chance that

Scientology could have gained wide acceptance BUT she

had incorporated ideas and techniques that, although not

critical or contrary to Scientology, were not original to

Scientology. In the eyes of Hubbard any idea not of his

creation is evil. It comes under the heading of "mixed prac-

tices" - something mixed with Scientology that diminishes

its purity.

 In more recent years, Scientologists have become more

"on policy". Hubbard has made it so clear that he is the

only person around who knows what is going on that no

one else ever tries to be original in any way. One of the

larger and more cunning aberrations that people have is

that they do not like to be told what to do. In order to over-

come this obvious weakness, there are processes (the

CCH's mentioned earlier, for instance), and organisational

policies to ram the point home that the only use Hubbard

has for a follower or staff member is as someone who can

follow his word with slavish devotion. He wants to hear of

people getting better with Scientology. If someone does not

get better in the correct, party-approved manner, then that

person is maliciously going out of his way to make a fool

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of Hubbard and Scientologists. He is rejected as being so

stupid as not to realise that here is the Road to Total Free-

dom.

 Anyone with only a vague amount of sense would want

to jump on the Road to Total Freedom, wouldn't he?

 Even though that road looks like one of the most total

enslavements to have been seen around for some time.

 The OT Courses are self-audited as is the Clearing

Course. Based upon observation of Hubbard's earlier rea-

soning, the OT I Course consists of repetitions of the ma-

terial of the Clearing Course. The subsequent levels are

based on the Route 1 series of processes.

 These are exteriorisation processes and start with R1-4:

"Be three feet back of your head." This command is prob-

ably audited slightly differently since the command is ad-

dressed to oneself. "I must now be three feet back of my

body's head" could well be the way one gives this order

to oneself, out loud of course. R1-5: "Whatever the pre-

clear happens to be looking at (do not direct his attention

to anything), have him copy it one at a time, many, many

times. Then have him locate a nothingness and copy it

many, many times." R1-6: "Locate the two upper back

corners of the room, hold onto them and don't think." R1-7:

"Now find a place where you are not." R1-8: "What would

it be all right for you to look at here in this room?" This is

done with the body's eyes closed (obvious really!) and

then "Now find something it is safe to look at outside this

room." R1-9: "Be near Earth"; "Be near the Moon";

"Be near the Sun"; "Be near the Earth"; "Moon"; "Sun";

"Earth", and so on. This is called the Grand Tour. "Be

near Mars"; "Be at the centre of Mars" and so it con-

tinues.

 An exteriorised Thetan, being composed of nothing, finds

little difficulty in any of these exotic commands, except

only when he \*considers\* he is a body or a locatable object.

 Thus an exteriorised Thetan is given confidence, stabi-

lised outside of his body, by these processes. He also gains

that all-essential Broad View of life, the universe in which

the game of life is played and the supreme importance of

Scientology in giving this Broad View to one and all. Only

by this approach will people ever regain their true station

in life. They will become less involved in the day-to-day

trivia. Will learn to be pan-determined. Ants, bees and

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termites are pan-determined. They work with an admirable

self-abnegation for the overall good of their colony.

 The queen-bee must be protected. All other bees are dis-

pensable. There is an astonishing similarity between these

insect colonies and Scientology.

 Surely Hubbard isn't the Scientology Queen-Bee?

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 Chapter Ten

 ETHICS

To build a new civilisation requires new laws.

 Laws with a greater purpose than to maintain the status

quo or to remove offenders from public view.

 To get the best out of people, the new laws must be ap-

plied with scrupulous fairness. Justice must not only be

done but must be seen to be done, as the saying goes. The

new laws must protect the accused from injustice and must

protect the new civilisation from wrongdoers.

 The new laws must be so magnanimous, mighty, dealing

with trivia and weighty problems with equal concern for

the individual's welfare, so as to eventually draw the

masses, wide-eyed with joyous relief, towards them. They,

the plain people, beset with exploitation, injustice, a crumb-

ling civilisation headed by leaders incapable, incompetent

and uncaring, will reject phoney standards and turn to-

wards that which gives hope to the individual, puts decent,

clean-living people where they belong - at the pinnacle of

all that's best - and puts justice where otherwise there is in-

justice

 The mind-bending prattlings of a bookish utopian, div-

orced from the realities of how people act?

 Not a bit of it. This is what Scientology is doing. As part

of its make-this-world-a-decent-place-to-bring-kids-up-in

programme, Scientology is making laws and thus laying the

foundations for the first civilisation of which Mankind may

be proud.

 Millions already believe the Ethics of Scientology carry

more weight and honesty than the traditional and confused

laws of nations. These are becoming the new Citizens of the

World. They are giving up narrow nationalism, mere ethnic

barriers for the greater cause of all life. There is a distinct

leaning towards the Anglo-Saxon ethos but this is subsidiary

to that of Scientology. For the first time, there is a genuine

and strongly organised movement to convert all peoples to

a creed which, though godless itself, does not argue on

religious grounds but claims to enhance all forms of

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religious experience. A philosophy, moreover, which brings

practical and realistic benefits in this life rather than in

some vaguely defined afterlife.

 Hubbard has stated: "All that Ethics is for - the totality

of the reason for its existence and operation - is simply that

additional tool necessary to make it possible to apply the

technology of Scientology.

 "Man does not have that purpose for his law or his

justice. He wants to squash people who are giving him

trouble.

 "That is not the case with Scientology Ethics which hav-

ing the above purpose is a fabulously successful activity.

 "...the systems of disciplinary actions which are

employed on earth today are incapable of doing more than

worsening an individual."

 Hubbard has defined his Ethics as: "reason and the con-

templation of optimum survival".

 In other words, the laws of Scientology enhance the sur-

vival of all. Existing laws threaten or inflict lowered survival

and by fear lower the survival of even non-criminals.

 Scientologists willingly accept these heady assurances.

"The greatest being in the 300 trillion years of history of the

physical universe says this is the way to get things done, so

who am I to argue?" type of willing acceptance.

 If one follows through on the reasoning behind all of

Scientology, one sees that humanitarian and creative laws

are possible. A Thetan cleared of all mental aberration is

a good person. Not just well-intentioned but good in action.

Such good people will act for the overall welfare. If they

have a code of conduct which is at once clearly under-

standable, applicable to all circumstances and guaranteed

to produce the optimum results, then good people will turn

to that at all times. There is a code of conduct and laws

which not only provides for a clear, happy, sparkly-eyed,

joyous world but which has the truly unique advantage of

being based upon untold trillions of years' experience. It is

as if an the civilisations down through incomprehensibly

long aeons have been proving-grounds for the culmination

of laws, the quintessence of which is SCIENTOLOGY ETHICS.

 Scientology Ethics; the very name stirs the heart, mind,

soul and stomach with renewed hope. Man's travails, in-

deed the travails of all beings, including purple-furred,

seven-eyed, methane breathing, sexually divergent occupants

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of the Lesser Magellanic Cloud galaxy, are at an end.

Every being in the cosmos now has a perfectly straight-

forward and essentially therapeutic code whereby he can

order his life and his social systems.

 For "advanced thinkers" and proponents of the "Per-

missive Society", Scientology Ethics will come as something

of a shock. As it is a mixture of Barry Goldwater's Repub-

licanism, Nazism, the less esoteric elements of Commun-

ism, the sickly sweetness of television Christianity and the

philosophy of Soldier Termites, it does indeed have a

uniquely embracing quality but, regrettably, it makes no

allowance for people "to do their thing". Still, life is like

that. Thousands of people think for years to find a more

satisfactory way of getting things done only to find they

have wasted their time.

 Hubbardian Ethics is not in the great tradition of

Socrates and Aristotle. It contains the brutality of Fried-

rich Nietzsche, the absolutism of Immanuel Kant, the ro-

mantic impracticality of Benedict Spinoza and the denial

of self of Existentialism. A wildly improbable admixture.

It is essentially a series of injunctions from the Master. Do's

and don't's on how to be a good Scientologist.

 As may be imagined, Scientology Ethics consists to a

great degree in a protection of Scientology.

 L. Ron Hubbard, being the most important Scientolo-

gist, amongst his other remarkable qualifications, is pro-

tected most thoroughly. Mary Sue Hubbard, his present

wife, comes next. Then his family, with the exception of his

son by some other marriage - L. Ron (Nibs) Hubbard,

Jnr., who is not spoken of nowadays. Then senior Scientol-

ogists and lesser and lesser Scientologists. The non-Scien-

tology general public - "Wogs" - is not protected much at

all. Ex-Scientologists, particularly those who take overtly

reactive actions against Scientology, such as writing a book

on it, are regarded as so far gone as to be a menace to the

welfare of the human race. They must be quietened by

intimidation, blackmail, physical threats, mental coercion

(Hubbard has stated, as if invoking a Voodoo curse, that

anyone rash enough to take action against Scientology is

guaranteeing unto himself an incurable insanity followed

by a painful death. Most ex-Scientologists I know appear

in excellent physical shape and, if anything, somewhat

saner. Nevertheless, just in case old Ron is right, I always

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keep in mind that these poor unfortunates may suddenly

be possessed of an indescribably horrible insanity and may

keel over shortly afterwards. It gives an air of excitement

and delicious anticipation to meetings with ex-Scientolo-

gists).

 The system of awards and penalties contained within the

Conditions of Existence which forms the backbone of the

practical application of Scientology Ethics is based upon:

"We reward production and up-statistics and penalise

non-production and down-statistics." A statistic - "A

number or amount compared to an earlier number Or

amount of the same thing. Statistics refer to the quantity

of work done or the value of it in money" - is compiled for

all jobs, posts and organisations within the Scientology

complex and is computed each week to determine the

Condition of Existence to be assigned.

 Hubbard cites the Welfare State of Britain and other

western countries as examples of Rewarding Down-Statis-

tics, as if the only people who ask for welfare handouts are

lazy, good-for-nothing layabouts. Everyone in a Scientology-

controlled society would work hard and long for his daily

crust in order to push his "stats" up and up. It sounds very

boring.

 The Conditions of Existence from highest to lowest are:

Power, Affluence, Normal Operation, Emergency, Danger,

Non-Existence, Liability, Doubt, Enemy and Treason.

 When a Scientology staff member first assumes his post,

whether it be as a transfer from another post or as a com-

pletely new member of staff, he is declared in a Condition

of Non-Existence. He must apply the formula for Non-

Existence in order to pull himself up to the next condition:

"(1) Find a Communication line; (2) Make yourself known;

(3) Discover what is needed or wanted; 4) Do, produce

and/or present it." Once having successfully applied this

formula, the staff member is assigned a Condition of Dan-

ger.

 The formula for Danger: "(1) Bypass [ignore] the junior

normally in charge of the activity - handle it personally:

(2) Handle the situation and any danger in it; (3) Assign the

area where it had to be handled a Danger Condition; (4)

Handle the personnel by Ethics Investigation and Commit-

tee of Evidence; (5) Reorganise the activity so that the situ-

ation does not repeat; (6) Recommend any firm policy

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that will hereafter detect and/or prevent the condition

from recurring". In the case of a staff member newly on

post, much of the Danger Formula is applied in a very

fleeting way. It is applied more thoroughly when a staff

member or department slips into Danger from a higher

condition.

 Once out of Danger, a Condition of Emergency is as-

signed, the formula for which is: "(1) Promote. That ap-

plies to an organisation. To an individual you had better

say produce; (2) Change your operating basis; (3) Econo-

mise; (4) Then prepare to deliver; (5) Stiffen discipline."

 If the Emergency formula is applied successfully, one

goes into Normal Operation: "(1) The way you maintain

an increase is when you are in a state of Normal Operation

you don't change anything; (2) Ethics are very mild, the

justice factor is quite mild, there are no savage actions

taken particularly; (3) A statistic betters, then look it over

carefully and find out what bettered it and then do that

without abandoning what you were doing before; (4) Every

time a statistic worsens slightly, quickly find out why and

remedy it."

 Exactly how one goes from Normal to Affluence when

there is a heavy injunction to change nothing is difficult to

see but it does happen that the statistic will suddenly shoot

up and then one applies the following formula: "(1) Econo-

mise; (2) Pay every bill; (3) Invest the remainder in service

facilities, make it more possible to deliver; (4) Discover

what caused the Condition of Affluence and strengthen it."

 If one can strengthen the Condition of Affluence for a

long enough period of time, a Condition of Power will be

achieved. "(1) The first law of a Condition of Power is don't

disconnect; you just can't deny your connections, what

you have got to do is take ownership and responsibility for

your connections; (2) The first thing you have got to do is

make a record of all of its lines. And that is the only way

you will ever be able to disconnect. So on a Condition of

Power the first thing you have to do is write up your whole

post; (3) The responsibility is write the thing up and get it

into the hands of the guy who is going to take care of it; (4)

Do all you can to make the post occupiable."

 This formula for Power may seem extremely confusing

as it mentions "don't disconnect" and later suggests that the

person in a Condition of Power is going to leave his post.

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This is something to do with an obscure state known as

Power Change which is the condition in which one moves

on to some new post by going out of the top.

