

26.8.97.

Dear

I have been asked to describe secular benefits that I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

In 1976 I entered a drug rehabilitation centre known as Narconon. I was addicted to drugs and they ran a drug free program. Today as a result of the staff who were Scientologists making sure that I received L. Ron Hubbards drug rehabilitation methods exactly as they are written up I am a mother with two children instead of a dead drug addict. That I was saved from death may sound dramatic it is never the less true.

I went onto learn more about Mr. Hubbards research into life and became a Scientologist myself. I spent two and a half years working at the centre and even over 20 years later I am still in touch with several ex-addicts who came to the centre whilst I was there. They two are off drugs, happy and alive.

As a result of the rehabilitation methods and what I learned as a Scientologist I have been an anti drug campaigner for 20 plus years. I have been able to teach my daughter the real truth about drugs and she has joined me on the campaign. She has been able to pass on anti drug information learnt on campaign to her school mates. (The Say No To Drugs Campaign). My son is a different matter, he began using marijuana BUT, with the kind a patience and compassion I learned for my fellow man (and children) I have been able to help him with the truth about drugs from Mr. L Ron Hubbard and he is no longer interested in drugs but instead is persuing his education and obtaining skills as a musician with a will. It is not that he has learnt his lesson, he has simply been able to form his own judgement and decision based on the truth.

I have been on several radio shows and given lectures to over a thousand children on the real truth about drugs, being an ex addict what I have to say goes down with those I talk to. " have been there and done that" applies and my audiences know it. It doesnt mean none of them will ever use drugs but by survey afterwards many will not and as long as just one desides like my son not to use drugs I have been of use to the community.

My ability to confront life is better through Scientology, I do my volunteer campaigning job better than I would have done if I had not had the benefits of Scientology.

I have also served my community in another way. As a result of what I have learned about life in Scientology my artistic abilities have come to life. I have become the musician and painter I have always wanted to be. My musical life includes helping a local folk club and as a direct result more musicians show up to entertain others than would otherwise be there and I have been able to help encourage several people to have a go and become performers who were just too shy before. (This is the folk Club at Chapel Green in Crowborough. I have even been praised for the help I can give to others at music work shops to make them go with a swing and produce musicianship which otherwise would not have occurred.

The ability to help others that I have gained through Scientology is perhaps one of the most treasured skills I have.

Regards,

26th August, 1997

Dear Mr.

I have been asked to describe certain "secular" benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

I remember as a small boy at Sunday school asking my teacher how I could become a good boy. She replied "You had better be a good boy or else!" That advice was the only advice I ever received until I discovered Scientology. By then I was very far from being a good boy. I was drinking heavily, I had accumulated massive debts, I was promiscuous and very unhappy with myself.

This sad scene was aggravated by an inability to help my patients in the manner in which I had come to realise that they most needed my help.

Although I had studied in depth all the existing modes of counselling and had been willing to give many, many hours in my attempts to help my patients with their emotional problems all my efforts were largely futile, which added to my distress.

The scientific approach to ethics contained within the framework of Scientology transformed my life and gave me the answers which I had sought from my Sunday school teacher all those years ago.

My drink problem vanished, my training in Scientology gave me the practical skills I needed in my everyday practice as a general practitioner, in my task of really caring for my patients and helping in the exactly appropriate manner which they desired and needed.

For example, I had acquired the skill to transform the anguish of bereavement into an acceptable and inevitable part of life that did not tarnish the joy of knowing the loved one.

The busy life of a general practitioner had blinkered my view of Mankind as a whole, but as a result of receiving Scientology services I was able to widen my vision and accept responsibility for tackling the problems of social justice.

For example I became extremely active in a campaign to re-establish for the citizen his right to know the truth. I became the medical adviser to an All Party Committee at the House of Commons working to achieve the appropriate reforms.

I also studied and researched the basic causes of poverty and am currently working with the Christian Council for Monetary Justice which is seeking to tackle this problem world wide. I know that the factual data contained within the body of knowledge which is Scientology will enable us to achieve our ambition to free Mankind from the scourge of poverty.

**EXHIBIT A-62**

Cont....

It has been my experience that whatever social problems I encounter as a doctor, I can find within the organisation of Scientology, expertise to provide the help needed to tackle that problem effectively.

This is true for the pressing problems of law and order with the Way to Happiness campaign and I have personally witnessed the transformation of hardened criminals by Crimanon. It is also true for the problems of drug abuse and I have personally witnessed the salvage of drug addicts by Narcanon.

It is true for the problems of radiation and other forms of environmental pollution such as mercury, of which I have first hand knowledge from Scientology friends working in Russia.

From my extensive training in the practices of Scientology I see enormous benefits for the whole of Mankind in every sphere of existence and I now know that all the dreams of every religious order can now become a reality.

To give but one example, when the Church of the Jehovahs Witnesses was threatened in Latvia with extinction by the Government on account of the death of a girl injured in a hit and run road accident, I was able as a founder member of the Royal College of General Practitioners and an active member of the Church of Scientology, to persuade the President of Latvia that research done by the Jehovahs Witnesses into alternatives for blood transfusion had become of enormous importance since the dangers of AIDS from blood transfusion.

The threat of extinction was immediately withdrawn and it was subsequently found that the girl had died of other causes and had never been offered a blood transfusion.

I mention this to illustrate the breadth of vision which Scientology has given to me, and also to illustrate how another religion holds me in such high regard as a Scientologist as to be able to help in a desperate situation in a far country.

From my own personal experience I have found that Scientology is the best news that planet Earth has had since the birth of Christ.

Yours sincerely,

L

29/8/97

Dear

I have been asked to describe certain 'secular' benefits I have received from Scientology training and auditing that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

As I was a heavy drug user before I came into Scientology services the main benefits I have received have been to both come off street drugs very quickly and also to restore my enthusiasm for life without the use of external stimuli.

EXHIBIT A-63

Now, I guess the main change which occurred was that I made it my "mission" in life to always explain to any drug user or potential drug user the bad effects of drugs and my experience of their side-effects.

I discovered that my knowledge of having been "through the mill" as it were, put me in a position where others would listen to me and take notice.

I finally was able to get a number of old school-friends off from taking street-drugs. This was a tremendous achievement for me personally and initially not very easy.

However I realized that by telling the truth does have an effect on others and by even sowing the seeds of doubt on drugs

did eventually cause a number of my friends to stop taking drugs a while later.

Since that point I have never failed to take any opportunity to put forward my views on drugs and my own experiences of their bad effects.

It would be difficult to give an exact figure to the amount of people who have come off drugs because of my efforts, but I would place the figure in the 100's as opposed to the 10's.

Here are a number of side-effects to drugs which include: lowered responsibility, a "not-caring" feeling, criminality, lack of pride in self and appearance and a lack of

interest in the well-being of one's fellow man.

Therefore each person who stops taking drugs or never starts in the first place has a beneficial effect on a number of people around them.

I hope this is of help.

Yaro Sincerely





31 August 1997

Dear

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

I have received personal benefit from Scientology auditing and training which has changed my life completely. In discovering the causes of things that have upset me in the past, and in becoming more aware of myself as the 'driver' of my own life, I have learned to be in control. I direct life, it does not 'happen' to me any more. Before I found Scientology I was always conscious of dissatisfaction and became easily upset when things went wrong. Now I am able to organise my personal affairs without difficulty and I have a general sense of well-being in my day-to-day life. I am optimistic and enthusiastic, and continue to develop and learn through Scientology auditing and training.

My experience has been that the improvements in my own life, and my way of handling life, has affected those around me in many ways. From helping to improve the cleanliness of the environment, to putting young people through drama training and helping them on to careers in the performing arts.

Some years ago I joined with some other local people, and a few Scientologists to "clean up my own backyard" by doing a general clean-up in the White City Estate in London where I was then living. The local residents were extremely happy about this as that estate was in particular disrepair and very dirty at the time. I also helped with a similar clean-up campaign in Kingston, when passing residents personally thanked us for our help.

For several years I have been teaching drama at Greenfields, a local school where the students use the method of study advocated by L Ron Hubbard. Because of this use, the students learn easily. They are bright and eager and I have found that this makes it possible to develop their talents. Each year we

EXHIBIT A-64

do a school production in which everyone takes part (either acting or helping create the costumes, properties, scenery etc). The study method is used with the script of the play, and we have found that each year we can be more ambitious because the students understand so well everything that is being said on the stage and can therefore speak fluently and with dramatic emphasis. We have done Shakespeare and Dickens and the extraordinary performances given by the children have been remarked on as exceptional by parents and visitors alike.

It is also very clear to me that my own ability to direct these huge productions on the grand scale has been influenced by my training and auditing in Scientology. I have been able to take on this level of responsibility without fear, and confident that I can achieve the high standard we demand at Greenfields for ourselves and our students.

