

Exhibit G

US District Court, Central District of California
Fishman Case # 91-6426 HLH (Tx) Continued
(Title page no number)

MAGAZINE ARTICLES ON
LEVEL

0

CHECKSHEET
BY L RON HUBBARD

(0055)

(Hand bracketed passages in original surrounded by [])

Dissemination of Material

The dissemination of materials of Scientology is a problem of comparable stature to the use of techniques on a preclear in an auditing session. Just as you would not process a preclear with heavy processes when all he could take might be ARC Straight Wire, thus you would not issue Scientology materials of considerable weight to people incapable of assimilating them.

The immediate result of the issuance of materials not intended for that audience is to produce a state of confusion in the minds of that audience regarding Scientology. Here we have no question of talking down to people. Here we have no question of 'watering' our material, but we do have a question of disseminating Scientology. If we do it properly, then Scientology will be very broadly known. If we do it improperly it will stop in its tracks, and be known, if at all as a confusion.

When materials are issued above the acceptance level of an audience, a confusion results. A confusion in the antithesis of a flow. Any communication resulting in a confusion then brings about an eddy of confusion. The employment of Scientology to the greatest good of the greatest number of Dynamics does not include using it knowingly or unknowingly to confuse hearers.

An outline of the communication lines of Scientology follows:

1. The General public to the general public.
2. Scientologists to the general public
3. Member HASI to member HASI.
4. Trained Scientologist to a member of the HASI.
5. Member of HASI to a preclear.
6. Trained Scientologist to a preclear.
7. Trained Scientologist to a trained Scientologist.
8. HASI to membership
9. HASI to trained Scientologist.
10. HASI to the general public

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1. GENERAL PUBLIC TO THE GENERAL PUBLIC

There are several things we would like the general public to say to the general public about Scientology. The first of these is that we would like the general public, when it sees an individual or group

problem, to be quite certain the proper thing to do is for that individual or group to consult a Scientologist. For instance, if somebody is having headaches, we would his friends to come to the obvious solution that this person should see a Scientologist or should join a group undergoing processing.

The meat on this communication line is that Scientology does not pose any threat, that Scientologists are good citizens, and that they can be trusted with problems of a private and confidential nature, or with problems dangerous to other people such as the problem of criminality. Another frame of mind we would like to see the public and register is that people attacking Scientologists have something wrong with them (and if you could meet any such people personally you would see that this is no more than truth). As a subdivision of this, the actual substance of communication about what Scientology is, from the general public to the general public, should be that Scientology says that good health and immortality are attainable. That it is something compounded out of all Man knows of the subject of Man, and that people are living units operating bodies, rather than bodies, and that this living unit is the human soul. Given this much communication line, the general public can embroider enormously, and unless a person in the general public can express his own opinions, and so let HIM be interesting, he will not talk about the subject. Thus the data in the general public should give individuals a chance to be interesting, by knowing no more and no less that the above. We are not interested in sensationalism personalities, or the complexity of Scientology methodology being discussed by the general public. At a subdivision of this, we do not want Scientology to be reported in the press, anywhere else than on the religious page of newspapers. It is destructive of word of mouth to permit the public presses to express their biased and badly reported sensationalism. Therefore we should be very alert to sue for slander at the slightest chance so as to discourage the public presses from mentioning Scientology. What the newspapers say is not word of mouth. As an example of this, how many minutes today have you spent discussing current events? NEWSPAPER REPORTERS WRITING ARTICLES ON SCIENTOLOGY DO NOT EXPRESS SCIENTOLOGY. Scientologists should never let themselves be interviewed by the press. That's experience talking!

As a subdivision of general public to general public we have the problem of the professionals which might consider Scientology to be antipathetic to them, amongst these would be psychologists and medical doctors as well as psychiatrists. These persons are entirely in error when they express the opinion that Scientologists are against

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continued...