 The rates of pay in Scientology organisations are ex-

tremely poor. A new staff member at some organisations

is paid a flat rate of L8.00 per week. With experience this

can go up to about L30 per forty hour week. In the majority

of organisations, there is a unit system, akin to a commis-

sion, whereby each staff member is paid a proportion of the

total takings of the organisation for any week. This can

vary widely from nil to L30 or L40 per week, usually on the

lower side.

 Depending on the Condition of Existence, the pay is ad-

justed. At Normal Operation, the staff member is paid his

set wage or set number of units, low for a filing clerk or

copy typist, high for a divisional secretary. In a Condition

of Affluence, there is a 33 1/3 per cent increase; in Power, a

66 2/3 per cent increase. In Emergency, the staff member re-

ceives 33 1/3 per cent less: in Danger, 66 2/3 per cent less, and in

Non-Existence and all of the lower Conditions of Existence,

he receives nothing.

 If the staff member is unfortunate enough or, as Hub-

bard would put it, is maliciously foolish enough to sink

below Non-Existence, he enters a most uncomfortable area

known as the Condition of Liability.

 "The being has ceased to be simply non-existent as a

team member and has taken on the colour of an enemy.

 "It is assigned where careless or malicious and knowing

damage is caused to projects, organisations or activities. It

is adjudicated that it is malicious and knowing because

orders have been published against it or because it is con-

trary to the intentions and actions of the remainder of the

team or the purpose of the project or organisation.

 "Such a person, assigned a Condition of Liability, may

not wear any insignia or uniform or similar clothing to the

group and must wear a DIRTY GREY RAG tied around the left

arm.

 "The formula of liability is:

 "(1) Decide who are one's friends; (2 Deliver an effective

blow to the enemies of the group one has been pretending

to be part of despite personal danger; (3) Make up the da-

mage one has done by personal contribution far beyond

the ordinary demands of a group member; (4) Apply for

re-entry to the group by asking the permission of each

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member of it to rejoin and rejoining only by majority per-

mission, and if refused, repeating (2) and (3) and (4) until

one is allowed to be a group member again."

 It is a truly illuminating experience to be assigned a Con-

dition of Liability (it happened to me about twelve times!).

Colleagues whom you regarded as friends, seem suddenly

distant and distrustful. They won't talk to you. They don't

offer you cigarettes or suggest you take a swig out of their

Coke bottle. In some really Eager Beaver cases, they even

refuse your cigarettes when you offer them! It is amazing.

 In addition to the above degradations which everyone

takes great delight in heaping on your bowed and shamed

head, you are not supposed to eat and drink more than

stale cheese sandwiches and water and you are barred from

sexual relationships with your wife. (In Scientology, you are

either married or single and chaste.)

 When you come out of your Condition of Liability

(which is supposed to last only forty-eight hours maximum

but which I experienced for fourteen days at one point),

other Scientologists begin smiling at you again, a little

wanly maybe but the effect is electrifying. You are back in

the Land of the Living, even though you have not slept

during the entire period of the Condition of Liability. Once

having been in a Condition of Liability, you resolve never

to go near it again but it does not always work out that

way.

 The Condition of Doubt is even worse. "When one can-

not make up one's mind as to an individual, a group, organ-

isation or project a Condition of Doubt exists.

 "The formula is:

 "(1) Inform oneself honestly of the actual intentions and

activities of that group, project or organisation, brushing

aside all bias and rumour; (2) Examine the statistics of the

individual, group, project or organisation; (3) Decide on

the basis of `the greatest good for the greatest number of

dynamics' whether or not it should be attacked, harmed or

suppressed or helped; (4) Evaluate oneself or one's own

group, project or organisation as to intentions and objec-

tives; (5) Evaluate one's own or one's group project or

organisation's statistics; (6) Join or remain in or befriend

the one which progresses towards the greatest good for the

greatest number of dynamics and announce the fact pub-

licly to both sides; (7) Do everything possible to improve

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the actions and statistics of the person, group, project or

organisation one has remained in or joined (8) Suffer on

up through the conditions in the new group if one has

changed sides, or the conditions of the group one has re-

mained in if wavering from it has lowered one's status."

 In other words, if you doubt that Scientology is all it

claims to be, get rid of the doubt or get out.

 The additional penalties when in a Condition of Doubt

are exotic. The doubting Scientologist must wear a hand-

cuff on his left wrist. Since handcuffs are expensive and

difficult to obtain, a symbolic handcuff is worn, made up of

paper-clips. One is either thrown off the premises or is

locked up in the most dungeon-like part of it. It is ru-

moured that the major executives at Saint Hill were

hurled into the swimming-pool fully clothed in the middle

of winter because Hubbard felt they must have been in a

Condition of Doubt. It is also rumoured that some really

bad cases of Doubt were lowered to the bottom of the well

at Saint Hill to help them sort things out in cool and quiet

surroundings.

 Below Doubt comes the Condition of Enemy: "When a

person is an avowed and knowing enemy of an individual,

a group, project or organisation, a Condition of Enemy

exists.

 "The formula for the Condition of Enemy is just one

step:

 "FIND OUT WHO YOU REALLY ARE."

 Someone in a Condition of Enemy and the next lower

Condition of Treason is a Suppressive Person: "One who is

battling constantly in covert ways to make others less pow-

erful and less able because of imagined danger to himself."

Hubbard, revealingly, has spoken and written a great deal

about the S.P. Apparently, only some of the 2 1/2 per cent of

the population are truly suppressive. They influence another

20 per cent and make them Potential Trouble Sources:

"Any person who, while active in Scientology or a preclear,

remains connected to a Suppressive Person or Group. (A

person `roller coasters', i.e., gets better, then worse, etc.,

only when connected to a Suppressive Person or Group, in

order to cease roller-coastering he must either handle the

source of suppression or disconnect from it)." Because an

S.P. destroys the case gains of other Scientologists by

making them into Potential Trouble Sources, people in the

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Conditions of Enemy or Treason are shunned by any self-

respecting Scieotologist.

 The Condition of Treason is brought about by a betrayal

of trust or faith which Scientologists have had in an indi-

vidual. Should a Scientologist give evidence at any of the

government enquiries into Scientology, should he write a

critical book, then he has betrayed the trust invested in him

and he is in a Condition of Treason.

 "The formula for Treason Condition is:

 "(1) Deliver a paralysing blow to the enemies of the

group one has worked against and betrayed; (2) Perform a

self-damaging act that furthers the purposes and or objec-

tives of the group one has betrayed; (3) Inform the group,

project or org. one has betrayed of one's previous betrayal

and (1) and (2) above and petition each member for for-

giveness; (4) Abide by their reaction or decision."

 Anyone in a Condition of Enemy or Treason is classed

as Fair Game. Scientologists have claimed this to mean

that the individual is not protected by the codes of

Scientology, when pressed on this point by television inter-

viewers and reporters. Yet Hubbard in his book Introduc-

tion to Scientology Ethics, 1968, states: "A Suppressive

Person or Group becomes `Fair Game'."

 "By FAIR GAME is meant, without right for self, posses-

sions or position, and no Scientologist may be brought be-

fore a Committee of Evidence or punished for any action

taken against a Suppressive Person or Group during the

period that Person or group is `fair game'."

 Would a Scientologist who takes it into his head to

murder a declared Suppressive Person be regarded by

Scientologists as fully within his rights? That murder has not

occurred as far as is known is not to the credit of L. Ron

Hubbard's Ethics but more to the credit of police and courts

of the old-fashioned, repressive type.

 "...it is a very interesting fact that a far greater propor-

tion of people in Scientology today favour a decent (!)

ethical law and favour ethics actions than have reacted

against it, because they see that it will make things go right."

Doubtless Adolf Hitler might have expressed very similar

sentiments about the actions of the band of thugs attracted

to his "philosophy". It is astonishing and very disquieting

that many ordinary and apparently law-abiding people

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should directly or indirectly subscribe to this form of vio-

lent extremism.

 As religious zealots, Scientologists exceed any that have

gone before. They have not simply a deep faith that theirs

is The Way. They can present a comprehensible whole;

an all-embracing answer to many of the problems that beset

humanity. Normal procedures of democracy, socialism,

capitalism, religions, laws and social standards seem incap-

able of saving us from a future, pointless and dehumanised.

Hubbard does not bother to justify the inhumanity of his

Ethics. If families are broken up, if friends are turned

against friends, if suicides occur, if an entrapment of the

very spirit that makes humans human should occur, then

that is subsidiary to the aim to prove Hubbard right. After

all, as he is careful to instil into the outlook of his follow-

ers, anything that happens to anyone is fully and totally

that person's own responsibility, they pull it in on them-

selves, don't they?

 Hubbard's Ethics are applied in each organisation by

Department of Inspection and Reports, and specifically

by Ethics Officers. These individuals, one for each TWELVE

staff members and students, carry short wooden batons.

They carry out routine Ethics inspections of work and

conduct of the people assigned to them and often act in an

officious and interfering way. They can assign low Con-

ditions with no more reason than that they feel low Con-

ditions are needed, for the good of the victim's everlasting

soul, of course. For instance:

 I was working at a drawing-board one day in the spring

of 1968. It was a complicated layout for a booklet. It took

a lot of time and concentration to get the Letraset exactly

as I wanted it.

 A thump came on the drawing-board, making the board

tilt, my arm jerk and cracking the Letraset. Thirty-minutes'

work up the spout.

 "What the hell do you think you're doing?" I said turn-

ing to see Con Whitlock, Ethics Officer.

 "I'm doing a comm. inspection. You'd better watch your

language. Which are your baskets?"

 "Buzz off and take your funny comm. inspection with

you. I'm too busy to fool with you right now."

 "What did you say?" he asked, a look of incredulity in

his eyes.

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 "I said buzz off. B-U-Z-Z-O-F-F. You've just ruined a lot of

work and if you're not careful I will apply my own brand of

personal Ethics on you, mate."

 "Do you know what the penalties are for obstructing an

Ethics Officer in the performance of his legal duties?"

 "No, but I can guess. Something degrading and sadistic

like being publicly flogged in front of the window of L. Ron

Hubbard's office in the Manor."

 Con seemed to have lost his sense of humour since be-

coming an Ethics Officer. "No," he said. "But you will be

assigned a low Condition."

 He didn't exactly buzz as he strode away but there was an

air of self-righteous incredulity about him which was almost

audible. About fifteen minutes later another Ethics Officer

brought me a little slip of paper. It was a hastily scribbled

Ethics Order on the H.C.O. Old Gold paper. It said:

 "Cyril Vosper, Director of Promotion, SH is hereby as-

signed a Condition of Liability for obstructing an Ethics

Officer, Con Whitlock, in the performance of his legal du-

ties."

 It didn't say anything about Con Whitlock obstructing

me in the performance of MY duties. I suppose I asked for it

though. I took out my own special dirty grey rag and tied it

around my left arm. I took the white carnation out of my

buttonhole and threw it away.

 This police state system of constant checking of the work

and conduct of a staff member cannot be justified in terms

of greater efficiency. In the admittedly extreme example

cited above, about three days were lost in my work in

scrambling up from the Condition of Liability to the state

of Normal when I could resume the layout I had been on.

It certainly cannot be described as "that additional tool

necessary to make it possible to apply the technology of

Scientology". Since the vast majority of Scientology staff

members are in their jobs not for money or personal gain

but because they are convinced they are doing the only

truly worthwhile job in the world, it is obvious that they

need little of the Scientology brand of Ethics, correc-

tion and punishment. By some strange alchemy, Hubbard

has induced his followers to believe implicitly in him. What-

ever may happen in any Scientology organisation, and al-

most everything that does happen is a direct result of his

policies, Scientologists believe that no possible wrong can

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stem from Hubbard but must stem from the inadequacies

of the people whose job it is to apply his policies. It is a

curious experience to read a Policy Letter issued and writ-

ten under L. Ron Hubbard's copyright (for instance, one,

issued in about 1967, stated that ANY falling statistic was

caused for no other possible reason than that a Suppressive

Person was causing it to fall); to mention to other Scientol-

ogists that Hubbard's statement seemed a bit extreme (one

would obviously not say - "He must be out of his mind!");

to see the policy applied with gusto and a total lack of sane

judgement (since there is a feeling amongst Scientologists

that policy applied wrongly is better than policy not ap-

plied); to see utter chaos reign; to see further policies is-

sued by Hubbard not so much admitting his earlier policy

was incorrect (one would be prepared to then put his earl-

ier statement down to research or some such) but blaming

Ethics Officers for going on witch-hunts among his beauti-

ful and valued staff. To cap it all, there could well be an-

other instruction from Wise Old Ron a few months later

saying that Ethics Officers must dig out the horrible S.P.'s

with utter ruthlessness, and the whole idiotic thing starts

over again. Perhaps it is that Hubbard is full of boyish fun

and gets immense malicious glee from the discomfort of

his slavish followers. If this be so, then he also gets a bonus

of totally uncritical adulation. Some people have all the

luck!

 Though Ethics Officers take their hard or soft line at the

whim of L. Ron Hubbard - maybe it's a hard line when his

teeth are aching and soft when they are all right, because he

refuses to go to the dentist from fear of aquiring Engrams

from the anaesthetic - the assignment of the Conditions of

Enemy or Treason and their attendant declaration of Sup-

pressive Person is usually carried out by a Committee of

Evidence.