I have also been able to help individual students from other schools who wish to improve their dramatic ability. Because of my training, I can spot what is wrong and what they need to do to improve very quickly. I have so much understanding of communications that it helps me to do this. Equally, I have now helped several young people to enter good quality drama schools in order to take up an acting career.

I also know of some Scientologist volunteers who do a lot of charity work in old people's homes and prisons, to the great benefit of the community. I lead a group of young Scientologists who do song and dance acts, and I have been asked to bring them to old people's homes to perform. They are very willing, and this we intend to begin in the near future.

Because of my training in Scientology, I have been able occasionally to assist individuals who need help in the street. For example, a little girl had fallen off a bicycle, and because I have her some help, she very quickly recovered and went on her way. This is common among Scientologists, because everything we learn is usable in the normal course of events. I have been able to help people suffering from grief, and those with problems concerned with moral issues who needed to make choices, and a number of people with decisions to make about their careers or other matters, and even to help a drunk person become sober.

Indeed it is quite difficult to remember all the instances where my training and auditing has enabled me to help people in the community, because on the small scale it is commonplace to simply use what I know to assist wherever I see it is needed.

Sincerely

31.8.97

Dear

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have effected my community services activities.

One of my next door neighbours had a continual problem with cars. They kept breaking down, being stolen etc.

I ran a very simple process we call "Reach and withdraw" on him with the car he had at the time and to his amazement (but not mine) he has not had a problem with cars since.

EXHIBIT A-65

Another neighbour had serious backache and on giving her a number

of 'Touch Assists' she very seldom suffers from back trouble anymore.

In the last London Marathon I gave thirty runners 'touch assists' after the race and everyone got up and walked completely revitalised. One of them was an Essex Policeman in full uniform.

A friend of mine has started his own business and using Scientology technology with my guidance, he is succeeding beyond his wildest dream.

I have many more similar occurrences but I hope those mentioned will suffice for now.

Best wishes

27 July 1997

Dear Mr Hodkin,

I have been asked to describe certain "secular" benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

First of all I received counselling which started in 1969. There was an immediate improvement in my personal relationships and in my professional life. As I went on to learn more about Dianetics and Scientology I found that I acquired a much deeper understanding of my fellow man. This was of particular benefit in my work as a medical practitioner since I was now able to recognise my patients' problems much more clearly, partly because I was much more aware of the need to fully understand what the patient was trying to say to me. Most importantly of all I recognised that I was dealing with the whole person, body, mind and spirit. As a result I was able to help in the training of a number of my medical colleagues in methods which were based on these concepts enabling them to work more effectively with their patients.

Subsequent training enabled me to evaluate data in an orderly manner. This made the whole process of medical diagnosis much easier and treatment more effective.

My experience has not been confined to medical practice alone. Using the Criminon programme in the field of rehabilitation of prisoners I have seen some remarkable changes using Hubbard's methods. It was very heart-warming to see the eagerness with which hardened criminals grasped at the opportunity to restore their self respect and thus their dignity.

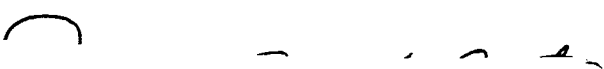
In the field of drug rehabilitation one has seen ruined lives restored and drug addicts recover the ability to live a decent, productive and happy life as a result of the Narconon programme. With parliamentary representatives I attended the opening of the first international centre for Narconon training in the USA. We were able to meet many people who had benefitted from the programme and were able to lead productive lives as responsible citizens.

The Hubbard detoxification programme used in the Narconon programme has also been used in situations where there has been massive contamination of the environment. With a team of other Scientologists I have worked in Moscow where we were able to relieve the effects of nuclear radiation suffered by people from an area affected by the Chernobyl disaster. On a subsequent visit to Siberia we were able to help in an industrial setting where the population at large was exposed to mercury contamination. On each occasion we had the close cooperation of academic scientific bodies in validating our work.

Applying the study principles laid out by Hubbard I have been able to help illiterate adults and mature students with numeracy problems. Needless to say the impact of these benefits for the people concerned was enormous.

Overall I have seen the enormous value of Dianetics and Scientology in personal life, in families, in business and in many social reform areas and this consistently over a period of almost 30 years.

Yours sincerely,



1st Sept 1997

Dear

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

Benefits to myself, firstly, include: ceasing to take drugs such as marijuana and amphetamines, which I took quite regularly for about five years before getting into Scientology in 1986; taking a much more positive approach to work and a career — I was ready to give up my first software engineering job after just seven months, as I felt fundamentally unhappy with life but after only a little Scientology training, I had a renewed purpose to be a contributing member of society and also to seek some pleasure for myself in my activities; then, regarding the area of marriage and children, I had given up on finding fulfillment in that realm, I had sunk into an apathy about it. Well, that all changed too and I am

now happily married and have a baby daughter.

As far as benefiting the community goes, I have mainly distributed copies of "The Way To Happiness" (non-religious moral code, based on common sense, written by L. Ron Hubbard) to friends, family, work colleagues, hoteliers/guest house owners in Brighton & Hove, police, prisons, youth clubs, probation services - in all about 3000 copies over a period of about 5 years. I have had appreciative responses from quite a few people & occasionally requests for further copies, to be passed on to others.

I have also helped the Narconon (drug rehab & education) charity on several occasions, in promotion and fund-raising.

Before becoming a Scientologist, I never did anything practical to benefit the community. Scientology has made me into a more responsible citizen.

Yours sincerely



1st Sept. '97

Dear Mr

I have been asked to describe certain secular benefits I have received from Scientology auditing + training that are not generally understood to be religious or spiritual in nature + how these have affected my community services activities.

To start with I can say that I have personally benefited immeasurably from Scientology services in terms of increased self worth + confidence, an ability to create strong relationships with friends + family, being fully drug free having been a drug user.

is an extension of these benefits,  
I have because increasingly aware  
of a need + ability to take  
responsibility for others around me  
Two specific examples are:

helping my parents to overcome  
financial problems, getting them  
to agree to leave counselling  
resulting in a happy outcome;  
helping my brother when he  
was in prison, with a booklet  
- "The key to happiness" (a war-  
religious moral code by L. Ron  
Hubbard). He found this very  
useful + has not been in any  
further trouble with the police.  
I knew that before receiving  
Scientology sources, I could not  
have done these things. I am now  
able to help others + when I can,  
I do, + there is nothing more  
satisfying.

Yours sincerely,  
P.

RECEIVED

3.9.97

Dear ?

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature & how these have affected my community services activities

Through the years of my participation in Scientology I and my family have taken part in many related areas.

My children have helped

clean up areas of Brighton  
& Hove beaches as part of  
the way to Happiness group.

We support & promote  
Narcotics in its quest to  
reduce drug addiction.

Whenever the opportunity  
arises I have used what I  
have learnt to assist injured  
or distressed people either at  
my place of work or at the  
scene of accidents.

My wife & I enjoy an  
excellent relationship based on  
a higher code of conduct than  
before I found out about  
Scientology

Earlier this year we moved

both our children to Greenfields  
school. Aaron at age 12  
was beginning to shive off  
school and only divulged to  
us after we moved him  
that he'd previously expected that  
he had no future other than  
laid up on the dole. He literally  
felt his life had been saved by  
moving to Greenfields. Holly  
was frequently unhappy at  
her school & new comes home  
routinely bright & cheery.

If you require any more  
information please don't hesitate  
to call me.

Yours sincerely

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23rd September 97

Dear

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities. Personally I have benefited a great deal following program that helped me quit excessive drinking. My confidence has also been boosted a hundred fold through auditing and training which now enables me to get so much more out of life. I am now successfully pursuing my life's goal which used to be just a dream.

Furthermore, I have found that my own conduct has become far more ethical as a result of Scientology training and as a result my responsibility towards other people has also improved. For example, together with other Scientologists I have helped to collect hundreds of names on a petition for the 'Say No to Drugs Campaign', which aims to educate young people in the damage that drugs can do to a person. I have also helped to organise a voluntary clean up of the streets of Poole, Dorset, picking up litter and trash. Prior to Scientology I would never have turned my attention to these sorts of activities, but as a result of the training I have received I feel that it is important to help others in the community and to help improve their lives as well as my own

My wife, Deborah Pyne, who has also received Scientology auditing and training, is now involved with a group that helps to rehabilitate criminals so that they will not re-offend once released from jail. Before receiving Scientology auditing and services my wife was addicted to drugs and did not care for other people, let alone herself. My wife's interest in helping criminals has come about since she received auditing and training. A friend of mine, Gary Batson, also helps the community by organising talks at local public schools to children of about eleven years of age, educating them in the truth about how drugs can ruin lives. Gary also organises sponsored cycles and runs for charities. One recent sponsored cycle ride had the money donated to the British Heart Foundation. Again, Gary's interest in helping the community has only been recent, following receiving Scientology auditing and training.