(5 or 6 words illegible) -or system will produce in 22 percent, of the public, benefit. Therefore, any practice or art can always achieve 22 per cent recovery in thier patients. It is when we better this 22 percent, that we are being efficient. We have no more quarrel with a psychologist that we would have with an Australian witch-doctor. We have no quarrel with a psychiatrist any more that we would quarrel with a barbarian because he has never heard of nuclear physics. As to the medical doctor, we know very well that modern medical practice, having lately outgrown

phlebotomy, has come of age to point where it can regulate structure in a most remarkable and admirable way. In Scientology we believe a medical doctor definitely has his role in a society just as an engineer has his role in civil government. We believe that a medical doctor should perform emergency operations such as those made necessary by accidents; that he should perform orthopedics; that he should deliver babies; that he should have charge of the administration of drugs; that his use of antibiotics is beneficial; and that wherever he immediately and curatively addresses structure his is of use in a community. The only place we would limit a medical doctor is in the field of treatment of psychosomatic medicine, where he has admittedly and continuously failed, and the only thing we would ask a medical doctor to change about his practice is to stop taking money for things he knows he cannot cure, i.e., spiritual, mental, psychosomatic, and social ills.

With regard to psychologists, medical doctors, and psychiatrists, then, what would one say in talking to them? But again we have section 10 of the Code of the Scientologist. You wouldn't expect this psychologist, or psychiatrist, or medical doctor to get into an argument with you on how to get rats to find their way through mazes, how you would set a tibia, or what voltage you would put on an electric shock machine. Therefore, and equally, do not permit yourself to be put in the situation where you are discussing privately or in public, the methodologies of your wisdom. The attitude of a Scientologist toward people in these professions should be: "I have my techniques. It took me a long time to learn them just as it took you a long time to learn yours, and I am not going to try to make a minster out of you, and you are not going to try to make a medical doctor (psychiatrist, psychologist) out of me. I am an expert instructor only where it is intimately involved with the human spirit. I can produce my effects. You can produce yours. In view of the fact that you do not pretend to operate in the field of the human spirit, and I do not operate in the field of structure, I do not see how there can be any discussion. But things that I can't handle in structure when called upon I will be very happy to refer to you, and I shall expect that when matters of the spirit come into question you will have enough understanding of life, where we are all specialists, to refer them to me" A quiet explanation of this character will do a great deal to place you as a professional man in their realm of understanding of professional men.

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In a hospital or an institution from some ????? malady which balked the efforts of the professional men in charge of it, and should you ever be "called upon the carpet" for having "interfered" with the progress of a case, you should be extremely dismayed, and act it, to find yourself in the presence of barbarians who do not believe in the power of prayer, in the will of God, or in the promises of Jesus Christ. And you should point out that, whereas the body was in their keeping, they did not at any time care to take purview of the human soul. And if anything has occurred because the soul, in your province, then reacted upon the body, you believe that they are unwilling to admit the will of God in their treatment of human beings, and if this is the case you now, while you are being addressed by such people, discover yourself to be in a strange place where men pretending to be Christians doubt God, the Son of God, and the power of prayer. Your entire address to such people, in such a situation, publically or privately, should be entirely overt, accusative, and not at any time apologetic. And you should immediately make it your buss-

iness to place this matter before the proper authorities, that people are in charge of an institution here, are not Christians, and do not believe in God, and you should inform your accusers that you are going to do so.

Should you ever be arrested for practicing Scientology, treating people, make very sure, long before the time comes, that you have never used drugs or surgery, and that you have never prescribed a diet, or vitamins, and when that time might come, make very sure that you immediately and instantly, within two or three hours after your receipt of the warrant, have served upon the signer of the warrant, a personal civil suit for \$100,000.00 damages for having caused the arrest of a Man of God going about his business in his proper profession, and for having brought about embarrassing publicity and molestation. place the suit and WIRE THE HASI IMMEDIATELY. Make the whole interest during the entire time of such an unfortunate occurrence the fact that the signer of such a warrant, who would ordinarily be a medical doctor in charge of the medical department of some city, had dared fly in the teth of religion. And we use what is necessary of the earlier passage above to drive the point home. DO NOT simply fall back out of communication if you are attacked, but attack, much more forcefully and bravely and arduously. And if you are foolish enough to have an attorney who tells you not to sue, immediately dismiss him and get an attorney who will sue. Or, if no attorney will sue, simply have an HASI suit form filled out and present it yourself to the county clerk in the court of the area in which your case has come up.

IN ALL SUCH CASES OR ARREST FOR THE PRACTICE OF SCIENTOLOGY, THE HASI WILL SEND A REPRESENTATIVE AT ONCE, BUT DO NOT WAIT FOR HIS ARRIVAL TO PLACE THIS SUIT. THE SUIT MUST ALREADY HAVE BEEN FILED WHEN THE HASI ATTORNEY ARRIVES.