 Such Committees are composed of four or five ordinary

staff members and the proceedings are tape-recorded. The

recording is used in the case of an appeal being lodged

against the findings of the Committee of Evidence. This

sounds fine in theory but in practice if one is assigned the

Condition of Enemy or Treason, one is not allowed to ap-

peal until the Conditions Formulae have been applied, at

which there is only academic interest or point in the appeal

(in my own case, they also mislaid the tape recording).

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 Committees of Evidence are convened by the HCO

Area Secretary, head of HCO Division 1 under which

comes Department 3, the Department of Inspections and

Reports (Ethics amongst other things). There are four

general classes of crimes and offences upon which a Com-

mittee of Evidence may be called to ajudicate - Errors,

Misdemeanours, Crimes and High Crimes.

 A Comm. Ev. may not be called solely to judge guilt or

innocence of an Error, since these are minor unintentional

omissions or mistakes which are usually handled by direct

actions by the senior or Ethics Officer.

 There are three classes of Misdemeanour - Technical,

General and Ethical.

 Under Technical Misdemeanours, of which there are fif-

teen listed, come: "Knowing and repeated departures

from standard technology, procedures or policy" and "Any

other answer to a student's demand for verbal technical or

unusual solutions than the permitted: `The material is in

(HCO Bulletin, Policy Letter or tape)', `What does your

material state?', `What word did you miss in the (HCO Bul-

letin, Policy Letter or tape)?' and requests for unusual aud-

iting solutions: `What did you actually do?'" Technical

Misdemeanours are therefore applicable to auditors and

instructors.

 Amongst the twenty-six General Misdemeanours listed

comes: "Continued association with Squirrels (Squirrels:

Those who engage in actions altering Scientology, and off-

beat practices)." As additional information on Squirrel

groups, the most infamous in the U.K. is "The Process"

which seems to be an unlikely mixture of Para-Scientology,

Mein Kampf, The Cult of Cthulhu by H. P. Lovecraft,

John Lennonism, Anti-Christianity, Make War AND Love

and "Doing your Thing, Man". The word "Squirrel" has

something to do with Nuts.

 Another General Misdemeanour: "Refusing auditing

when ordered by a higher authority."

 Under the nine Ethics Misdemeanours comes: "Failure

to appear before a Committee of Evidence as a Witness or

Interested Party when personally given summons or receiv-

ing summons by registered post." (Interested Party is Hub-

bard's charitable term for The Accused.)

 There are four classes of Crimes - Non-Compliance and

Neglect, Financial, Technical and General.

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 Under the seventeen Non-Compliance and Neglect

Crimes come: "Omissions or non-compliance requiring

heavy intervention by seniors, consuming time and money,

with Dev-T (Developed Unnecessary Traffic)" and Neg-

lect of responsibilities resulting in catastrophe even when

another manages to avert the final consequences.

 Under the fourteen Financial Crimes come: "Juggling

Accounts" and "Selling auditing hours or training courses

for advance which are not then delivered as to hours and

time in training (but not results or subject-matter)."

 In the twenty-one listed Technical Crimes come: "Be-

ing or becoming a Potential Trouble Source...without

reporting it or taking action" and "Any Supervisor teach-

ing or advising any method [not] contained in HCO Bulletins

or on tapes, or slighting existing HCO Bulletins, Policy Let-

ters or tapes".

 Amongst the twenty-two General Crimes come some

truly remarkable activities: "Mayhem", "Organising or al-

lowing a gathering or meeting of staff members or field

auditors or the public to protest the orders of a senior"

(the Trades Union Congress will have something strong to

say about that one, when Scientology takes over!) and

"Impersonating a Scientologist or staff member when not

authorised". (The mind boggles at the idea of being auth-

orised to impersonate a Scientologist or even a staff

member.)

 High Crimes are divided into four categories: A.

Attacks on Scientology and Scientologists; B. Disavowal,

Splintering, Divergence; C. Technical High Crimes; D.

Criminal Issue of Materials. Within these categories come

the most revealing fears and phobias of their author. Here

are shown the true pressures exerted on Scientologists and

those who attack it or try to make it more rational in its

approach to the world of men as opposed to the fearful

and jealous world of L. Ron Hubbard.

 Amongst the twenty-two High Crimes listed as Attacks

on Scientology and Scientologists come: "Proposing, ad-

vising or voting for legislation or ordinances, rules or laws

directed towards the Suppression of Scientology", "Writing

anti-Scientology letters to the press or giving anti-Sclen-

tology or anti Scientologist evidence to the press", "Testi-

fying as a hostile witness against Scientology in public",

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"Being at the hire of anti-Scientology groups or persons",

"Mutiny", "Receiving money, favours or encouragement to

suppress Scientology or Scientologists", "Delivering up the

person of a Scientologist without defence or protest to the

demands of civil or criminal law", "Spreading false tales to

invalidate Clears", "First degree murder, arson, disinte-

gration of persons or belongings".

 Within the fourteen High Crimes in the sub-heading of

Disavowal, Splintering, Divergence, come: "Announcing

departure from Scientology (but not by reason of leaving

an organisation, a location or situation or death)"

[Death?], "Seeking to resign or leave courses or sessions and

refusing to return despite normal efforts", "Continued ad-

herence to a person or group pronounced a Suppressive

Person or Group by the Hubbard Communications Of-

fice" [such as a wife who stays with her husband who is a

declared S.P.], "Failure to handle or disavow or disconnect

from a person demonstrably guilty of Suppressive Acts"

[I received about 200 letters dated 5-9-68 all saying the

equivalent of: "Cyril Vosper: I hereby disconnect from

you. Eileen Shapiro." I did not know who Eileen Shapiro

was but it was very civil of her to let me know she had dis-

connected from me. Another said: "I disconnect from you

completely. Barbara Chandler." Again, I did not know who

Barbara Chandler was and that savage little "completely"

was a little unnecessary, I felt], "Dependency on other

mental or philosophic procedures than Scientology (except

medical or surgical) after certification, classification or

award" [could the Roman Catholic Confession be regar-

ded as a mental or philosophic procedure? If so, so much

for Scientology's stated non-interference in other religious

faiths], "Continued membership in a divergent group"

[could the local Tennis Club be regarded as a Divergent

Group?], "Seeking to splinter off an area of Scientology

and deny it properly constituted authority for personal

profit, personal power or to `save the organisation from the

higher officers of Scientology'".

 Of the two items classed as Technical High Crimes, the

first concerns Star-rated Checkouts on the auditors em-

ployed by Scientology organisations. The second is: "Pre-

tending to have an organisation but have no technical per-

sonnel on staff in Tech or Qual."

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 There is one item classed as Criminal Issue of Materials:

"Public Dissemination of false or forbidden or dangerous

data."

 The findings of any of the above subjects of a Committee

of Evidence, are published in pseudo legalistic jargon as an

HCO Ethics Order,\* upon the approval of the HCO Area

Secretary or the HCO Executive Secretary, for and on be-

half of the Board of Directors of the Church of Scientology

of California, Incorporated. The Chairman, Secretary and

Members of a Committee of Evidence are not trained in

legalistic or judicial matters and base their findings upon

the copius Policy Letters that Hubbard has issued about

Scientology Ethics.

 If Scientology can be regarded as a professional body, it

is justified to issue a set of ethical standards whereby its

name and the names of its practitioners and members may

be kept clean in the eyes of the public. With Hubbard's

ability to reduce complexities to simplicities, there is a reas-

onable chance, or rather there was before he came to re-

gard himself as the greatest thing to have hit the physical

universe in 300 trillion years, that a new ethos could have

evolved. Certainly those standards of behaviour social,

political, scientific, religious, seemingly based upon tribal

and ethnic values, are no longer appropriate for Today's

Changing World".

 Presumably, after much struggling there will evolve a

comprehensible and comprehensive ethic, upon which can

be built a more profound and humanitarian system for hu-

mans to live with humans. It will owe nothing to Scientol-

ogy.

 Hubbard devised his Scientology Ethics to give guidance

to Scientologists as to the conduct expected of them and to

control the excesses of zeal which could bring the whole

movement into disrepute and in for ridicule. His Ethics

has had the precisely opposite effect. With the development

of Scientology Ethics as a codified system under the justi-

fication that such a system was desirable to give a wider

therapeutic value to the whole of Scientology, zeal has

expanded, doubtless very flattering to Hubbard, at the ex-

pense of tolerance and sanity. For all the pompous ver-

bosity and self-importance, there is not the slightest trace

of self-criticism and therefore not one iota of humour in

 \*See Frontispiece.

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the whole absurd edifice. Scientologists are right; all others

are wrong. Not simply wrong from ignorance but in a

malignant, creepy, sordid, intentional way.

 Stanley Kubrick and Arthur C. Clarke, who made the

amazing space opera film 2001: A Space Odyssey, were

probably ignorant on a conscious level of using very re-

stimulative past track symbols. Yet deep down inside,

where they, as scared Thetans, reside, they must have used

these images - which \*seem\* no more than highly imaginative

extensions of space ships and gadgets and the colours and

forms experienced in Cannabis "Trips" - from a malicious

motive to enslave the very souls of the audience. At least,

one would assume so, since the Ethics Officer of the Hub-

bard Scientology organisation in London issued an Ethics

Order which was circulated to all other organisations in

the world and placed on public view on the notice board,

banning Scientologists from seeing the film. Presumably,

that Ethics Officer did not think much of 2001 when he saw

it and decided that since, in his elevated position, he knew

best, he forbade all his "flock" from seeing it too. Astonish-

ing though this may be, the most absurd part of this affair is

that it was taken with deadly seriousness by other Scien-

tologists and presumably by L. Ron Hubbard since all

Ethics Orders are sent to him for information.

 The editor of Truth newspaper, J. Mahoney of Welling-

ton, New Zealand, was declared "to be in a condition of

Enemy and a Suppressive Person for condoning the print-

ing of articles detrimental to mankind...". Fifteen charges

against Truth are listed: "1. Which is seeking, by printing

articles which are totally untrue, to turn people away from

Scientology when this organisation provides at this time

the only means man has to free himself from a cycle of

warfare and insanity which has been prolonged for an in-

sufferable amount of time" and "9. Which seeks to destroy

maliciously and with lies a philosophy like Scientology

[surely, to God, there aren't others!] which is aiming to

bring spiritual, mental and physical freedom to man and

seeks to free mankind from complete spiritual oblivion"

and "10. Which seeks maliciously to conceal from man the

truth about the mind which has been available for years

since the evolution of Einstein's theory of relativity [so

that's where it all started!] which established conclusively

that energy has mass and thereby provided further data

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directly related to the mind that thought created energy

and therefore produces mass, mental mass, and has enabled

further research to produce the exact structure of the sub-

conscious or reactive mind". Poor old Einstein has been

blamed for the Atomic Bomb and the hideous rise of tech-

nology, but to blame him for Scientology as well seems a

bit much! "15. Which by insistence on printing only one-

sided reports on Scientology whilst knowing full well that

there is another side to the story and whilst knowing that

Scientology is one of the fastest growing organisations in

the world, which fact has obviously only come about

through the fantastic results obtained by hundreds of thou-

sands of individuals throughout the world. Therefore be-

cause this newspaper considers it only worth while to print

the opinion of a fractional minority to the exclusion of the

majority a full public apology is required." Mr. Mahoney

was graciously informed that the formula for the Condi-

tion of enemy was: "Find out who you really are." If he

applied this formula based on the charges of this Ethics

Order, he probably found out he was the Devil Incarnate.

 The Ethics Order is signed, Pat Bloomberg, HCO Secre-

tary, Auckland, and has a sweet tail-piece: "If you find

yourself critical of this - look for a misunderstood word."

One wonders seriously whether it is Auckland, New Zea-

land, \*Earth\*, or Auckland, Mars!

 This illustration of Scientology Ethics at work is taken

from the report of the Commission of Inquiry into the

Hubbard Scientology organisation in New Zealand which

was issued in Wellington, N.Z., in June 1969.

 The report makes fascinating reading and its conclusions

are drawn with care. "...the activities, methods and prac-

tices of Scientology in New Zealand have contributed to

estrangements in family relationships"; "...the attitude of

Scientology towards family relationships was cold, distant,

and somewhat uninterested"; "...the commission is again

definitely of the opinion that Scientology has affected the

custody or control of children or persons under the age of

twenty-one years..."; "...the commission's clear opinion

that the activities, methods, and practices of Scientology

did result in persons being subjected to improper or un-

reasonable pressures", nevertheless, the Commission de-

cided not to ban or restrict Scientology activities in New

Zealand.

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 This conclusion was based as much upon the Commis-

sion's unwillingness to add to "the body of statute law

which restricts personal activities for social reasons", as

upon the apparent change of heart of the Scientologists in

New Zealand resulting in a letter from L. Ron Hubbard to

the Commission: "With regard to the practice of discon-

nection, I have taken this up with the Board of Directors

of the Church of Scientology, and they have no intention

of reintroducing this policy, which was cancelled on the

15th November, 1968." This letter is dated 26th March,

1969 and purports to come from Saint Hill Manor, East

Grinstead, Sussex, though at this date Hubbard was cruising

around the Mediterranean with has flotilla of ships and

yachts. His statement to "have taken this up with the Board

of Directors" is laughable. He is a law unto himself. He

issues edicts.