I hope that this letter helps to illustrate the benefits that Sceintology auditing and training can give to an individual and as a consequence of this the heightened responsibility that these individuals gain for their community and the benefits that the community then receives.

Yours sincerely

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3. 9. 97

Dear

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training, that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

I find since studying Scientology it has helped greatly in the way I feel about other people, those close to me and people in general. I have a lot more patience and understanding and have abilities now to be able to really help in any number of situations.

I have assisted a number of times when coming across any accident or upset in the street and been able to be of real help due to Scientology training.

Auditing has helped me spiritually, to feel better about myself and incidents that have upset me




in the past. This has given me a greater awareness of life in general and how I can better help myself, my family and friends and ultimately a wider spectrum of society.

In the Poole area, there is a growing community of willing Scientologists taking part in all kind of community activities, helping out after the local charity run, taking part in a sponsored bike ride and raising £1,000 for the British Heart Foundation and further things planned for the future.

Scientology has helped me see and follow a much more ethical way of life which I encourage in my two children, my daughter of 17 years is a member of the "Drug Free Ambassadors" as advocated by the Church of Scientology and has used Scientology study technology to gain good GCSE grades.

Scientology has changed my life 100% for the better and that of my family.

yours sincerely



RECEIVED 5 SEP 1997

3-9-97

Dear Mr

I have been asked to describe certain secular benefits that I have received from Scientology, auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my Community Services activities.

The benefits I have received are many fold, and not over stating the fact the benefits can be life changing. My ability to help others has greatly increased; like at work a young work colleague was taking drugs and I was able to help him get off them.

My Boss's wife was having trouble with her daughter and I was able to help her get back into communication with her. A friend suffered a loss of a loved one, and again I was able to ease her pain.

Other benefits which I help out on is a social group, where I organise different events to help people get over past difficulties.

All of the above and many more examples of helping others, I know I would not have done or attempted without Scientology.

Your Sincerely

3rd September 1997

Dear Peter

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

Firstly my experience of Scientology has helped me enormously to deal with three major bereavements that I have suffered, each of which would have been devastating on their own, but through Scientology auditing and training I have experienced great relief, making the natural grieving process much more bearable and allowing a speedy return of my emotional equilibrium. Additionally, my training in Scientology has enabled me to maintain a stable marriage in the face of life's adversities, on the rocks of which, other less strong relationships would have foundered. Finally, and probably more to the point here, I have found that due to the relatively extensive study I have undertaken of Scientology, I am myself much more stable and confident, and I feel that I understand myself and my fellow Man a great deal better than I ever did before.

It is probably this last point which has enabled me to bring relief and benefit to those around me, whether I have set out intentionally to do so or not.

I am a person to whom people turn with their troubles, both in social circles and the workplace. I cannot even begin to guess how many people I have heard say, after a talk with me, that they felt much better and felt that they understood their problem/situation and felt more able to deal with it. There is one friend I have who has assured me on many occasions that I saved her life. I helped her using my knowledge of personal values and interpersonal relationships - from my study of Scientology - when she was having a particularly difficult time with her marriage. She is now happier and more stable personally, and has become, in turn, the cornerstone of her family and a stabilising influence for her parents, siblings and her own children.

Cont/...

EXHIBIT A-73

Another friend wrote to me recently thanking me for standing by him and keeping him encouraged and heading in the right direction during the most difficult and trying times of his life. He is now a staff training officer helping others get to grips with their careers and he is finding it most rewarding.

There are many other such stories, whose details at the moment elude me, but which, over the last thirteen years - the duration of my time as a Scientology student - have convinced me that the study and application of Scientology brings not only personal gain but improved social relationships, and thereby oils the machinery of our culture.

I hope this information has been of some help.

With very best wishes

Yours ~~sincerely~~

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3 September 1997

Dear Mr

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

I have many benefits personally from Scientology including much improved relationships and being able to achieve a happy, stable marriage of five years, something which I had believed to be unattainable ten years ago. My relationship with my family has been greatly enhanced too, through my greater ability to communicate with them and be willing to help them in any situation. It has also helped me enormously to deal with my job, in which I deal directly

with our employees, again something I would have been unable to do previously.

In the community I am a supporter of the local group helping inmates of a number of prisons gain self respect and pride in themselves, the group is called Criminon.

I have also done volunteer work in a group called Wise, David Institute of Scientology Enterprises, helping a number of people gain a greater understanding of their work environment and gain the ability to get along with their co-workers at all times. This has resulted in the growth of a local company from 4 to 13 in the last year and further growth is imminent.

My husband, also a Scientist, has taken part in the local CCRK group and will shortly be doing a half marathon with other Scientists, and they are raising money for the local hospital.

5th September 1997

Dear

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community service activities.

A few years ago I did a Scientology Course called the Professional Communications Course, which was amazingly beneficial. This improved my ability to communicate enormously, which of course can help all areas of life, and ones ability to help others.

My original training and experience was as a qualified social worker, with particular reference to Child Care and problem families, with a degree and post graduate qualification.

I now find, having been a member of the Church of Scientology for a good many years, that what I have learnt of the practical philosophies of L Ron Hubbard, has multiplied my ability to help many fold. I now run a successful research business, and also over some years have been a volunteer in terms of helping individuals with their problems and situations. I have been able to successfully help individuals to resolve conflicts with others, and to improve their family or marital relationships. One young lady I was helping in London was in a relationship that was about to break up, and through the application of our philosophies, with my help, the couple restored their relationship and went on to get happily married.

Several years ago, another young lady that I was helping was having conflict and upset with her mother, and with the help of our philosophy sorted out the relationship, which has been functioning well ever since.

In other instances I have been able to help individuals to improve their level of responsibility, which in turn modifies their conduct voluntarily and clears up situations in their life, all this being with the use of the philosophical tools that L Ron Hubbard developed.

These philosophical tools are grounded in an understanding of the spiritual nature of man, and to me Scientology is a true religion in a similar way to Buddhism, which in its practical applications brought civilisation to large



sections of the world.

We live in a very fast changing society, with many social ills. Members of the Church of Scientology have a lot to give in bringing help in a troubled world, and this is the role of a true Church.

With very best wishes.

B.A. (Soc), Post Grad. Diploma Applied Social Studies

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23rd September 1997

Dear Peter,

I have been asked to describe some of the benefits that I and others have obtained as a result of me being a Scientologist.

When I came into Scientology I had been searching for something that would make me truly happy for a long while. I had tried other spiritual betterment programmes - all of which had their place - but the gains were short-lived. I would find myself a few days or weeks later still upset about something.

I had been told many a time "that's just the way life is" and that my past upsets "would heal with time". I was determined that this was not true. I had one problem in particular which was ruining my life and any possibility of me having a stable marriage. I had some help on this subject when I first came into Scientology and within three hours, years and years of distress just went! That was five years ago and this distress never came back!

Steadily, the more training and Scientology services I received, the more I was able to be in control of my life. I started to tell others about Scientology. There was one lady in particular who springs to mind. When I met her she was a PR Consultant for a large insurance company. She was a lively character, but prone to be very upset whenever I discussed children. She eventually told me that she had had a miscarriage and never got over it and now she could not conceive again because she was just in too much of a state. I took her into a local church in London and she took some basic services. She had started finally to get over her upsets, and one year later she had a lovely baby girl. She was very happy.

I have also recently come across a specific Scientology process which will help my dad to finally get over the fact that his wife left him 15 years ago. To date he has still been in a traumatic state over it and now I know I can make him start to live his life again from today, rather than be stuck in the past.

My husband and I regularly help out at our son's school with fund raising projects and general hands-on projects such as creating the nature garden. I am also working on helping an implementation of The Way to Happiness programme in his school too which will give them a practical method with which they can increase the general moral standards of the staff and pupils..

As my confidence has increased I find that I am more able to keep those around my area in good order. I live in an inner city area and there are quite often gangs of youths who have nothing better to do than stand on street corners intimidating people. One such gang took some uncooked dough from a local bakery and started throwing it along the street. I walked up to them and told them to pick it all up and put it in the dustbin. This they did without question, and I then thanked them for their assistance in keeping the streets clean. They were very happy when they walked away!

The more I gain out of Scientology the more I want to help others, and the more I see they are happy, the more I want to help! I would never have had such a happy marriage and the prospect of such a good life if it were not for Scientology.

Yours sincerely,

1/6

3/9/97

Dear Mr

I have been asked to describe certain secular benefits that I have received from Scientology training and auditing which have had a profound effect on my life.

Before I came into Scientology I always had problems dealing with other people. Human relationships were a complete jumble of causes and effects which left me feeling intimidated and lonely. Often I would be depressed for several days at a time. With the training that I have received I now understand what is going on with the people that I live and work with and can handle whatever comes up constructively instead of reactively.

Just recently I have started a new job as a design engineer and have been able to use my knowledge of people to help my boss handle a potentially damaging public relations problem between an important client and a subcontractor. He came to me for advice on this.

EXHIBIT A-77

Being able to handle this type of situation and others like it both on a personal and professional level has had a profound effect on my life. Over the years I have met a great number of people with a poor standard of

morals some drank heavily, others used drugs or behaved irresponsibly with motor vehicles. Some had racist tendencies. Ordinarily such "exciting" activities could tempt one to accept them as the status quo and to try them out myself. However with what I have learnt and experienced in Scientology my own ethical level is such that I can stand against such attitudes without feeling any need to go along with the group. On numerous occasions I have tried to dissuade people from these types of activities, pointing out their self destructive nature. Being able to do this has been an improvement spiritually, as thanks to Scientology teaching and counselling I have the certainty in my own convictions of right and wrong and the courage to stand up in front of my peers and say so.

Yours faithfully

W

5th September 1997

Dear

I have been asked to describe certain 'secular' benefits that I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature, and how these have affected my community service activities.

When I first started auditing I was in a very bad way. My wife was having an affair and our marriage was going downhill very quickly. I soon began to understand that this happens to a lot of people and that the reasons for it are very well known. With this knowledge I was able to gain more control over my life, which was a major benefit for both myself and our very young children. Even my wife noticed the change in my behaviour and attitude.

The marriage did fail, but this was handled in a very mature manner, without fighting or shouting at each other, especially important with children involved. I managed to keep my job, from which I was about to be dismissed (on grounds of poor performance) and I now have a good relationship with my ex-wife, full access to my children and feel more in control of my life, my goals and ambitions that I ever have before.

With this personal experience and training I have been able to help other couples who were getting into similar problems realise why this happens. I have helped them to understand what they have done to allow the relationship to get to that state and, more importantly, showing them what they have to do to repair it.

My ethical values have increased significantly, I am more spiritually aware and have been able to give help to various people who have needed it.

If more people could realise how much they, too, could change their behaviour and circumstances, instead of 'oh, we'll get by', we would all live in a much happier world.

  
Yours sincerely

1/9/97

Dear Mr. .

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community service activities.

The benefits I have personally received from Scientology are now so much a part of my personality, that it is perhaps difficult to separate out what is ascribable to my involvement with Scientology. However it is certainly a fact that Scientology auditing and training have raised my levels of morality and sociality. I was an intelligent teenager, but rather self-centred and uncommunicative, and lacking any precise motivation in life. From Scientology I gained an awareness of myself as a spiritual being, which gave me back not just an ability to communicate with others, but a willingness to do so and to use communication to improve life around me.

I have noticed this firstly with other members of my family who are not Scientologists. For example, my mother tells me that she finds I am one person who really listens to her and she gets appreciable benefit from our talks. Another example is my brother-in-law who was recently diagnosed with a cancer: both he and my sister really appreciated the assistance and caring that my brother and I were able to provide them with. And there have been similar instances amongst my friends and acquaintances where they have made it clear that

They have been specifically helped by my being willing and able to discuss their difficulties with them. It is because of my strategy training that I am able to do this in a way that is effective.

I would also like to mention the odd occasions in life when I have been able to offer help to injured and distressed persons that I have come across. This is not, however, something I have specialized in - unlike some of my strategy friends: the instances come to mind when, thanks to their strategy training, they have made a habit of those sorts of activities: one regularly does so in a local hospital, while the other volunteers her help just as and when needed by friends and colleagues. But on a simpler level I myself do now consider it my social duty to go to the assistance of those I see around me - travellers who are lost, the elderly or disabled needing help in a street etc; whereas before strategy and this I might well have left it to someone else.

I can state that due to my studies of the nature of strategy I have been able to expand my concept of responsibility so that it includes not just my immediate environment and society, but also that of larger groups, such as the country and mankind. I hope to have an effect on those through my interaction with various charities. I have been involved in fundraising events for the RNLI (Lifeguards); through the charity campaign I sponsor an inmate on a rehabilitation program; I have taken part in rallies in support of religious freedom for all; and I contribute to and am a member of Greenpeace with the purpose of helping protect the environment. (I subscribe to a magazine 'New Internationalist' which denounces social problems around the world, and the



has been the sense of various initiatives to support - for  
example the campaign against landmines). I have also  
taken part in events to highlight the dangers of  
drugs (both street and psychiatric) - for example by taking the  
role of the art 'Dr. Pimpernel' in street theatre shows to  
educate the public; I was an active member of an  
Interfaith society (the society for Religions Peace and Family  
Unity) devoted to promoting religious harmony, for when  
I attended various conferences and visited representatives  
of different churches; and I have assisted Greenfield  
School (an educational trust) by helping to teach  
pupils the study skills they need to be able to be  
successful in education and in life. I was also a  
founding member of a choir in the local community  
that does concerts for charitable causes (one of the  
other scoutmaster members of which individually visits  
old people's homes to play them music).

Though I realise that others can certainly  
point to larger contributions they are making to society  
I can say that I do possess - along with the other  
scientologists of my close acquaintance - a deep-seated  
belief in the necessity of seeing that society of large  
does proper, for all of our sakes; and this concern  
manifests itself in small ways, as detailed above,  
which are all attempts to contribute to the society.

Yours sincerely,

31 August 1997

Dear

I have been asked to describe certain "secular" benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community service activities.

Of course, the benefits of applying the tenets of Scientology on a personal basis have been far ranging. Before introducing Scientology methodologies into my own life, I was unemployed and even worse, an occasional user of street drugs. After many years of applying Scientology tenets, I am now a valued and productive employee and enjoy the benefits of total abstinence of harmful drugs.

It is also the case that my personal improvement has resulted in an increase of responsibility in the community.

For example, recently I sponsored activities of the "Criminon" charity. This allowed me to contribute to the rehabilitation of a specific convict in a British prison. *In the interests of confidentiality I will not mention his name in this letter.* As you are aware, the process allows the prisoner to study basic non-denominational ethical maxims in a simple and effective way. I provide him with materials he needs for this exercise and also encourage his progress. It is especially beneficial to have personal insight as to the effectiveness of this technique in actually rehabilitating the person.

Previously, I sponsored an interesting project in Brixton. This project focused on the much-needed expansion of remedial education in London. Again using maxims from Scientology and specifically study techniques, the project was able to enhance the learning skills of a group of deprived children from this neglected inner-city area. This project began in 1992 and culminated in several children benefiting from the activity. Each child wrote a letter describing their personal success with the Scientology methods and consequent improvements in their academic study.

Helping those who cannot help themselves is an activity with which I also encourage my children to participate. I encourage and assist them, when needed, to donate and contribute to many charities. They have themselves

participated in "runs" and "games" in order to raise money for the "British Heart Foundation" and the "British Diabetic Association".

It is my view both as a Scientologist and a parent that when necessary, charitable acts are essential in a civilised society. I regularly contribute to many charities.

I hope these few (quickly remembered) examples are enough to register the relationship between my own responsibility to the community and the benefits I have gained with the use of Scientology.

Yours truly,

S. 9. 97

Dear

I have been asked to describe certain 'secular' benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature and how these have affected my community services activities.

Before I undertook my first major Scientology training, I was very shy when among groups. The course and auditing addressed past situations in which I had lost out to some degree due to my timidity; this, in the unique way auditing has, brought about vast improvement for me in this area. I can now achieve more of what I want to achieve, and I have understanding of those who cannot.

Prior to my use of Scientology, I could contribute to community improvement via Guide and Ranger Guide activities and charity activities, etc, but I did not know how to make a particular person's situation better, or even that it was possible to do so. However, as a result of my own improved state, I have been able to help others, simply by listening and getting them to see ways they could improve their situation. I

followed the methods set out in Scientology reference works, and the people I helped had good results. This was always due to the fact that the method followed ensured that the person did not become upset, <sup>were able to</sup> generate their own solution and agreed that the first step of the solution was possible, and so their confidence level was raised. I also discovered I am able to benefit the ill or injured, and have helped two pregnant women of East Grinstead, one before, and one after, their babies' births.

On a wider sphere I have, through supporting fellow Scientologists involved in charities such as Criminon, Narcoson, and CCHR, benefitted larger numbers of people locally, nationally and abroad - the successes in terms of individual and community improvement brought about by those active in these charities (many personally known to me) are well documented.

One of our public service publications, Freedom magazine, does much to expose the lies, eg. psychiatric lies, which are holding populations down at base level and preventing spiritual fulfilment. I support this publication and have helped distribute it to public officials outside government offices in Düsseldorf, Germany.

Through Scientology, I have helped make real improvements.