 One remark by the commission is relevant: "Because of

the hierarchical structure of Scientology and the extent to

which policies and directions were issued from above, it

seemed to the commission that, if practices which had been

regarded as objectionable could be cancelled by fiat, they

could also by the same fiat be reintroduced."

 This is the essence of the danger of Scientology. Its actions

are determined solely and completely by one individual.

It does not have the moderating influences of a dem-

ocratic structure. The mind of Hubbard seems composed

of genius and an insensate lust for power. This unique

combination has brought distress to large numbers of peo-

ple already and if the lust-for-power aspect should again

grow in prominence and with the vastly greater wealth

and influence that Scientology commands, all Hell could

be let loose.

 If Hubbard were just one individual, he would be pathetic

but avoidable. There are 5,000,000 Hubbards and in that

quantity are not pathetic but menacing and very difficult

to avoid.

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 Chapter Eleven

 PROMOTION

"Be a Scientologist."

 "Buy a book."

 "Get trained."

 "Attend...", "Join...", "Go to...", "Take...", "Come

to...".

 The advertising of Scientology services does not credit

its audience with much intelligence.

 "Don't be reasonable", Hubbard has said and the adver-

tising is duly unreasonable.

 Also it is often incomprehensible, facile, boring, boastful

(always), tasteless, inaccurate, uninformative, absurd, hypo-

critical, pretentious, undiscerning, rude, sugary, ludicrous,

self-centred, blatant, overdone, unimaginative, in fact,

fairly typical of all advertising.

 Scientology promotion is churned out in vast quantities.

 A sadly comic reflection though it may he on the discern-

ment and judgement of we humans, advertising works when

it ignores any faint glimmerings of intelligence on the part

of its audience, when it is unreasonable, when it boasts and

goes in for some of the more unattractive of human traits

and when it repeats all of these things, over and over again,

to the point of a mind-bending mental conditioning.

 Non-Scientology advertising men - are they truly men

in the Homo sapiens sense or are they alien invaders from

some distant star out to reduce us to mindless jelly before

their saucer-shaped battle fleets arrive? - justify their pres-

ence in human society by the claim to be necessary for

economic health.

 Scientology does not justify its promotional methods

with any such trivial excuse. Humans need to be forced to

be free. They need to be taken out of themselves, painfully

if necessary. They need to be expanded beyond the con-

fines of their shallow and meaningless lives. If that means

doing a hard sell on them, beating them mercilessly with

mostly unwanted and incomprehensible words, then that

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is how it must be done. No one has ever claimed this to

be a perfect world and for the good of mankind's ever-

lasting soul, it is necessary to give him a very hard time

so that he will be able to enjoy the good time to follow. It

is the so-delightful-and-refreshing-when-one-stops-banging-

one's-head-against-the-wall sort of reasoning.

 If ever there is an accurate history of the twentieth cen-

tury written in the future - and if Scientology gains the

upper hand it is doubtful if historians will exist let alone

accurate historians or even a future - Scientology will

surely gain recognition, amongst its many other remark-

able features, for having brought human ideals, philos-

ophy, religion and wisdom to the status of a Baked Bean.

For that is the status of the most sought for goals of hu-

manity in the eyes of L. Ron Hubbard.

 Packaged truth; merchandised wisdom; hard sell sanity

with a five per cent discount; sexy birds smiling invitingly

over the top of an E-meter; "Ron's Journal 1968" a brand

leader; maximised shelf-space for Dianetics: the Modern

Science of Mental Health; give away offers; special dis-

counts for just YOU; "six months' free membership for your

name and address"; Extra; New; FREE; convenient; "try

our free course", money back guarantee; easy; bold type

faces; screaming invitations; "Don't give your prospect

a choice - tell him!" - the whole gamut of modern

marketing, salesmanship and advertising. To Hell with the

customer: get his money.

 It goes without saying that Scientology improves the

effective impact of anything yet seen in the way of illustra-

tion and product presentation. Your actual advertising

agency, for all its market research statistics, depth analyses,

psychological motivational research, subliminal sexual tit-

illation and the rest of that ponderous jazz, does not have

the key to 300-odd trillions of years of what makes the

cosmos go round.

 In his researches into the OT III materials, Hubbard

came across a reputed 10,000 mental image pictures which,

if seen by anyone not yet at the level of being an OT III,

have a truly remarkable effect. They are magical. They

apparently engender an uncontrollable desire in anyone

looking at them to have them. They bring peace, quietude

and serenity. They make people feel happy. Because of

this remarkable feature, Hubbard had the brilliant idea that

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if these pictures could be reproduced on the jackets of his

books, people would be so keen to look at them, they

would buy the books. This demonstrates, if further proof

were necessary, Hubbard's good will towards all men. He

doesn't keep these pictures to himself, but graciously al-

lowed them to be displayed for all to see on the covers of his

books.

 Dianetics: the Modern Science of Mental Health, first

published in 1950, and one of the world's best sellers in its

field, has a full-colour illustration on its dust-jacket of a

volcano erupting, complete with huge fiery rocks hurtling

into the sky, lava cascading down the mountainside and a

general impression of nature at its most virulent disregard

for peace and harmony. You can almost hear the mind-

shattering roar.

 At the other extreme, The Phoenix Lectures, derived

from the curriculum of the Phoenix, Arizona, Professional

Scientology Course in July, 1954, has a picture of a Chris-

tian cleric with distinguished white hair and a Walt Disney

expression of peace humanity and good will, dressed in

maxi-length black habit and with a silver crucifix around

his neck. His arm is around an inscrutable Chinese gentle-

man. This caricature of Confucius crossed with Lao-Tse

has an extremely long left arm - his fingertips would easily

reach below his knees - is dressed in a blue-green flowing

robe, clutching a long staff in his right hand, has a black

hat on his head, and disporting one of those long white

beards that denote patience and wisdom of the Eastern

variety. Presumably this peculiar picture is meant to signify

that Scientology is a unifier between Eastern and Western

philosophies, though what Chairman Mao's thoughts would

be on the whole thing is open to speculation.

 Scientology: the Fundamentals of Thought, Scientology

8-80 and The Findings - on the U.S Food and Drug Agency

display the head of a hirsute and venerable old gentleman.

For The Findings, this head has been placed incongru-

ously on the shoulders of a judge-like figure sitting at a

bench. The effect is startling and hilarious. The other two

books have "Scientology is here to rescue you" written

under this illustration. Many people on seeing this drawing

assume it to be L. Ron Hubbard who is portrayed, but it is

not.

 Problems of Work shows a colossal black figure of a man

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towering about mountains in the distance. The Evolution

of a Science shows three men in white spacesuits loading

cardboard boxes into a spaceship. Child Dianetics shows

something along the lines of a black and white wire-haired

terrier staring reflectively from the front cover. Science of

Survival shows a solitary, leafless, windswept tree against

a desert background.

 Scientology: A New Slant on Life displays a muscular

male figure hanging from a cross. At first this may be taken

to imply some connection with the crucifixion of Jesus of

Nazareth but on closer inspection it can be seen that the

nails go through the unfortunate man's elbows.

 How to Save Your Marriage - which is a particularly de-

pressing title as well as a derisory and worthless exposition

of Hubbard's opinions on marriage and children - shows

the stern features of a young reclining woman in profile and

the pudgy and neckless head and shoulders of a twelve to

eighteen months old curly-haired baby, all surrounded by

a gold ring.

 Presumably there are a good many more of these pictures

to come. Richard Gorman is the artist of these immensely

forgettable pictures. He submits the roughs for the pictures

to Hubbard for approval. Therefore whether it is Gorman

or Hubbard who is finally responsible for the lack of even

elementary draughtsmanship and the weak colouring is not

known.

 Perhaps it is the irrelevance of most of the pictures to the

contents of the books they grace that is the attraction, for

since these new covers have been introduced, since about

mid-1967, sales of Scientology books are claimed to have

risen markedly. This is probably explained more accur-

ately by the fact that there was, in 1968, a hard-sell pro-

gramme introduced to place Scientology books in retail

outlets throughout the world. Previously, Scientology

books had been sold directly from the bookstores of every

Scientology organisation or through mail order.

 With the new sales programme, it was felt that status

could be achieved for the books and Scientology generally

by placing them in every bookshop and quite often all sorts

of other shops. Every staff member of every organisation

in the world was given a suitcase full of books and told to

place them in every retail outlet in a specified area. For

normal sales there was a 33 1/3 per cent discount from recom-

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mended retail prices; for quantity sales to important outlets -

the major bookshops in cities and towns, multiple retailers

like W. H. Smith & Sons or John Menzies - a discount of up

to 40 per cent could be allowed. If these methods proved im-

possible, small stocks could be left on a sale or return basis.

The staff member cum salesman was given a maximum of

three days to dispose of his books through the trade, or be

assigned a Condition of Liability. It worked; sometimes with

hilarious results, but it worked.

 A frail lady of about sixty, staggered about Sutton and

Cheam, a south-west suburb of London, with her case of

books and managed to place a few in a BUTCHER'S shop.

Such superlative saleswomanship should not go without

recognition.

 A Scientology book is the policy-approved means of in-

troduction for a newcomer to Scientology. Beyond the fact

that his books contain the unsullied word of the Master,

L. Ron Hubbard's books let the purchaser in for the main

promotional activity of Scientology. Buy a book and you

become a NEW NAME. Your name and address is added to

the Addressograph plates of your nearest organisation. A

file is opened in the Central Files in Dissemination Division

II, with as much personal information in it as possible. Ad-

dress stickers derived from the plates of all the Addresso-

graph installations throughout the world are used to mail

The Auditor - the tabloid monthly journal of Scientology.

These same plates are used for weekly local mailings of

advertising blurb, such as the announcement of a new book,

a local Scientology Congress, a lecture tour by John Mc-

Master or some other notable Scientologist, New EXTRA

100 per cent Standard training or processing developed espe-

cially with "the English CASE" in mind by L. Ron Hubbard

(he seems to think there is something particularly peculiar

about "the English case", so do most other people) or to

promote any brand leader. The plates are also used for

mailings to specific groups, such as those people who have

not taken professional training and who are urged, or ra-

ther given an unarguable Tone 40 command, to GET TRAINED

(it can only be a matter of time before OR ELSE is added to

these commands).

 The Central Files folder is used by Letter Registrars to

send personal letters to everyone in the record. These let-

ters are not the photo-litho reproductions of set letters and

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signatures favoured by mail order firms and sometimes

euphemistically described as "A personal letter from the

Chairman, Mr. Z. William Winklebaum". Letter Registrar

letters are individually written or typed to YOU, with but

You in mind and sneakily try to make You think You are

something more than a name on a file.

 "Dear John,

 How are you getting on, John?

 I would love to hear from you soon, John.

 You are important to me, you know. I want you to

get on the Road to Total Freedom right now, John.

 Write to me soon and let me know when we can look

forward to seeing you here, the best possible place for

you to be. Right here among all these beautiful Clears

and beautiful people all helping themselves to make the

world a better place.

 With all my love,

 Letter Registrar, Clear No.: 12345."

Or less gushing but equally unlikely is the following letter

from the Advance Organisation for the United Kingdom,

in Edinburgh, sent to someone who has repeatedly stated

in letters to the various Scientology organisations that she

has no possible interest in Scientology:

 ",, March 1970

 Dear\_\_\_,

 How have things been for you in 1970?

 At AOUK we offer higher levels of awareness and

ability.

 If you have any questions or comments, do write.

 I'd certainly like to hear from you.

 My best wishes,

 Alex Macrae

 (for) Bill Wood

 Letter Registrar."

 All hand-printed in blue ballpoint in a very untidy and

immature script.

 Insincere though these letters may be in the main - after

all they are written to all and sundry and the only justifica-

tion is that the recipient must have bought a book - they

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work in a sufficient number of cases to make the Letter

Registrar operation a highly successful one. It does person-

alise the Scientologist's contact with his local organisation.

Until the end of 1967 when Saint Hill Manor, East Grin-

stead, Sussex, was the world centre for Scientology training

and processing, it had a remarkable effect on someone liv-

ing in the backblocks of Queensland, Australia, or Van-

couver, Canada - the far-flung outposts of the Scientology

Empire - to receive a bright and breezy letter of hope and

encouragement from the mystic centre of all Scientology.

These letters also have the practical advantage that the

prospective customer of Scientology can refer his problems

or queries to an actual person rather than to an impersonal

organisation. Hubbard has laid great stress upon the func-

tion of the Letter Registrar as THE most important single

promotional activity after selling books. It is compara-

tively cheap and highly effective in persuading people to

act rather than to simply think of acting. A Letter Regis-

trar; is rarely successful at persuading someone to take a

stronger interest in Scientology but is highly effective in

persuading those who have a strong interest to put their

interest into practical form. Amongst the instructions fol-

lowed by a Letter Registrar is to ignore or make light of

real world difficulties.

 Someone could, reasonably, reply saying that they had a

house, job, family, etc., in Wellington, New Zealand, and

they could not see their way to throwing all of this over to

spend a year in England on Scientology courses, much as

they might like to. A Letter Registrar would be criminally

"Off Policy" to agree that these difficulties looked insur-

mountable. Instead she must take the view that his dif-

ficulties are basically motivated by the Reactive Mind. No

matter how good his life seems now, it will be anything from

ten to one hundred times better once he has some Scien-

tology courses under his belt and it is his duty for the sake

of the survival of the human race to get to England, post

haste, and start pitching it with all these beautiful and

worthy Scientologists. "Do it for me", the Letter Registrar

might well say, and an astonishing number of people do.