Yours faithfully,

12 August 1997

Dear

I have been asked to describe certain secular benefits I have received from Scientology auditing and training that are not generally understood to be religious or spiritual in nature, and how these have affected my community services activities.

One of the most important achievements I have made as a result of my involvement with Scientology is that I have gained a full understanding of the importance of ethics and honesty, and this has been a source of tremendous personal relief and strength. I know as a certain fact that crime and dishonesty do not pay and have been able to make a clear decision in my life in this respect. This is also reported by most other Scientologists I have known; it is also one of the most wanted changes in society generally at the present time, in view of the alarming rate of crime in the world. This certainty I have been able to achieve reflects very much in my dealings with other people, and apart from the personal benefits from this realisation I am able to speak with conviction to others on the subject of their own personal standards and encourage fair and just behaviour in my family, colleagues, friends and acquaintances.

In my home life, I have found a major strengthening of my affinity for my immediate family members with the help of Scientology. Where in the past there was sometimes discord, I have been able to come to a perception of the causes of conflict and how to resolve or prevent its occurrence. I also have security in the knowledge that I can now knowingly take the appropriate decisions and actions to help my son grow into a stable and productive adult. Scientology has made me able

to stand as a point of stability and real friendship in his early life.

As regards my working life, I have made excellent progress since becoming a Scientologist. I have at my fingertips a wealth of knowledge, both administrative and in the sphere of human relations, to help me perform efficiently at work, and Scientology has helped me build a strong and happy workforce within my department. I have been able to serve well as a key member of the overall team in expanding the business through some difficult times when others were going down. The application of Founder L. Ron Hubbard's brilliant work in the fields of study and education has enabled me to learn any subject I need very rapidly: For example, after only two days' formal tuition I was able to take on the effective running of an network of seven computers with about a dozen software packages. Although educated long before the introduction of computers as an everyday tool, I have no fears of what technology may bring. My son is also now benefiting from this method of learning in his school work and is a very bright pupil who has come through primary school with honours in all areas of school work.

My attitude to people generally has been transformed by Scientology. I am now able to help others in times of physical or emotional trauma in ways of which I would never have been capable prior to Scientology – nor would I have believed these methods to be possible. I have now helped dozens of people over difficulties in life and helped give them new hope and ability to handle their lives better. This is true, not only in the course of formal counselling, but in many everyday life situations where I have been able to help others bring more order and sanity into their lives.

Scientology is, as I perceive it, a tremendous force for good in its community and deserves to be recognised as being the altruistic fellowship which it indisputably is, so that it might be more free to fulfil that potential.

Yours sincerely,



From:

8 July 1997

To:

Dear Sir,

With reference to my being asked for benefits to myself from Scientology services and how this would in turn better the community I live in, I would like to state the following:

Before entering Scientology three years ago I was an abuser of street drugs and alcohol for approximately fifteen years. With Scientology services I have been able to learn there is a better way to live life than by the past hard earned experiences, which I can state are left behind and replaced by a revitalised character.

With regard to betterment of the community and country, being a professional person I now participate much more at the workplace, am punctual and not likely to take time off. I also find myself in an informative and rewarding position (probably due to my past) where I can advise people who have similar difficulties to those I had.

I look forward to a future now in which I get better and help to better life around me.

Yours sincerely,



10th July 1997

Dear Sir,

I have been asked to describe some of the benefits that I and others have obtained as a result of my being a scientologist.

Twelve years ago my family had almost fallen apart. I was divorced, my daughter was a near alcoholic and I wasn't enjoying life at all. My son who was relatively successful worked away from home but even he lacked any real purpose in his life. I was left wondering what I had done to deserve such a state of affairs. I was soon to find out. I read a Scientology book. Now, (twelve years later, having moved from my previous home) my family is closer than it had ever been. As a direct result of my Scientology training and my sons support (he is now also a Scientologist) both my ex wife and daughter who are not Scientologists came to live nearby. My daughter is recovering well from a lifestyle adopted by so many youngsters nowadays. Now, how do I convince you that what I have described is the result of my training and processing.

Fifteen years ago before I became a Scientologist I was certainly not actively dishonest but neither was I actively honest. Had I, at that time, found a bulging wallet full of banknotes together with the losers address I would probably have kept the money. I wouldn't dream of doing so now. Not because of any huge, "Thou shalt Not" but because raised spiritual perception views the short term pleasure of spending the money as inferior to the real kick I would get out

(2)

of returning the money and the certainty that more good would attend my life if that were done. It would be a simple act of rationality. I have observed that this piece of philosophy works. So for somewhat 'selfish' reasons I am now fastidiously honest.

This was an early small change of mind on my part. Imagine the ramifications of thousands of individuals, who, like me hadn't been introduced to this new slant on honesty, coming to observe it's validity. It's actually very contagious. Everyone, eventually gets to be honest.


So once having gained a little more perception, where does that lead? Well, if one is convinced by observation that helping the survival of others (returning the wallet) aids ones own life and good survival then clearly the good survival of others is intrinsically linked with everyone elses and that confronts one with the responsibility of passing this information on.

Scientology has this as one of it's goals. It's a winning formulae. A shade different to that which currently operates in our society.

No one who receives Scientology training and or processing can remain untouched by it. It works and it works for the good of the individual, like myself (from potential wallet thief to someone who would hugely enjoy returning it) and hence, for society. Every graduated student is a counterbalance to an increasingly aimless and lawless society.

The goal of Scientology is the production of honest, responsible, productive and happy individuals. It should have and deserves all the help it can get.

Yours sincerely



29.9.94.

Dear

I have been asked to describe certain 'Secular' Benefits I have received from Scientology auditing and training that are not generally understood to be spiritual or religious in nature and how these have affected my community services activities.

I have received Scientology auditing & training for over 5 years. In that time I have become a much more confident

and ethical person. Before Scientology I worked in the "Caring" profession. I lacked confidence in this area so never felt satisfied with my abilities to do a "good job". So I didn't set any goals as I knew I didn't have the motivation to achieve what any goal would require. So I drifted along in life & kept myself to myself. Discovering Scientology has changed my life. It has given me the knowledge & help I needed to understand myself & free myself from major hangups that would have always held me back. Also my own personal integrity has increased ten fold to a point where I no longer have an overburdened

(2)

Conscience and I have the "guts" to speak up now like never before. So I am a much better and happier person for it.

Having had these positive effects I feel I can benefit others from it too. At work I help fellow staff with their worries or ills. I advise my boss often and help her choose the most ethical path. I bought a charity ticket last week and thought I could do more & would like to also. So I helped sell about 20 for the ticket seller. I am confident I can help more than I used to. I am also a volunteer who goes to people's homes to assist

them with any physical discomforts they have.

That's just some of the things I do as a direct result of my own personal improvements through Scientology. Others that I know of who have received Scientology auditing & training also get more involved in their community. My boyfriend Penny Adsett for example came off 8 years of drugs through Scientology and now works for a drug rehab group called Narconon which uses Scientology technology. Last week in Verwood he gave a free drugs lecture to

(3)

teenagers at their youth club.  
He doesn't receive payment for this.  
Actually he virtually finances  
many of his volunteer actions  
himself ie running the local drug  
rehab administration office from  
his home. His friend Dave; a  
reformed alcoholic also works  
for Narconon and intends to  
sort out his own funding to get  
fully trained in the U.S. to  
head Narconon in the U.K. Before  
Scientology his life was in  
ruin due to a divorce and a  
near nervous breakdown.  
Today he's a different man.

So basically I and many other users of Scientology have benefitted enormously and are now in a fitter shape to get involved in their communities and get results.

I hope this letter gives you a better view of the effectiveness of Scientology on the community.

Yours Sincerely



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[1970]

appeal and making it

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2 Q.B.

Penn v. Dunn (C.A.)

697  
Cross L.J.

A L.J.J. that in face of the wording of section 11 it is impossible to imply such a right and that accordingly this appeal must be dismissed.

Appeal dismissed.  
No order for costs.  
Leave to appeal refused.

B Solicitors: Dawkins & Grove, Pinner; W. A. G. Davidson & Co.

Z. D.

[COURT OF APPEAL]

REGINA v. REGISTRAR GENERAL, *Ex parte*  
SEGERDAL AND ANOTHER

D 1970 July 1, 2, 3, 6, 7 Lord Denning M.R., Winn and Buckley L.J.J.