 Each letter written by a Letter Registrar must be

uniquely addressed to that individual. Form letters or para-

graphs are shunned. In at least one instance, a Committee

of Evidence was convened, with a Letter Registrar as

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"Interested Party", to determine whether form wordings had

been used in her outgoing letters. Because of the difficulty

of writing a letter, with an adequately personal slant, to

someone who has only bought one book, questionnaires

are used a good deal to try to determine what the individ-

ual's goals in Scientology are. These questionnaires ask

"How did you learn about Scientology?", "On which as-

pects of Scientology would you like more information?"

"Have you had any training in Scientology?" and so on, as

well as questions about age, marital status, occupation. The

individual who sends this back in good faith, indicating, for

instance, that he has not had any Scientology training, will

soon be bombarded by letters and leaflets telling him to

GET TRAINED.

 The great bulk of material of a promotional nature

which flows from every Scientology organisation is not

designed to be educational about Scientology. If one

wants to be educated there are books, tape-recordings, long

playing records and courses. These, and auditing, are what

make the money. The organisations of Scientology headed

by The Church of Scientology, of California, Inc., are

non-profit-making organisations. All income is distributed

according to a set formula between wages, running ex-

penses, property and promotion. There are no dividend-

receiving stockholders - Hubbard has claimed Scientology

to be the only mankind betterment movement with no

vested interest pressure groups - and despite the constant

accusation by press and television commentators that

Hubbard has made himself a multi-millionaire from Scien-

tology, it is probably impossible to distinguish between

which funds are his personally and which belong to the org-

anisations. Various guesstimates have been made as to the

money he has made out of Scientology, anything between

$5,000,000 and $30,000,000 - he was reported in the Daily

Mail to have $7,000,000 in LRH Personal Account No.:

272'893-2 in the Pictet Bank, Geneva - though Hubbard's

claim, believed by all Scientologists, is that he inherited a

large fortune in oil-yielding land in Montana. He has also

gaily claimed to be a director or shareholder of some 200

U.S. Corporations, the names of most of which he cannot

remember. He bought the buildings and thirty-five acres

comprising the Saint Hill Manor estate from the Maha-

raja of Jaipur in 1959 for L14,000. During the following

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ten years various additional buildings were erected, includ-

ing the Chapel, the Lower Hall and the Castle, and the

whole lot, sold as a going concern and including "good-

will", was sold to the Scientology organisation in residence,

The Hubbard College of Scientology, for a reported

L100,000, some time during 1969-70.

 In an article entitled Why Feel Guilty? which appeared in

Coronet magazine in 1969, Hubbard states: "Concerning

my critics: I am accused of making a fortune from Dian-

etics and Scientology. Yet over $13,000,000 of unpaid royal-

ties and moneys owed to me I foregave and let be spent

on helping Man." I can only reply: "Maybe so; but how

much did he take if he can forgive $13,000,000?"

 The major point though is that the very nature of the

structure of Scientology makes it impossible to determine

Hubbard's financial situation. Saint Hill Manor was not

only the international centre for Scientology until about

1967, but was also Hubbard's home. Presumably, maids

and butler, food and cars, ponies for his children, rates and

electricity were paid for by the Scientology organisation.

Now that he lives on the Sea Org., a fleet of yachts and ships

with hundreds of Scientologists as crew, servants, cooks,

shoe-polishers, etc., he, again, would have little need for

actual money.

 If Hubbard has not made a large personal fortune out of

Scientology, he certainly should have done. He has developed

a commercially viable system almost entirely from his own

genius and efforts and, whether his methods have been al-

ways beyond reproach or not, he is fully entitled to take his

rewards. If he places a price of L3,500 plus for anyone to

participate in his ideas and these people are prepared to

pay it, then it is their decision - caveat emptor.

 The promotional techniques used may smack of unpro-

fessionalism, they may shock the tender sensibilities of

those who feel "truth" to be beyond commercial exploita-

tion, yet Hubbard, with a typical disregard for the opinions

of others, has used proven methods of marketing and ad-

vertising to sell his product. Scientology is changing the

entire outlook of the human species and is reformulating

the structure of human society. It is not purely a religion

for belief and faith but a technologically oriented method

of changing people. To do this with the optimum result re-

quires stringent control, a precise and orderly organisation

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and money - lots of it. On libel suits alone, Scientology

must spend thousands of pounds every year - at one point

there were over forty libel suits against newspapers in the

United Kingdom. Hubbard stresses the idea that Scientol-

ogy is in a state of siege against the powers of destruction

and evil in the world. Scientology is pure truth and integ-

rity; all else is reactive aberration. This justifies high prices

and produces, as a bonus, that "holier than thou and we're

the top 10 per cent of the world's population" attitude of

Scientologists.

 Scientology promotion works. Hubbard has stated that

the membership of his organisations is doubling each year;

probably exaggerated, since by 1982 the entire population

of the world, plus a few million Martians and Venusians,

would be members at this rate. David Gaiman, the Scien-

tology spokesman, was reported in the Daily Telegraph

of 19.5.1969: "Despite the ban on students from abroad,

Scientology in Britain is recruiting more than 100 members a

week." Even if these figures are exaggerated, there are over

200 students on the Saint Hill Special Briefing Course in

Los Angeles and this is one of the senior training courses in

the entire range and takes approximately four months to

complete: over 5,000 Scientologists attend the weekly Clear

declaration presentations in Los Angeles; there are some

forty Scientology organisations dotted around the world as

well as probably 200 semi-official Franchise Centres; the

worldwide membership is claimed to be 5,000,000 as of

1970; if only 1 per cent of this total takes its training and pro-

cessing all the way, it represents a staggering L175,000,000

income; from my observations of conversion from mild

interest to active participation on the part of Book Buyers, it

is reasonable to expect an incredible 8-10 per cent which

would delight any non-Scientology mail order operation, and

represents a total near to L2,000,000,000 income over the next

few years. Hubbard once told me that more money could

be made from Scientology than anything else. If these pre-

dictions are wildly exaggerated and assuming that, with this

sort of money, Scientology will be able to expand more rap-

idly in future, then it makes General Motors, Standard Oil,

IBM, Dupont and the national budgets of the majority of

countries look like very small operations.

 It also makes governmental actions to try to stop or re-

strict Scientology, such as in the State of Victoria,

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Australia, where Scientology is banned (although it is now

claimed that a Scientology organisation is flourishing in

Melbourne under the direction of John Bellmaine); such as

the one-man governmental enquiry being conducted by Sir

John Poster in London; such as the Food and Drug

Agency legal actions taken unsuccessfully against the

advertising and descriptions of the Hubbard E-meter in

Washington, D.C.; such as the Republic of South Africa's

Commission of Enquiry appointed in Pretoria by Dr. Carel de

Wet, Minister of Health, on February 2nd, 1969 to investi-

gate Scientology, described as "a cancer, like communism,

which could destroy South Africa"; the growth of Scien-

tology makes these attempts seem half-hearted and very

much too late. Add to these the fact that Scientology is a

truly pan-national movement not subject to any laws except

its own and actions taken by individual nations, even if

they can dredge up any instances of proven illegality, can

only hinder in a small degree the forward progress of

the movement. It also makes martyrs: see Kangaroo Court:

an Investigation into the Conduct of the Board of Inquiry

into Scientology, Melbourne, Australia - a swingeing re-

buttal of the charges and findings which led to Scientology

being banned in the State of Victoria and subsequent gov-

ernment actions being taken in the States of Western and

South Australia: The Findings: on the US Food and Drug

Agency, mentioned earlier and citing instances of the

FDA's "Big Brother" operations; and A Report on the

Conference of Health Ministers - a strange document with

a large red "SECRET" printed on the front which claims to

report on the meeting of the Health Ministers of the Aust-

ralian States in Darwin, 1968, and suggests that there is a

Smersh-like conspiracy against Scientology in Australia.

 Scientology promotion works because it uses the proven

methods of advertising. Its product is health, wealth,

beauty, superiority and everlasting life. Its "salesmen" -

meaning every Scientologist, and he carries his "product"

in his smiling, confident and agressive attitude to life - are

totally convinced of their own rightness. Any criticism

must always seem like petty fault-finding. Theirs is the

right. They know where others doubt. They are unstop-

pable.

 Such conviction, backed up with modern marketing

techniques, cannot help but produce results. Hubbard has

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stated that Scientology will best gain support in those areas

in which older standards are eroded. It will step in to sub-

stitute the older order.

 Scientology may seem to be a too highly sophisticated

system of beliefs to gain wide acceptance but because of

the ultra-simplicity of its message, the material spoken of

in its promotional literature, the newcomer to Scientology

does not learn much of the underlying message for some

time.

 As a religion, it contains a more rational story than other

beliefs.

 As a science, it seems to be based upon statistical evi-

dence of overwhelming substance.

 As a way of life, it claims, with a good deal of evidence,

to be better than any other.

 BUT as an appeal to the hopes and dreams of the plain

man, it takes over where communism and socialism have

failed. It offers not just welfare and security but mental and

spiritual superiority. It is a new and exciting appeal.

 When Coca-Cola advertise, they show happy, virile

CLEARS. When some firm wants to sell its dried mashed

potato, it shows happy CLEAR children munching away with

sparkling eyes as their adoring and CLEAR parents laugh-

ingly munch away too, in a bright CLEAR world. All of them

are super-people.

 Scientology promotion promises "YOU TOO CAN BE A

SUPER-PERSON".

 You can be a CLEAR!

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 Chapter Twelve

 THE ORGANISATIONS OF SCIENTOLOGY

Hubbard has written millions of words on the subject of

organisation. These have been in the form of HCO Policy

Letters and have laid out in minute detail the function

and purpose of every post, section, department, division

and organisation in the international complex of Scien-

tology organisations

 There is a Policy Letter called "The Three Basket Sys-

tem", which makes it imperative that every staff member

should have a "Beanstalk" of IN, PENDING and OUT baskets

through which all communications are routed - there are

only written communications. "If it isn't written, it isn't

true." At the other extreme, there is a Policy Letter called

"The Purpose of Organisation", which gives the philosoph-

ical basis upon which all Scientology organisations are

structured. Rigid though the channels of communication

may be, through and between Scientology organisations,

Hubbard claims his Comm. System and Org. Board to be

based upon ultimate truth. He has investigated the systems

used by various Galactic Federations, Empires, and one

thing and another, many of which have used the same pol-

itical, social and governmental structure for billions of

years, and has discovered the weaknesses which cause the

eventual breakdown of the most complex and apparently

long-lasting of these.

 The Scientology organisational structure has improved

upon any previously devised system. It therefore will last

not for a few billion years but for eternity. It can be ap-

plied to a few individuals "trying to get the show on the

road", or to a vast planetary, galactic or presumably cos-

mos-wide population. These are exciting times we are living

in!

 Hubbard theorises, or rather his "researches" lead to

the only possible true and final conclusion, that a stable

group consists of no more than five individuals. More than

five splinter and form sub-groups of five. Therefore a sec-

tion leader should have no more than four staff beneath

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him. This section leader is part of the next higher group

in the hierarchy which again consists of four plus a leader.

And so on. It may sound, and in fact works out, as the most

top-heavy bureaucratic system ever devised, with the pos-

sible exception of the British Government, but Hubbard

insists it works. So, in the eyes of Scientologists it does

work.

 The Nine Division Org. Board, currently in use in all

major Scientology organisations, is divided into three ma-

jor parts - HCO (Hubbard Communications Office), Org.,

and Public. The senior executives of these are the HCO Ex-

ecutive Secretary, the Org. Exec. Sec. and the Public Exec.

Sec., which, together with the LRH Co-ordinator and the

Guardian, form the Executive Division 9, of which De-

partments 25, 26 and 27 form the top levels of the Scale

of Awareness - Conditions, Existence, Source. Under

Department 27, Source, the LRH Co-ordinator carries out

L. Ron Hubbard's express wishes and instructions as apart

from the following of his broad politics, which is the duty

of every staff member. Under the Guardian comes Legal,

Intelligence and Counter-Intelligence functions, Public

Relations and Press Officers and the Archives.

 Executive Division 9, HCO Division 1 and HCO Dissem-

ination Division 2 come under the overall direction of

the HCO Exec. Sec.

 HCO Division 1 "puts the Org. there". Department 1,

Recognition, is the Department of Routing, Appearances

and Personnel. Department 2, Communication, is the Dept.

of Communications and handles incoming and outgoing

mail, communication flows throughout the Org., address-

ing, enclosing and franking machines. Department 3,

Perception, is the Dept. of Inspections and Reports -

Ethics.

 HCO Dissemination Division 2 handles the sales

function. Department 4, Orientation, is the Dept. of Promo-

tion and handles design and printing of advertising

material, news items and features for The Auditor and other

Scientology publications. Department 5, Understanding, is

the Dept. of Publications and handles books, E-meters and

insignia (there are many badges, car stickers, ties and

scarves to show that one is a Scientologist). Department

6, Enlightenment, is the Dept. of Registration in which

comes the Body Registar (face to face, body to body),

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the Letter Registrars, the advanced Scheduling Registrars,

typists, filing clerks, and whose purpose it is to sign people

up for training and processing.