*Places of Religious Worship—Registration—Chapel—Church of Scientology—Chapel certified as "place of meeting for religious worship"—Whether registration after certification obligatory as purely ministerial—Whether Registrar General entitled after inquiry to refuse registration—Remedy against refusal—Mandamus—Whether use of place to be decided by court on review of evidence—Indicia of "Religious worship"—Places of Worship Registration Act, 1855 (18 & 19 Vict. c. 81), ss. 2, 3, 8.*

The acting chaplain of a building in Sussex known as a chapel of the Church of Scientology applied to the Registrar General for registration of the building certified by him as a place of meeting for religious worship under the Places of Worship Registration Act, 1855.<sup>1</sup> The Registrar General made inquiries into the nature of the services, ceremonies and other proceedings for which the building was used and in the course of a long exchange of correspondence was supplied with two booklets, one of which set out, inter alia, the form of ceremony for the naming of children, marriages and funerals, and the creed, and stated that in a Scientology church service "we do not use prayers, attitudes of piety, or threats of damnation" but the facts and truths "as discovered in the science of Scientology." The creed made reference to "God" but stress was laid on the perfectibility of man as a spiritual and immortal being by application of the tenets of Scientology.

<sup>1</sup> Places of Worship Registration Act, 1855, s. 2: "Every place of meeting for religious worship of Protestant Dissenters or other Protestants, and of persons professing the Roman Catholic religion, . . . and every place of meeting for religious worship of persons professing the Jewish religion, . . . and every place of meeting for religious worship of any other body or denomination of persons, may be certified in writing to the Registrar General . . ."  
S. 3: "The said Registrar General shall cause all places of meeting for religious worship certified to him under this Act to be recorded in a book to be kept by him for that purpose at the General Register Office . . ."

43

FEDERAL SUPREME ADMIN COURT

DECISION

BVerwG 1 B 206.93  
OVG Bf VI 2/92

In the administrative matter of

the Church of Scientology Hamburg, Inc.,  
Steindamm 63, 20099 Hamburg,

plaintiff, appellant and  
and appellant on points of law

represented by:  
Attorneys Wilhelm Bluemel et al.,  
Bayerstr. 13/IV, 80335 Munich

v e r s u s

Free and Hanseatic City of Hamburg, represented by its District  
Office for Northern Hamburg, Kuemmellstraße 5/7, 20249 Hamburg

defendant and appellee,

the first section of the Federal Supreme Admin Court has decided  
on this February 16, 1995 by the presiding judge M e y e r and  
its judges D r . H a h n and G r o e p p e r:

The appeal of the plaintiff against the non-admission of the  
appeal on points of law in the judgement of the Hamburg Admin  
Court of Appeal of July 06, 1993 is rejected.

The plaintiff carries the costs of the proceeding for appeal  
on points of law.

The amount in dispute for the proceeding on points of law as well as the first and second instance proceedings are set at DM 6000 - which changes the amounts fixed by the prior court instances.

#### R E A S O N S

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The appeal of the applicant against the non-admission on the appeal on points of law has no merits.

1. According to Para 132, Section 2 of the Administrative Procedural Code [VwGO] an appeal on a point of law is only admissible, if the legal matter has fundamental importance or if the appeal judgement deviates from a ruling of the Federal Supreme Admin Court, the Common Section of the Federal Supreme Courts or the Federal Constitutional Court and is based on this deviation or if a procedural fault is claimed and present on which the judgement of appeal may be based. If as in the case at hand the non-admission of the appeal on a point of law is attacked by an appeal, the reasoning to it must present the fundamental importance of the legal matter or must state the ruling from which the prior appeal court judgement deviates or the procedural fault (Para 133 Sect. 3 sentence 3 VwGO). The examination of the ruling court section in this matter is therefore limited to the reasoning that has been presented within the legal time limits. These may only be explained or clarified by subsequent pleadings or legal expertises.

The raised aspects for admission for review on a point of law do not exist.

2. The reproach that procedural faults in the sense of Para 132 Sect. 2 No. 2 VwGO would be present is not successful. The plaintiff holds the opinion that the Appeals Court violated its duty for clarification and information with respect to the

plaintiff "by not clarifying exactly the question of the potential use of the profit and by taking negative conclusions from the non-submission of the Balance Sheets without ado and without at least informing the plaintiff explicitly as to the negative conclusions it was considering".

The question of the potential use of the profit was not relevant to the Appeals Court. Therefore it cannot be reproached for not having undertaken any clarification in that respect. The only points relevant for the decision of the Appeals Court were whether the activities of the plaintiff were conducted with the intention of profit. The required clarification of the facts according to the substantive legal view of the court was extensively covered by the Appeals Court.

A procedural fault also does not follow from the fact that the court drew "negative conclusions" out of the non-submission of the balance sheets with respect to the profit intention. The Court of Appeal had asked the plaintiff to submit balance sheets as well as profit/loss accounts for the years 1985 to 1992. The profit aspect was subject to the court order for the taking of evidence on 23 March 1993. That under these circumstances the Appeal Court would consider the balance sheets as vital with respect to the profit intention, had to be compelling to the plaintiff who was represented by an attorney. Therefore the court had no duty to explicitly point out that not presenting the demanded financial figures could have an effect on the decision. This is even more so as the Court of Appeal in addition to that had pointed out the importance of the taking of evidence for the outcome of the suit by its ruling from March 29, 1993. A special hint with respect to the potential disadvantageous conclusions to be drawn in the context of evaluating the facts and evidences from the non-submission of the balancesheets was not necessary under these circumstances with respect to the plaintiff who was represented by an attorney. There was also no reason for the

plaintiff to rely on the offered evidence in the form of "expert witnesses" in that respect and that this would suffice as the witness Chartered Accountant Willms was not relieved from his duty for professional confidentiality regarding the profit/loss account (pleading of April 27, 1993). In addition to that the Court of Appeal gained its conviction as to the existence of a profit intention not from the non-submission of the mentioned records alone but also from other facts that came to the knowledge of the court and that would justify the assumption of a trade activity conducted with a profit intention. In that respect no fault that would allow the petition for admission to review on points of law was raised. If the Court as occurred in this case bases its decision on several independent reasons each of which carry the ruling, the petition for review on points of law fulfills the requirements for proper presentation of the reproaches in the sense of para 133, sect. 3 VwGO only, if a reproach is raised regarding each of these reasons (ruling of 15 June 1990 BVerwG 1 B 92.90 - Buchholz 11 Art. 116 GG No. 20). This did not occur and is lacking here.

The reasons for admission based on fundamental importance of the legal matter that was raised in the same context with this procedural reproach are not fulfilled as follows from the subsequent considerations (refer under 4 f below).

3. The petition for admission of review also reproaches a deviation from past precedents as to the application of Para 132 Sect. 2 No. 2 VwGO. Such a deviation only exists if the Appeals Court in applying the same legal provision has deviated with its (abstract) principle of law - that resulted in its ruling - from a decision of the Federal Supreme Admin Court, the Common Section of the Federal Supreme Courts or the Federal Constitutional Court. The petition on points of law does not outline this sufficiently as required under the standards of Para 133 Sect. 3 sentence 3 VwGO.

Plaintiff asserts that the appeal judgement deviates from the judgements issued by the Federal Supreme Admin Court on Aug 14, 1992 - BVerwG 8 C 67.91 - (BVerwGE 90, 320, <325>) and on March 27, 1992 - BVerwG 7 C 21.90 - (BVerwGE 90, 112) concerning the appraisal of its activity "as a religious community in as much "as it is based exclusively on the profit intention (as assumed by the Court of Appeal) while completely ignoring the religious content of the services rendered and not even asking the question whether a potential economic activity might be rather insignificant when compared to the specific religious activities." This does not describe an abstract legal principle on which the decision of the Appeals Court was based and it does not compare it to another similar legal principle of one of the rulings of the Federal Supreme Admin Court as mentioned before. Instead it only criticizes the application of the law by the Appeals Court. Moreover, the already mentioned judgements of the Federal Supreme Admin Court are not concerned with the application of Para 14 of the German Trade Law [GewO] to religious communities. In that respect these rulings were not passed in application of legal standards relevant in this case. Under these circumstances, nothing has been put forth or become otherwise apparent with respect to a divergence.

In as much as plaintiff holds the viewpoint that the criticized divergence from the precedents of the Federal Supreme Admin Court may also confer a fundamental importance to the matter, his presentation does not justify the granting of leave to review on points of law either; this follows from the subsequent statements.

4. The matter does not have the fundamental importance attributed to it by plaintiff (Para 132, section 2, No. 1 VWGO). A legal matter has fundamental importance only, if it raises a legal question essential for the desired review judgement whereby that question requires clarification by the Supreme Court, in the interest of uniformity or evolution of the law.

In this context, the obligation to present the case to the court per Para 133 section 3 sentence 3 VWGO requires the designation of a precise legal question which will be relevant for the decision of review as well as an indication of the reason justifying its recognition as fundamentally important. Thus, the complaint needs to explain that and in how far the appellate decision on points of law may lead to the elucidation of a general legal question not so far answered by a Supreme Court decision.