 Under the direction of the Org. Exec. Sec. comes Trea-

sury Division 3, Technical Division 4 and Qualifications

Division 5.

 Treasury Division 3 handles all economic and financial

matters for the entire organisation. Department 7, Energy,

is the Dept. of Income. Department 8, Adjustment, is the

Dept. of Disbursements. Department 9, Body, is the Dept.

of Records, Assets and Material. Money is equated a en-

ergy. The correct handling of its energy makes it possible

for an organisation to survive and expand.

 Technical Division 4 is the production division, the fac-

tory floor, and is usually the largest division. Department

10, Prediction, is the Dept. of Technical Services and han-

dles all matters to make it possible for a student or pre-

clear to receive his course or auditing. It schedules

preclears with their auditors, arranges class- and lecture-

rooms, keeps records of students and preclears, etc. De-

partment 11, Activity, is the Dept. of Training. Department

12, Production, is the Dept. of Processing.

 Qualifications Division 5 consists of Department 13,

Result, Dept. of Examinations which examines graduating

students and preclear release grades. Department 14, Cor-

rection, is the Dept. of Review in which errors of training

or processing are corrected. Department 15, Ability, is the

Dept. of Certification and Awards which gives certificates

of graduation and release pins or brooches and also han-

dles membership.

 The Public exec. Sec. has overall responsibility for Pub-

lic Planning Division 6, Public Activities Division 7 and

Distribution Division 8. In these divisions comes the great-

est attempt at involvement with the non-Scientology pub-

lic. It is very different to the functions of HCO Division 2,

Dissemination, which deals with existing Scientologists in

order to get them into the org. for training or processing.

 Public Planning Division 6 researches and plans with

regard to those areas in which Scientology will gain accep-

tance, increase its sphere of influence, and finally take

control. For instance, Scientology considers it can handle

insanity better than psychiatry. It therefore would seek to

ally itself to any group which was for Civil Rights for

Mental Patients and against the indiscriminate application

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of psycho-surgery, electro-convulsive therapy and insulin

drug treatments. An incredibly irresponsible publication

called Freedom has been produced and handed out free

on street corners by Scientologists. Amongst a host of wild

generalisations, Freedom openly accuses psychiatrists of a

foul "1984"-ish plot to enslave the populace, via simple-

minded politicians, through the use of psychiatric tech-

niques. Though its wide and exaggerated conclusions are

based upon a few actual instances of mistreatment of pa-

tients in mental hospitals, its effect could well be to instil

fear of psychiatry into the minds of potential mental pa-

tients, thus making them more difficult to treat. This is a

particularly pernicious libel at this time when a good deal

of effort is going into the improvement of the treatment

for mental illness. It shows that Scientology is not out for

the general good but is seeking to enforce Hubbard's opin-

ions.

 The three departments in Public Planning Division 6 are

Department 16, Acceptability, Dept. of Research and

Reports; Department 17, Rehabilitation, Dept. of Public

Rehabilitation; Department 18, Control, Dept. of Public

Promotion.

 Public Activities Division 7 organises public events such

as lectures, free I.Q. Testing, introductory courses. It also

requests, logs and distributes success stories. For instance,

in Hubbard's book How to Save Your Marriage, sixty-five

of the 107 pages are "Success Stories" from Scientologists

about their marriages. Interestingly, at least one of these

"successful" marriages is now on the rocks.

 In Public Activities Division 7 are Department 19,

Decision, Dept. of Facilities and Schedules and Public

Events; Department 20, Participation, Dept. of Activities;

and Department 21, Realisation, Dept. of Success.

 Distribution Division 8 covers the range of non-organi-

sational Scientology. This includes FSM's (Field Staff

Members) who are the equivalent of commission salesmen

who, when they introduce a new person who takes a Scien-

tology Course or Processing, receive a commission of 10

per cent of total fees paid. FSM's must not be regular staff

members of any Scientology organisation. Franchise Centres

are miniature organisations usually run by one or two trained

Scientologists and give introductory lectures and courses,

sell books, issue FSM Selection Slips and give low-level

processing. They often make a great deal of money. Gung-

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Ho Groups, introduced in 1969, are designed to unify small

numbers of non-Scientologists in a common purpose, to

achieve these purposes by the use of Scientology expertise

in communication and public relations and to thus bring

all the members round to a realisation that Scientology is

the way to get things done. Gung-Ho Groups sound ra-

ther like a cross between Boy Scouts and Oxfam - the term

is Second World War U.S. marines' slang for "work to-

gether" - but their true purpose is to get people into Scien-

tology.

 Distribution Division 8 also has long-range purposes

with regards to humanity. "...Scientology government,

civilisation, direction, supervision, or assistance...."

 The three departments of this Division comprise Depart-

ment 22, Purpose, Dept. of Field Recruitment, Establish-

ment and Records; Department 23, Propagation, Dept. of

Field Training; and Department 24, Expansion, Dept. of

Field Services.

 When Hubbard first released his Org. Board to a star-

tled world, there were seven divisions. The Public Divisions,

6, 7 and 8, were classed as the Distribution Division under

the Org. Exec. Sec. The twenty-one departments of the seven-

division Org. fitted neatly into the twenty-one positive levels

of the Scale of Awareness. With the addition of two extra

divisions (six departments), acceptability, rehabilitation,

control, decision, participation, propagation and expansion

were added as awareness levels. The Org. Board does not

now fit so neatly the levels of the Scale of Awareness, though

it still remains as the greatest contribution to the field of

organisation ever seen in the physical universe.

 Beneath the Executive Secretaries come the Divisional

Secretaries, Departmental Directors, Officers, In-Charges,

Section Leaders and ordinary staff. Each portion of the

Org. may have its own Org. Board to represent the termin-

als (posts) and communication channels. An Org. Board

gives a stable structure, places each portion and post in a

set relationship with every other and describes communi-

cation routes through the Organisation.

 If a typist in Department 6 finds that a letter has been

forwarded to her, in error, by the Dept. of Communication,

Department 2 - since it is not from an existing Scientologist,

but from someone not on the Dissemination records - she

should address it to the Info Pack Mailing In-Charge as

follows:

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Info. Pack Mailing In-Charge, Div.6, Dept.18,

Info. Pack Officer, " " " "

Director of Public Promotion, " " " "

Public Planning Secretary, Div.6,

Public Executive Secretary,

HCO Executive Secretary,

HCO Dissemination Secretary, Div.2,

Director of Registration, Div.2, Dept.6,

Letter Registrar Officer, Div.2, Dept.6,

Typists In-Charge, Div.2, Dept.6,

Typist, Div.2, Dept.6,

c.c. Info: Director of Com- Div.1, Dept.2,

 munications,

 Comm. Flow Officer, " " " "

Dear Bill,

 This letter was routed to me, in error.

 Send this guy an info pack - sounds like he could do

with "Modern Science", so send him that groovey new

leaflet.

 Love

 Janet,

 Typist, Div.2, Dept.6

 "Janet" would make three copies of this communica-

tion. The original would be placed in her OUT basket with

a large arrow indicating Typists In-Charge, Div.2, Dept.6.

The first carbon copy would be arrowed to Director of

Communications, Div.1, Dept.2, and also placed in her

OUT basket. The other would be placed in her PENDING bas-

ket.

 The Comm. Flow In-Charge, Div.1, Dept.2, who de-

livers communications to IN baskets and empties OUT

baskets every thirty minutes, would take these messages to

the appropriate IN baskets. When the Typist In-Charge

Div.2, Dept.6, has read it, she initials and dates against her

post, places an arrow against the next post, Letter Regis-

trar Officer, Div.2, Dept.6, and places it in \*her\* OUT basket.

So the note travels its inexorable way through the Org. It

could well take weeks to get to the Info. Pack Mailing In-

Charge, Div.6, Dept.18.

 If "Janet" wished to strengthen the message that the

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Department of Communications had boobed, she might well

issue an Ethics Chit to the Comm. Flow In-Charge, Div.1,

Dept.2. One copy would go to this staff member "through

the lines", one would go to the Ethics Officer for action to

be taken or to be filed in the Comm. Flow In-Charge's per-

sonal Ethics folder - after five Ethics Chits have accumu-

lated or if the staff member is in a Condition of Emergency

or lower, an Ethics Hearing is automatically convened -

and one copy would be retained in her records.

 It can be exceedingly tiresome to be a Divisional Sec-

retary. Piles of memos of this type arrive in the IN basket.

Each has to be read, initialled and routed with an arrow.

No wonder many never arrive at their ultimate destina-

tions.

 So that a lowly staff member has some idea of which

staff are in which departments, it is an imperative policy

that an enormous wooden Org. Board be displayed in the

reception area of every Org. This is a colourful piece of

furniture. Each division has a distinct colour flash; "Janet"

would have written her note on Dissemination's lilac-tinted

paper; anyone in Tech. Division uses green.

 The keen staff member can increase his knowledge of the

organisation by learning those Policy Letters which apply

to the general principles of organisation and to his own

division. When he first comes on staff, he is known as a

Temporary and an 0 is placed against his name on the Org.

Board. When he has learned some elementary policies and

passed a simple test, he becomes a Provisional Staff Mem-

ber and a 1 is put on the Org. Board by the Org. Board In-

Charge, HCO Div.1, Dept.1. To become Permanent, he

learns many more Policy Letters and takes a searching

examination and has a 2 placed against his name on the

Org. Board.

 He now is eligible for a 2 1/2-year contract. If his stats. are

satisfactory and his Ethics file is clean - anyone can clean

his Ethics file by doing an Amends Project to make up

for the trouble he has caused - he can enter into an agree-

ment with the Org. for 2 1/2 years. This benefits the staff mem-

ber by giving him Power Processing to Grade VA free

(price to anyone else is L432), half-price and credit on all

courses and E-meters, a free Minister of the Church of

Scientology of California Course (he reads Hubbard's

Ceremonies of The Church, a paperback book on

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comparative religions, and The Gospel according to St.

John), and a free Org. Exec. Course (normally L275). As a

contracted staff member, he is now eligible for promotion to

senior posts.

 The Org. Exec. Course is a fascinating examination of

ALL the policies and directives ever issued by Hubbard on

any matter related to his organisations. There are thou-

sands of items involved. Some of the earlier policies have

been superseded, yet to understand evolution of the Scien-

tology organisations, it is necessary to read all of this

material. The sheer quantity of these policies is more impres-

sive than the result. It represents an unstinting search for

perfection in the construction of an organism that will sur-

vive against all odds In its application it appears top-heavy

with administration as against productive staff. At the same

time, Hubbard's organisational policies are so specific as to

not require trained accountants to run the Treasury Divi-

sion, solicitors or barristers to run the Ethics or Legal de-

partments, or experienced administrators to occupy any

senior post. If the staff member sticks to Hubbard's policy,

every letter of it, he will succeed. At least, that is the theory

behind it

 This represents Hubbard's greatest error in all of his im-

mense work. He assumes there to be a final perfection in

all things. He seems incapable of seeing that unpredictable

events can cut across the most well-ordered systems. He

says, in effect: "Stick to my policies. Don't get imaginative

or clever. Do your job by the book and we'll all win

through." Like Procrustes and his Bed, he cuts the feet off

variables too long for his policies and stretches the ones

that are too short. If his policies will not encompass all

events, then the events must be adjusted to fit his policies.

Though the unpredictable world often confounds the neat

world as seen in Hubbard's Policy Letters, it is an incredible

achievement that these have been originated. Hubbard

pays little heed to the traditional management methods.

Instead he has devised original systems from acute

observation. Very often these are too simple but they

communicate to Scientologists, they can be understood and

followed. In the vast majority of jobs in Scientology orgs.,

a staff member with no prior experience of business pro-

cedures can, by following Policy Letters, be successful. The

gross turnover of money, the effectiveness of sales tech-

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niques, the happiness and willingness on the part of staff

to work for the overall good of their Org., vastly outweigh

the disadvantages of the system. Other management de-

vices may be cleverer but Hubbard's policies work in the

situation for which they are designed.

 The best example of the simplicity and workability of

Hubbard's system is the Hat. Every staff member when he

takes a new post is given two folders by the Personnel

Officer of HCO Div.1, Dept.1, Dept. of Routing, Appear-

ances and Personnel. These are known as his Hat. One

contains general policies; the other has Policy Letters spec-

ific to his new post and a Hat Write-Up from the previous

staff member who occupied the post. The first duty of the

new staff member is to read this Hat Write-Up since it gives

his predecessor's hints on peculiarities about the job. When

the new staff member has his Hat thoroughly on, he is

aware of the relevant Policy Letters and has additional

descriptive data from someone with experience of the job.

"Put your own Hat on", says a senior to a junior meaning

"keep to your own job and don't wear other people's Hats".

 In the Ethics Codes it is a General Misdemeanour: "12.

Consistent and repeated failures to wear their Hat regard-

ing Dev-T", to create unnecessary Traffic by interfering

in another's job instead of simply wearing one's own Hat.