The reasons put forward by plaintiff do not justify the assumption of a fundamental importance.

a) Plaintiff feels there is a need, first of all, to clarify in principle whether "the mere fact that goods or services are being given to members of an association or to third persons, as the case may be, against a remuneration possibly exceeding cost price, make this activity a commercial one according to Para 1 nad Para 14 Gew or whether the purpose of this delivery or services should also be primarily be considered, so that, if the purpose is exclusively or in any case primarily to serve the practice of religion, i.e. attaining 'higher levels of awareness or salvation'... in the sense of a self-understanding of a religious community, it would no longer have to be considered as a trade activity in the sense of the German Trade Code."

This question can already be answered on the basis of the existing precedents to the effect that the purpose connected with the delivery of goods or services is irrelevant for the appraisal under trade law as far as the application of Para 14 of the German Trade Code - the only relevant reference in this context - is concerned.

According to the permanent administration of justice by the Federal Supreme Admin Court trade in the sense of the trade law is any socially not unvaluable activity that is directed towards profit

and permanently conducted on a self-employed basis with the exception of agriculture, free professions (free scientific, artistic and literary activity of a higher kind as well as personal services that require an advanced education) and mere administration and use of one's assets (judgement of 26 January 1993 - BVerwG 1 C 25.91 - Buchholz 451.20 Para 14 GewO No. 5 = GewArch 1993, 196). The trade legal connectedness of an activity has the purpose of protecting the general public or individuals against dangers, grave disadvantages and serious molestations that as a matter of experience can be created by certain commercial activities. As a matter of principle, this additional purpose that may be connected to the trade legal classification has no bearing on it as this additional purpose is irrelevant for the accomplishment of the protective purposes. Particularly a trade legal activity as defined above does not lose its character by it accomplishing a religious or philosophical purpose in the understanding of the operator of it. If such a purpose does exist, which has to be established in any dispute by the governmental bodies (compare BVerfGE 83, 341 <353>), also an economic activity that serves the obtainment of the means for a religious or philosophical community is fundamentally subject to the protection of Art. 4 of the Constitution. However, this cannot be looked at on an isolated basis. As far as a religious or philosophical community also becomes active externally with promotion in the economic sense moreover the fundamental guarantee of Art. 4 of the Constitution must be brought into harmony with other contrary legal goods of other persons, especially the fundamental rights of others such as for example may follow from Art. 1, 2 and 14 of the Constitution. Claiming the protection from Art. 4 of the Constitution does not justify any interference with other legal goods of the same value. As the fundamental rights of all - i.e. of the religious or philosophical communities as well as of those persons addressed by them - are to



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be protected a balance of the interests has to be accomplished which satisfies the principle of appropriateness. Also religious and philosophical communities are bound by the constitutional order. This includes that the relevant general laws that may be applicable have to be applied - in a way that is most considerate of the fundamental rights of Art. 4 of the Constitution - as the Federal Supreme Admin Court has already established (compare BVerwGE 90, 112 <117 f>). A further need for clarification is not indicated by the complaint in this respect; specialties of the individual case do not justify the admission for a review on points of law on the basis of fundamental importance.

b) The question raised by the plaintiff, whether his "offered courses and seminars - as they are offered in a similar way in part even more removed from religion ... by all religious communities and always as a matter of principle for a remuneration - can constitute a trade legal activity in the sense of para 1 and 14 GewO", even though one is "dealing with higher type of activities that according to the general understanding are not considered as a trade in the sense of the trade law" also does not lead to a comprehensive legal problem independent from the case at hand that therefore would require fundamental clarification. Moreover, it has already been decided fundamentally that free professions (free scientific, artistic and literary activities of a higher kind as well as personal services that require a higher education) do not fall under the concept of a trade (judgement of 26 Jan 1993, at the indicated location). Whether the plaintiff does practice such an activity is no fundamental legal question but one that is subject to the evaluation of the particular facts of the case. The Appeal Court did not establish that the plaintiff practices a "free profession" in the described sense and especially also not that the plaintiff provides services of a higher kind that fundamentally require a completed study at the University or a University for Applied Sciences (Judgement of July 1, 1987 - BVerwG 1 C 25.85 - Buchholz 451.20 Para 14 GewO No. 4). The circumstance

that the courses possibly comprise "educational lessons" could exclude the application of Para 14 GeWO only, if it would constitute an activity of the educational system in the sense of Para 6 sentence 1 GeWO. In that respect it has been cleared that this is understood to mean educational services of all kind as far as they are regulated by state law (Judgement of July 1, 1987 at the indicated location). This was however not established by the Appeal Court. Further need for clarification is not evident from the complaint for leave to review on points of law.

c) In a future case for review on a point of law the question raised by the plaintiff "whether the obtainment of profits (surplusses) in individual years generally and specifically in the case of a religious community shows compelling proof of a trade activity" could also not be answered. This question was not decisive for the Appeal Court. The Court of Appeal in alignment with the precedents of this Federal Supreme Admin Court section has started off of the legal view that part of the trade legal concept is an activity "directed towards profit". In coming to that conclusion the court took the profits as represented in the balance sheets for 31 Dec 1980 and 31 Dec 1981 as an indicator. It also put this into the overall context considering the argument of the plaintiff that he obtained "no profit overall" and it gained the conviction that a profit intention does exist. That is a question of the evaluation of the particular facts of the case which does not provide a comprehensive legal problem [to be clarified].

d) There is also no need to clarify the next question of the plaintiff "whether even in the case of a religious community the intention to make profits in some areas - this just presumed as existing for now - so that the general running expenses of the necessary organization for which no other substantial financial resources exist... can be covered, may be considered as profit intention in the sense of the trade law". This question does not derive from facts established by the Appeals Court. The Appeals Court based on the facts established presumed - which was not attacked by any procedural reproaches - that the plaintiff was not interested only in covering its costs but in obtaining profits. Already on that basis the problem raised by the plaintiff whether profits and losses may be balanced, does not pose itself as even the admissability of such an internal offset of profits and losses would leave the profit intention of the plaintiff according to the facts established by the Appeals Court untouched. Already on that basis the questions raised do not enable the admission for review on points of fundamental importance.

Completely aside from that the Appeals Court - without this having to be clarified in a proceeding for review on points of law - rightly adopted the viewpoint that in examining the presence of a trade legal activity a balancing [of profits and losses] in the sense of the legal question raised by the plaintiff is not admissible. For a trade legal activity the use of profit is irrelevant. From that follows that with connected activities each of them that could come into consideration would have to be examined for its trade legal classification. A balancing of profits and losses in the various areas would already constitute a consideration of the use of profits (in that way correct Friauf, GewO, commentary of 1989, Para 1 margin no. 45 ff). This also applies to an incorporated association that constitutes a religious community according to its self-understanding. Irrespective of the circum-

stance that the incorporation of the plaintiff in the association register according to Para 21 Civil Code presumes that its purpose is not directed towards a commercial activity also an incorporated association may be active in the trade legal sense depending on the circumstances. If the incorporated association constitutes a religious or philosophical community, then this circumstance must be considered as part of the evaluation of the overall picture of the activity while also considering Art. 4 of the Constitution as part of this. Merely the use of the means obtained through a commercial activity for religious or philosophical purposes does not change the character of the activity as such. The note that in religious communities "remunerations always and necessarily constitute a church contribution" may be correct in a very far understanding of this but does not lead further in the given context which exclusively deals with the character of obtaining the financial means. The power of choice of the plaintiff on the character of how its [financial] means are being obtained is not questioned by the value-free duty of filing a [trade] notice according to Para 14 Sect. 1 GewO which alone is the relevant aspect here.

e) The plaintiff also wants to have clarified in principle "whether it is compatible .... with the constitutional legal protection of religious communities, when the court assumes that activities that serve the practice of religion could also be considered as a trade activity in the sense (of) Para 1 and 14 GewO". The evaluation of the sale of books, brochures as well as so-called Electrometers and the conduct of courses and seminars as trade legal activities by the [Appeals Court] even if they should serve the practice of religion, does not raise any fundamental legal question that would require clarification. The relation of the protection from the basic right of Art. 4 of the Constitution to the general laws that regulate commercial activities is already clarified to the effect that the protection of Art. 4 of the Constitution is maintained in principle, but gets pushed back to the extent that this is required

by the protection colliding legal goods of others (BVerwGE 90, 117 <118>). Also in the opinion of the ruling Supreme Court section a religious or philosophical community as a matter of fundamental principle decides itself in which way it wants to structure its financial relations. Even if the commercial interests would outweigh the other activities, this would not justify the denial of the constitutional protection from Art. 4 of the Constitution. Dangers that may be connected to an activity - that would have to be classified (also) as commercial - of such communities are not to be resolved with a limiting definition of the constitutional guarantees but are to be handled in a way that the relevant general laws are applied in a way as already mentioned above. According to these standards it does not meet any fundamental reservations that the commercial activity of the plaintiff at least with respect to the obligation of filing a value-free trade notice - which does not or at least not substantially interfere with the religious activity of the plaintiff - can be included in the legal frame of trade regulations, even if it constitutes practice of religion at the same time according to the understanding of the plaintiff. Such an inclusion enables the trade supervisory offices to go about their duties particularly for the protection of employees and third persons in the commercial life - of course in a way required by the fundamental right of Art. 4 of the Constitution.

f) The plaintiff finally raises the problem of the reasonableness of duties for cooperation of parties in a court proceeding and in this context raises the particular question "when and in what case the court may draw negative conclusions from the non-disclosure of internal facts of the community such as balance sheets." Also this question does not justify the admission of the review on points of fundamental importance. It is already clarified that as a matter of principle the parties are obliged to cooperate in the establishment of the facts (Para 86 VwGO).