This Hat system is a very simple action but in most organi-

sations outside of Scientology immense confusion is caused

by the fact that no one knows the extent and limitations

of his own job. The Hat avoids this and therefore makes

for greater efficiency.

 The organisational pattern of the Scientology Org.

Board is applied in exactly the same way throughout all of

the forty-odd orgs. throughout the world. Obviously with

a large and wealthy org., greater precision may be applied.

More of the posts may be filled. In a small org., one staff

member may hold a number of Hats.

 The senior Scientology organisation, since about 1967,

has been the Sea Org. The structure of Hubbard's standard

land-based orgs. has a distinctly military or naval air. His

Sea Org. is directly comparable to the U.S. Navy, at least

in titles and posts. In the orgs on terra firma, Hubbard is

called the Founder. At sea, he is called the Commodore.

The particular craft on which he is resident is called the

Flag Ship or Flag. There are Captains, Mates, Supercargoes,

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Engineers, Deckhands, etc., all of whom occupy positions

on Org. Boards similar to those used by ordinary Scientol-

ogy orgs.

 Beyond the fact that Hubbard has always had a yen for

the nautical life - he was an expert yachtsman long before

the idea of Scientology entered his head and served as an

officer in the U.S. Marines in the Pacific theatre during

World War Two - the purpose of the Sea Org. is ostensibly

"to get Ethics in on the planet". It has also been suggested

that the Sea Org. is a private navy that could intimidate

small local opposition - many Sea Org. staff members

are trained in Karate and unarmed combat - but whether

the craft are openly equipped with fire power is not known.

 Even amongst Scientologists there is a deal of mystery

and speculation as to details of the Sea Org. It is spoken of

with reverence. It is the mecca of all Scientologists. This is

where the real future of the world is being shaped. This is

the pure environment where Clears can be clear and OT's

can extend their true god-like powers. It is also where Hub-

bard lives.

 The major part of the Sea Org. - the "Royal Scotsman",

approximately 4,000 tons and renamed in 1969 "Apollo";

"Avon River", approx. 1,000 tons and renamed "Athene",

and "The Enchantress", approx. 40 tons and a sea-going

luxury yacht - chugs around the Mediterranean. Another

base for the Sea Org. is on the West Coast of America. The

Mediterranean fleet has been asked to leave a Spanish port

and an island in the Aegean and it was rumoured that Hub-

bard and his Sea Org. were in league with the junta of the

Greek Colonels, but this seems unlikely.

 Hubbard has repeatedly professed since 1969 that he has

finished his work with Scientology and is using his ships

to investigate ancient civilisations. This is nonsense since

he still issues Policy Letters, HCO Technical Bulletins and

is still very much in control of all Scientology activities.

And, unless he has made one of his remarkable break-

throughs, there cannot be many remains of ancient civilisa-

tions in the San Pedro area of the U.S. West Coast!

 Scientology Ethics on the Sea Org. is really something,

by all accounts. An early student of the OT Courses who

took her training when the "Royal Scotsman" was based

off-shore from a Spanish port told me that staff and stu-

dents were often assigned Conditions of Enemy or Treason

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and in order to get them out of the company of others,

they were locked in the anchor-chain compartment or low-

ered into the bilges to cool off.

 An early Captain of the "Royal Scotsman" rammed his

ship against a quay and totally wrecked a brand new L2,500

Sea Org. launch in the process. He was assigned a Condi-

tion of Treason by the Commodore, there and then

evicted from the ship with nothing but the clothes he was

wearing, less any badges, and was told to repay L17,000 be-

fore being allowed back into Scientology. He has not been

heard of again to this day.

 Probably the most idiotic event happened when the

"Royal Scotsman", the entire ship, earned the Commodore's

displeasure. He assigned every living thing aboard a Condi-

tion of Liability. It meant the ship's mascot, a Corgi dog,

went about with a dirty grey rag tied round its neck, as

well as every human with a rag on his or her left arm. In-

credibly the poor ship, which one must assume had not

actually \*done\* anything of its own malicious free will, had

a huge dirty grey tarpaulin tied round its funnel. The poor

brainless thing had to sail around the Mediterranean,

laughed and jeered at by all the other ships and even row-

ing boats, for over a week like this. How the poor simple

thing applied the formula in order to get upgraded will

always remain one of those sea mysteries comparable to

the Marie Celeste and the Flying Dutchman.

 The Sea Org. does not train anyone but its own staff.

These are fabled to be the most highly proficient operators

in the entire range of Scientology expertise. After a staff

member has been on the Sea Org. for three months and has

not had himself thrown overboard too often or otherwise

put himself on the unhealthy side of the numerous Ethics

Officers, he is expected to sign a 1,000,000,000 year con-

tract. That's an American BILLION! A Billion-Year Con-

tract. In a billion years from now, astronomers reckon the

Sun will be a little cooler than now in the twentieth century.

The Solar System will also be on the other side of the

Milky Way and all manner of other interesting changes

will have occurred. Of course, Thetans, and especially Sci-

entology Thetans, will be struggling manfully (or is it

Thetanfully) to conquer the forces of evil and destruction

that are rife throughout the cosmos. Scientologists with a

BILLION YEARS of experience will be of remarkable value, no

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doubt, even though well out of their minds when they first

embarked on this unbelievable contract.

 The Sea Org. make a great deal of money. Hubbard

has devised the perfect money-making scheme - infallible,

unlimited and the people who pay it, love it!

 Ethics Missions, Efficiency Missions, Public Relations

Missions and many other types of missions are sent out

from the Sea Org. These, travelling by first-class jet, driv-

ing around in chauffeured limousines, staying at the Ritz-

iest hotels, suddenly arrive at the front door of an outer

ore., such as London, Saint Hill, Sydney, Paris or which-

ever org. needs a bit of wisdom, and go to work to straigh-

ten the poor natives out.

 The experts from the Sea Org., anything from two to six

of them, are dressed in the navy blue full-dress uniform of

the Sea Org. which makes them look like admirals from the

Pomeranian Navy. They have an On-Policy, tight-lipped,

no-nonsense, amongst everything else we are efficient ap-

proach. Whilst they are at the org. they are in charge.

They are empowered to do anything, inside or outside of

policy, to get the org. straightened out. They are like man-

agement consultants with the supreme powers of almost

life and death that standard management consultants must

dream of having. They stay at the org. for as long as it

takes to "get the show on the road".

 The Sea Org. bills the victim org. at the rate of L250

per day per person PLUS all expenses.

 Hubbard graciously explained the hefty charges (though

no one would ever have the temerity to ask him to explain

himself) in this wise. "If an Outer Org. is so bone-headed

as to allow its stats. to fall in spite of the fact that I have

given it ample policy whereby it can be totally successful

all the time, and since this means that I have to concern my-

self with its paltry affairs by sending one of my extremely

valuable missions to straighten it out, then, by all their

cotton-pickin' fingers, they will pay for it and pay hand-

somely."

 To add a piquant touch of additional lunacy, nearly every

mission I ever saw at Saint Hill and London made a

bloody nuisance of itself and failed to get the stats. up for

more than a week or two. Nevertheless, the orgs. paid at

the rate of L250 per day per person PLUS all expenses!

 At one point, Saint Hill owed L65,000 to the Sea Org.

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 There are various projects set up under the aegis of the

Sea Org. Commander Yvonne Gillham is the Sea Org. Dir-

ector of the Celebrity Centre in Los Angeles, Calif. The

Centre's purposes are: "1. To provide a safe environment

for all artists to expand in. 2. To enable the public to enjoy,

appreciate and understand the Arts. 3. To co-ordinate the

able people in the Arts so that each can expand without

compromising his own reality."\* Concert pianist Mario

Feninger, a Class VIII auditor, pop groups - "The People".

"Orange Coloured Sky" and "Sound Foundation" - Hol-

lywood film star in the grand manner Stephen Boyd, a

Clear, and most surprising of all, poet, pop-folk singer and

composer Leonard Cohen. Another Celebrity Centre has

been set up in New York City. Sweet but corny though the

stated purposes may be, they are not altruistic. The Celeb-

rity Centres and every other activity of Scientology are

designed to get people into Scientology.

 Next in seniority after the Sea Organisation come the

Advanced Organisations (AO's). At Edinburgh, Scotland

(AOUK); Los Angeles, California (AOLA); and Sjaeland,

Denmark (AODK), the very highest levels of training and

processing are administered - Class VIII Auditor, Clearing

and OT Courses.

 Prior to the ban on entry into the United Kingdom of

British Commonwealth and alien citizens for the purpose

of Scientology studies, Saint Hill Manor had been the

centre for the Clearing Course. The British Labour Gov-

ernment's action in July 1968 - just before the House of

Commons went into Summer Recess and without one item

of evidence being put forward as justification - looked very

like a panic move. It was as if the Right Honourable James

Callaghan, the Home Secretary, had suddenly realised

there were thousands of Scientologists arriving from all

parts of the globe and they presented a very real threat to

the peace and tranquillity of the United Kingdom. This

unconstitutional action in selecting Scientologists out of all

the other threats to the peace and prosperity of the U.K.

that fly in and out of London Airport every day gained a

great deal of valuable publicity and sympathy for Scien-

tology.

 The Right Honourable Iain Macleod wrote a stinging

article in the Daily Telegraph; the Rt. Hon. Quintin Hogg,

 \*Commander Yvonne Gillham, The Auditor, Number 52.

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QC, became their legal advocate, and the editor of the

Daily Telegraph wrote a leader regretting the final demise

of democracy in the British nation after 600 years. These

worthy gentlemen were careful to point out that they held

no brief for the principles of the movement and were solely

concerned that justice be done and be seen to be done. This

self-righteous ploy was not so much inspired by a genuine

concern for the U.K. constitution as the fact that these

Conservatives were able to take a swing at the Labour Gov-

ernment.

 Scientology gained the doubtful prestige of being a pol-

itical issue.

 Plans had been made to charter Boeing 707's to bring

hordes of Scientologists from America and Australia. TWA,

with a nice eye to commercial exploitation, found that Sci-

entologists were the second largest users of their flights across

the Atlantic and set up special Scientologists' Information

Booths at U.S. international airports. East Grinstead

businesses boomed, especially taxi services; rents for

accommodation soared; the East Grinstead police force were

equipped with high-speed sports cars; the Urban District

Council had long meetings to try to find out what was

happening to their sleepy little town, and the ordinary natives

felt besieged.

 Jim Callaghan finished all that. Within a few weeks of his

ban, Scientology had opened an Advanced Org. in Los An-

geles to serve North and South America and the Common-

wealth, Shortly afterwards the AO at Edinburgh opened

for U.K. residents and those aliens who managed to squeeze

through the immigration controls at British air and sea

ports. AODK opened a few months later to serve continen-

tal European Scientologists. The British ban probably

helped the expansion of worldwide Scientology in more

ways than any other single action. It did not even affect

British recruitment.

 At the same time as the AO's were spreading, so it be-

came necessary to follow up with the Saint Hill Organisa-

tions, in order to complete the training and processing

services. Thus there is now an American Saint Hill Organi-

sation in modern glass and concrete luxury premises at

Los Angeles; another in the business centre of Copenhagen,

Denmark, and near to the SAS skyscraper; and the original

Saint Hill at East Grinstead. the Saint Hill Special Briefing

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Course is run at these three centres to produce Class VI

auditors and is regarded by Hubbard as the course which

sorts the men from the boys, and, presumably, the women

from the girls. The price in sterling is L275 or U.S. $775.00,

which is a rate of exchange of approximately $2.804 to

the L Stg., which is original.

 World Wide (WW) is the senior administration centre of

international Scientology and operates from Saint Hill,

East Grinstead. Here there are the nine divisions of the

Org Board manned by experienced executives who receive

reports from their equivalent opposite numbers in the

Outer Orgs. Copies of all weekly statistics for all major

posts in every org. in the world go to make up the WW

statistics. It is therefore very much in the interests of WW

staff that they should get their Outer Orgs. to be successful.

If, for instance, the Public Exec. Sec. of Miami, Florida,

should find that by advertising Scientology books in the

baseball programmes locally, the response is good, the Pub.

Exec. Sec. WW (sometimes abbreviated even further to

PES WW) would order all other PES's to advertise in pro-

grammes of local sports events.

 If the findings of a Market Research survey conducted

in Bloemfontein, South Africa suggest that people would

more readily go to a free lecture on Scientology if coffee

and biscuits were available, then this information will be

distributed to all orgs.

 The Publications Organisation World Wide is the De-

partment 5 of HCO Dissemination Division 2 of WW. Pubs

Org. as it is fondly called is a totally separate entity of

WW situated in Copenhagen, Denmark. It produces

books in many languages, promotional material such as

bookstore display stands and leaflets and acts in much the

same way as its parent Org. WW, by unifying and standar-

dising all promotional activities.

 For instance, should it be found that a particular symbol

is highly effective in selling Scientology: A New Slant on

Life, perfect, camera-ready artwork will be supplied from

Pubs Org. to every Outer Org. so mat photo-litho printing

of the book symbol can occur locally. Pubs Org. charges

for these services but the expense to an Outer Org. is much

lower than if it had to employ its own layout and typo-

graphical artists.