This especially applies to facts that are only known to the concerned party in the case (BVerwGE 19,87 <94>; judgement of Mar 22, 1983 - BVerwG 9 C 68.81 - Buchholz 402.24 Para. 28 Foreigner Law No. 44). If the concerned parties do not comply to this duty, even though such compliance would be easily doable and reasonable for them, this may lead to a reduction of the requirements for an ex officio duty of clarification of the court and may justify according negative conclusions (BVerwGE 74, 222 <223 f>). The party must be informed of this by the court (only), if he - on the basis of the particular circumstances of the case - does not have to expect the possibility of negative conclusions to his case as an exception (judgement of 26 August 1983 - BVerwG 8 C 76.80 - Buchholz 310 Para 86 Sect. 1 VWGO No. 147). The court may not judge the denied cooperation of a party to his disadvantage, if the cooperation would not be reasonable. On what conditions the burden of cooperation of a party would have to be considered unreasonable cannot be answered on a general comprehensive basis for all cases. That the Appeal Court in the case at hand considered the cooperation of the party in the clarification of the facts by submission of data on the financial situation as not unreasonable does not meet any reservations under federal law. As to the limits of the reasonability in the case of the plaintiff as an incorporated association these cannot be determined by reference to the provisions of the Federal Data Protection Law which concerns the handling of personal data by which is meant individual data about personal or factual relations of a definite or definable natural person which follows from Para 3 Sect 1 Federal Data Protection Law. Limits of reasonability as to the plaintiff could result from Art. 4 and Art. 140 of the Constitution in connection with Art. 137 of the Weimar Constitution. In this context it must be presumed that these rights may benefit the plaintiff. However, in a proceeding that concerns the contesting of a demand to file a trade notice, they [these rights] do not make it appear as unreasonable of having to reveal the figures relating to a commercial activity. Balance Sheets as well as profit/loss account do not directly

concern the practice of religion but concern the financing; they may rather serve the practice of religion on an indirect basis (compare in this context BVerfGE 19, 129 <133>). Their disclosure does also not concern the constitutionally guaranteed autonomy within the realm of the laws applicable to all. In view of that the court's demand for submission of the documents existing on that does not interfere with the central aspect of religious practice and the autonomy guaranteed to religious communities. The figures in question reflect the result of an externally directed activity of the plaintiff. According to the facts established by the Court of Appeal the plaintiff also addresses non-members and obtains income from that. The plaintiff also manifests this by external promotion. An activity displayed externally may be directed toward a financial gain. Establishing facts in that respect was necessary according to the material legal view of the Appeal Court in order to grant the legal protection requested by the plaintiff. If on the basis of an externally displayed activity for a remuneration there exists a reason to assume that a trade may be conducted, then it is not unreasonable that the result of this activity is presented to the court, if required. As little as the mentioned legal rights - especially Art. 4 of the Constitution - provide a protection against a governmental examination whether a community constitutes a religion or a philosophy (BVerfGE 83, 341 <353>) as little they provide against the submission of such documents in a court proceeding when they serve the evaluation of an externally directed and promoted activity of such an organization.

5. The decisions on costs follows from Para 154 Sect. 2 Admin Court Procedural Code [VWGO]. Fixing the value of the subject matter is based on Para 13 Sect. 1, sentence 2 and Para 25 Sect. 1 sentence of the Court Costing Law [GKG] in the version still valid till June 30, 1994 according to Para 73 Sect. 1 of the Court Costing Law. According to Para 13 Sect. 1 sentence 1 of the Court Costing Law the value of the subject matter is to be determined

based on the importance of the matter that follows from the application for the plaintiff and is to be determined with proper discretion. Decisive is the economical value of the immediate goal of the suit that the plaintiff wants to achieve with his application. Potential interests that may exceed the immediate legal goal that is being pursued or forwarded by the litigation on an indirect basis, do not get considered in determining the value of the dispute as a matter of principle (judgement of 23 April 1992 - BVerwG 8 C 16.92 - Buchholz 360 Para 13 GKG No. 74 p. 56). If the subject and matter of dispute do not provide sufficient indicators for the determination of the importance of the case, the value stated in Para 13 Sect. 1 sentence 2 Court Costing Law is to be applied. This is the case here as the immediate interest pursued by the plaintiff in this litigation, i.e. not having to file a trade notice, cannot be evaluated objectively with a certain sum of money. In particular no facts were established to justify the value as determined by the prior court instances. Whether indirect interest of the plaintiff in pursuing this litigation may justify the amount of DM 30.000 may be left open as they must not be considered according to the points above.

Meyer

Hahn

Groepper



SUMMARY OF REPRESENTATIVE GERMAN DECISIONS  
RECOGNIZING SCIENTOLOGY AS A RELIGION

The Stuttgart District Court issued a decision finding that the Church is a religious community which offers teachings based on religious tenets. (Decision of the Stuttgart District Court, No. 13 C 3687/76, December 8, 1976, Hans Peter Fuger v. Stuttgart Church.)

On January 7, 1993, the Regional Court in Munich found that Scientology is a religious belief that cannot be scientifically assessed and the services are of a religious nature. (Regional Court of Munich I, 6th Chamber for Civil Matters. No. 6 O 5709/82, 6 O 6 6895/82, January 7, 1993, Kager v. SKD, Ertl v. SKD.)

On May 20, 1985, the District Court of Stuttgart ruled that the Church's dissemination activities are part of the pursuit of its religion. (District Court of Stuttgart, No. 33 OWi 13691/84, May 20, 1985.)

On February 17, 1988, the Superior Court of Hamburg ruled that Scientology is a bona fide religion and an association that is not only united for ideological purposes but also pursues a transcendental purpose. (Superior Court of Hamburg, No. 71 T 79/85, February 17, 1988 Administrative Court of Berlin, No. VG 1 A 73.86, October 12, 1988, Scientology-Kirche Berlin v. the State of Berlin.)

A similar ruling was made on October 12, 1988 by the Administrative Court of Berlin, ruling that the Church is philosophically active and the promotion of its tenets is protected under Article 4 of the Constitution. (Administrative Court of Berlin, No. VG 1 A 73.86, October 12 1988, Scientology-Kirche Berlin v. the State of Berlin.)

On September 4, 1990, the Administrative Court of Frankfurt determined that the Church of Scientology is a religious and ideological association. The Court's reasoning included findings that three characteristics of a religion could be established: 1) it must be a voluntary association of not less than two persons with a minimum of organizational structure that does not depend on legal or civil status as per public or civil law and does not depend on its numerical strength or social relevance. 2) There must be some consensus of the purpose of human existence (origin, purpose, goal, transcendence) as well as basic principles of individual conduct. It is not required that this consensus can be inferred from a dogmatically fixated, systematically conclusive creed or ideological denomination. 3) A religious or ideological community strives for and practices its purposes and

dogma (consensus) and this is visible to the outside world. The Church of Scientology fulfills these requirements.

(Administrative Court of Frankfurt/Main, No. IV/2 E 2234/86, September 4, 1990, Scientology Mission of Frankfurt v. City of Frankfurt.)

On May 27, 1992, the 4th Civil Court of Regional Court of Frankfurt, found that there is no evidence of profiteering by the Church and the value of the services cannot be measured by market value as they are spiritual services aimed by the plaintiffs to fulfill their own personal spiritual needs. 4th Civil Court of Regional Court of Frankfurt, No. 2/4076/92, May 27, 1992, Gebauer v. Church of Scientology of Frankfurt.)

The Stuttgart District Court ruled on December 9, 1992, that auditing is a religious activity, and it is the focus of the religious practice of the Church. (Stuttgart District Court, No. 27 O 417/92, December 9, 1992, Graf v. Dianetics Center Stuttgart.)

On February 24, 1993, the Regional Court of Frankfurt ruled that the delivery of the services are part of a religious and life-philosophical character and based on the principle of free religious practice. (Regional Court of Frankfurt/Main, No. 2/4 O 235/92, February 24, 1993, Koch v. Church of Scientology of Frankfurt.)