 Most of its money comes from the sales of books

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throughout the world. Some of Hubbard's titles must be

amongst the most consistent best sellers. A policy which

ensures this and makes a stable income for Pubs Org. is

that every Outer Org. must take a hefty minimum quan-

tity of books each year. In the summer of 1968, there were

over 500,000 copies of various Scientology books in store

in the basement of the Castle at Saint Hill. Maybe they are

still there!

 The bread and butter source of new people for Scien-

tology comes from the Hubbard Scientology organisa-

tions which are dotted across the free world. HSO's are

local organisations and provide services up to Grade IV

processing, Class IV Auditor training, they sell books, run

local congresses, dish out leaflets, "Freedom" magazine

and invitations to "GET YOUR IQ TESTED FREE", and generally

manage to keep Scientology alive on a grass-roots level.

HSO's are the most commonly visited by Sea Org. Mis-

sions. They are ordered about mercilessly by WW. They

have to run the advertising projects that Pubs Org. dishes

out to them. They keep smiling though, even when their

units are so low it does not even pay their fares to and from

work.

 Finally, there are Scientology Foundations. These op-

erate during evenings and weekends to duplicate the ser-

vices of their daytime parent organisations. Some of the

staff from the daytime may work for the Foundation too.

Foundations are very often more efficient than the parent

orgs. since they run with a more profitable ratio of admin-

istrative to technical staff. They often are more popular

with students and preclears since they are open during

leisure times.

 Expansion of Scientology occurs through more and more

local Hubbard Scientology organisations and their Foun-

dations opening in cities and territories throughout the

world. A certain percentage of people who walk through

the front door of a Scientology organisation continue to

go all the way to OT VIII and Class VIII Auditor. Place

enough of these front doors around the world and Scien-

tology is guaranteed to be the biggest, wealthiest and most

successful movement of its kind ever to have been seen.

 It has absolutely nothing to do with whether Scientology

is right or wrong.

 Perhaps if the United Nations General Assembly were

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somehow able to ban Scientology, it might crush the move-

ment. But it is unlikely that they would succeed. Religious

movements with the dynamism of Scientology seem to

flourish under adversity.

 Official actions against Scientology always seem to be

motivated by fear. It is an unknown element in any soci-

ety. It seems so pathetic and ludicrous, yet men of judge-

ment and integrity give it their allegiance and, by inference,

take their allegiance away from the society.

 There are errors in Scientology and the way it conducts

its affairs but most of these can be put down to over-zea-

lousness. It is not a criminal movement. Nor is it openly

hostile to the existing order as are most Communist Par-

ties. It is unique.

 Since most news and TV commentators cannot under-

stand what makes Scientologists tick; since government

officials do not even bother to try to find out whether Scien-

tology is hostile to them or not; since the only way to

thoroughly get the "feel" of Scientology is to become a

Scientologist, it is most unlikely that any official will ever be

able to encompass what Scientology is, in order to do any-

thing about it.

 If the expansion of Scientology subsequent to the ban

placed on it by the Victorian Government in Australia, the

Food and Drug Agency's unsuccessful legal actions against

it in Washington, D.C. and the British Government's ill-

conceived ban on overseas students entering the U.K. is

anything to go by, then Scientologists should welcome gov-

ernment intervention.

 But most of all - they are organised.

 Organised to do battle with opposition at such a fero-

cious level as to intimidate.

 It will be interesting to see what they do about this book.

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 EPILOGUE

"Find out who you really are?"

 That is what the Ethics Order told me to do.

 "Vosper is to apply the Enemy formula which is: `Find

out who you really are.'"

 No good writing to Ken Urquhart and telling him "Look,

Ken, I've known you for years. You know who I am".

 Hubbard and all his peculiar extensions - Scientologists

- wanted me to say, "I AM A SUPPRESSIVE PERSON!"

 I wrote it down on a piece of paper, trying to get convic-

tion into the very ink. I was sitting on a bench in Hyde

Park, near Speaker's Corner. People were walking up and

down. They did not know there was an Enemy of all Man-

kind in their midst. I felt quite famous.

 It was not sufficient to just write down, "I AM A SUPPRES-

SIVE PERSON" and send that in. Oh, no. These Scientologists

want a total confession of all the dreadful things you have

done in your life. If you know any, they want dreadful

things from earlier lives too! They want you to completely

degrade yourself. To admit you are one of the Enemies of

Mankind.

 I started writing. I've done lots of really lousy things. I

cheated at school once. I thought L. Ron Hubbard was an

idiot, often. I got angry with my children, sometimes. When

I was seven, I had fired an arrow at a cat.

 There were dozens of things like this and when I read it

over, I realised what a tame life I had led. I hadn't made

any mountains of skulls like Attila the Hun, not even a

small pile of skulls. When I was twelve I had smoked some

cigarettes that had been stolen by another boy. Maybe

that was "Receiving Stolen Property".

 I felt much better when I had finished my long list. I

really was not an Enemy of Mankind.

 Should I send it in? Or was it all such complete nonsense

that I would be wiser to ignore the Scientologists? But the

children; what would they think of me if I didn't try to get

back into Scientology? I posted it to Ken Urquhart.

 Over the following six weeks, I sent in another five of

these applications of the Enemy Formula. I got more and

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more imaginative every time. In the end I was able to pic-

ture myself as one of the most evil beings ever to have in-

habited the physical universe. It did not do any good,

though.

 I kept getting extraordinary letters from Peter Warren,

telling me to "Find out who you really are". They were not

going to up-grade me. But, by now, I really did not want

them to.

 In the end I decided that I would not act out this idiocy

any longer and went back to see my children.

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 APPENDIX

 The London Times Law Report: Court of Appeal

 November 19, 1971

 Hubbard & Another v Vosper & Another

 BAN ON BOOK ON SCIENTOLOGY IS LIFTED

Before Lord Denning, the Master of the Rolls, Lord Justice

Megaw and Lord Justice Stephenson.

 The court allowed an interlocutory appeal by defend-

ants, Mr. Cyril Ronald Vosper, of Inverness Terrace, W.,

and Neville Spearman Ltd., publishers, and set aside an

injuction granted to Mr. Lafayette Ronald Hubbard and

the Church of Scientology of California, of Saint Hill

Manor, East Grinstead, Sussex, by Mr. Justice Kilner

Brown in chambers on October 4 restraining the defen-

dants for a period not exceeding 28 days or further order

from distributing disseminating, selling or parting with a

book entitled The Mind Benders and restraining Mr. Vos-

per from further imparting any information the subject of

confidence between the plaintiffs and himself. The injunc-

tion had been granted in similar terms ex parte by Mr. Jus-

tice Griffiths on September 9, when the book was to be

published.

 Mr Leonard Caplan, Q.C., and Mr. Mordecai Levene for

the defendants; Mr. Peter Pain, Q.C. and Mr. Alan New-

man for the plaintiffs.

 The MASTER OF THE ROLLS said that when on Sep-

tember 9 Mr. Vosper published The Mind Benders, which

was critical of the cult of scientology, the Church of

Scientology of California issued a writ seeking to restrain

its publication. Mr. Hubbard was added as a plaintiff a

little later.

 Scientology was a word invented by Mr. Hubbard and he

had produced a number of works advocating that philos-

ophy or cult, including a dictionary and an Introduction to

Scientology Ethics. Many courses were held at Saint Hill

for those wishing to study scientology. The court had be-

fore it documents containing warnings about the effect it

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had on the mental health of those who dabbled in it un-

trained.

 The books were plainly the subject of a literary copy-

right in Mr. Hubbard. The injunction was sought to be

maintained on the ground that Mr. Vosper had taken sub-

stantial parts of those books and also of papers called "Pol-

icy documents and bulletins" issued by the Hubbard Course

of Communications.

 Mr. Vosper had apparently been engaged at Saint Hill

for some 14 years. In 1967 he signed a document under-

taking to pay the fee for a Saint Hill special briefing course

and to refrain from divulging Level VI materials to those

not entitled to receive them or discussing them within the

hearing of such persons. He paid Ll50 - 50 per cent of the

fee for the course, which he said he did not complete.

 It was also sought to maintain the injunction by saying

that Mr. Vosper had broken the confidence under which

he was given special information about the Level VI mat-

erials.

 On copyright, the first question was whether Mr. Vosper

had taken a substantial part of the copyright work. In

many cases that could not be said: he had only taken two

definitions from the dictionary. But it was plain that he had

taken as much as a tenth from the Introduction to Scien-

tology Ethics and in particular phrases and quotations

showing the nature of scientology and that anyone who

spoke against it was condemned as a "suppressive person"

and that a suppressive person might become "fair game".

In the edition before the court "fair game" was described

as meaning "without right for self, possessions or position,

and no scientologist may be brought before a committee

of evidence or punished for any action taken against a sup-

pressive person or group during the period that person or

group is `fair game'". After Mr. Vosper had left the in-

stitution he was declared to be in a condition of enemy and

fair game for scientologists.

 It appeared that he did take a substantial part of that

work and use it in his book. It was said that he was pro-

tected by section 6 (2) of the Copyright Act, 1956, which

said that "no fair dealing with a literary, dramatic or musi-

cal work shall constitute an infringement of the copyright

in the work if it is for purposes of criticism or review, whe-

ther of that work or of another work, and is accompanied

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by a sufficient acknowledgment". Mr. Vosper certainly set

out an acknowledgment; so the question was whether his

dealing with Mr. Hubbard's works was fair dealing.

 There was little help in the law books, but his Lordship

thought that whether there had been a fair dealing or not

must be looked at as a matter of degree. Quotations could

be made when accompanied by comment or criticism. In

Mr. Vosper's book there were quotations, sometimes long

and sometimes short, from Mr. Hubbard's books followed

by explanations, elaborations, and eventually criticism and

condemnation. His Lordship would call it a fair dealing,

but Mr. Pain said that the criticism had to be of the literary

work itself and not of the thought underlying it.

 But his Lordship thought that a fair dealing with the work

could deal not only with the words but with the thought

underlying them, as distinct from criticism of the conduct of

the individual himself. There was evidence to support the

plea that here was a fair dealing.

 His Lordship also thought that the inclusion of some of

the bulletins circulated only to the people who took the

courses was not "unfair dealing" when the bulletins were

sufficiently widespread as they were in the present case. So

there was a reasonable answer to the copyright claim.

 On breach of confidence Mr. Pain had pointed out that

in his book Mr. Vosper had summarised parts of the spe-

cial advanced courses and spoken of the heavy security

clamp on them and that "when a student enrols on these

courses he signs a declaration not to divulge to any non-

Clear" - one of Mr. Hubbard's words - "any of the data

which is given to him".

 Those words showed that Mr. Vosper realised that Mr.

Hubbard, for better or for worse, was claiming secrecy on

the advanced courses. That raised the public interest as-

pect of the matter. In Fraser v. Evans (1969) I Q.B. 349:

- The Sunday Times case - his Lordship had said that

though the court would always intervene to restrain brea-

ches of confidence in proper cases such as trade secrets,

thy were not prepared to carry that restraint to the point

of preventing the disclosure of matters which it might be in

the public interest to disclose.

 His Lordship saw that there was a big risk of danger to the

mental health of people who undertook the course, and

concurred with Mr. Caplan that the books indicated medical

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quackery of a type which might be dangerous if practised

behind closed doors and that the public interest demanded

that people should know what was going on.

 On the material before the court there were matters

capable of such danger that it might be well in the public

interest that the public should know what went on, and his

Lordship would not be in favour of using the doctrine of

breach of confidence to restrain their publication.

 In granting the injunction the judge seemed to think it

sufficient that the plaintiffs should have an arguable case

and he had relied on two authorities on the basis of which

practitioners had apparently gone before judges for injunc-

tions where questions of infringement of copyright arose.

 That was contrary to anything his Lordship understood

about the way the courts proceeded in granting injunc-

tions. The right course was to look at the whole case, both

claim and defence, and then see whether there was a good

prima facie case for believing that the plaintiff would

succeed at the trial, and if on the whole that was so, an

injunction might be granted where damages would not be an

adequate remedy. The present was not a case where at the

trial the plaintiffs were likely to succeed. Mr. Vosper had

good ground at the present stage for saying that there was a

fair dealing in The Mind Benders in criticising scientology

and that it was in the public interest to investigate and

disclose.

 The appeal should be allowed.

 LORD JUSTICE MEGAW, concurring, said that here

was an organisation that laid down a criminal code of its

own. Although the provisions of "fair game" had been re-

moved from the 1970 edition of Mr. Hubbard's book, Mr.

Caplan was more than abundantly justified when he said

that there was evidence that the plaintiffs were or had been

protecting their secrets by deplorable means and so did not

come to the court with clean hands when they asked the

court to protect those secrets by an equitable remedy.

 Lord Justice Stephenson gave a concurring judgment.

 Solicitors: Davidson, Doughty & Co.; Lawrence Alkin

& Co.

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 ACKNOWLEDGEMENTS

Quotations are used from the following books by L. Ron

Hubbard:

Scientology Abridged Dictionary

Creation of Human Ability

Axioms and Logics

Dianetics: The Modern Science of Mental Health

A History of Man

How to Save Your Marriage

Scientology: 8-80

Introduction to Scientology Ethics

Other quotations are taken from The Auditor magazine,

pamphlets and Policy Letters.

(175; end of text.)