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In other words, do not, at any moment leave this act unpunished, for, if you do you are harming all other Scientologists in the area. When you are attacked it is your responsibility then to secure from further attack not only yourself but all those who work with you. Cause blue flame to dance over the court house roof until everybody has apologized profusely for having dared to become so adventurous as to arrest a Scientologist who, as a minister of the church, was going about his regular duties. As far as the advances of attorneys go that you should not sue, that you should not attack, be aware of the fact that I, myself, in Wichita, Kansas, had the rather interesting experience of discovering that my attorney employed by me and paid by me, had been for some three months in the employ of the people who were attacking me, and that this attorney has collected some insignificant sum of money after I hired him, by going over to the enemy and acting upon their advices. This actually occurred, so beware of attorneys that tell you not to sue. And I call to you attention the situation of any besieged fortress. If that fortress does not make allies, does not send forth patrols to attack and harass, and does not utilize itself to make the besieging of it a highly dangerous occupation, that fortress may, and most often does, fall. [The DEFENSE of anything is UNTENABLE. The only way to] [defend anything is to ATTACK, and if you ever forget that, then you] [will lose every battle you are ever engaged in, whether it is in terms] [of personal conversation, public debate or court of law. NEVER]

[BE INTERESTED IN CHARGES. DO, yourself, much MORE]
[CHARGING, and you will WIN. And the public, seeing that you]
[won, will then have a communication line to the effect that Scientolo-]
[gists WIN. Don'y ever let them have any other though that that]
[Scientology takes all its objectives.]

Another point directly in the interest of keeping the general public to the general public communiacion line is good odor: it is vitally importnat that a Scientologist put into action and overtly keep in action Article 4 of the Code: "I pledge myself to punish to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends." The only way you can gaurantee that Scvientology will not be degraded or misued is to make sure that only those who are trained in it practice it. If you find somebody practicing Scientology who is not qualified, you should give them the oppor-tunity to be formally trained, at their expense, so that they will not abuse and degrade the subject. And you would not take as any substutute for formal training any amount of study.

You would therefore delegate to members of the HASI who are not otherwise certified only those processes mentioned below, and vould discourage them from using any other processes. More par-ticularly, if you discovered that some group calling itself "precept processing" had set up and established a series of mettings in your area, that you would do all you could to make things interesting for them. In view of the fact that the HASI holds copyrights for all such material, and that a scientific organization of materials

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can be copyrighted and therefore owned. The least that could be done to to such an area is the placement of a suit against them for using materials of Scientology without authority. Only a member of the HASI or a member of one of the churches affiliated with the HASI has the authority to use this information. The purpose of the suit [is to harass and discourage rather than win.]

[The law can be used very easily to harass, and enough harassment]
[on somebody who is simply on the thin edge anyway, well knowing]
[that he is not authorized, will generally be sufficient to cause his pro-]
[essional decease. If posible, of course, ruin him utterly]

A D.ScN. has the power to revoke a certificate below the level of D.ScN but not a D.ScN. However, he can even recammend to the *CECS of the HASI that D Scns be revoked, and so any sincere Scientologist is capable of policing Scientology. This is again all in the interest of keeping the public with good opinion of Sciento-logy, since bad group processing and bad auditing are worse than bad publicity and are the worst thing that can happen to the general public to general public communication line.

The best thing that can happen to it is good auditing, good public presentation, and a sincere approach on the subject of Scientology itself. Remember, we are interested in ALL treatment being beneficial, whether it is Scientology or not. For bad treatment in any line lowers the public opinion of all treatment.

In addressing persons professionally interested in the ministry, we have another intersting problem in public presentation. We should not engage in religious discussions. In the first place, as Scientologists

we are gnostics, which is to say we know what we know. People in the ministry ordinarily suppose that knowingness and knowledge are elsewhere resident than in themselves. They believe in belief and substitute belief for wisdom. This makes Scientology no less a religion, but makes it a religion with an older tradition and puts it on an intellectual plane.

Religious philosophy, then as presented by Scientology, would be opposed in such discussion to religious practice. We are all-denominational rather than non-denominational, and we should be perfectly willing to include in our ranks a Moslem, or a Taoist, as well as any Protestant or Catholic, while people of the ministry in Western civilization, unless they are evangelists, are usually dedicated severely to some faction which in itself is in violent argument with many other similar factions. Thus these people are ready to argue and are practiced in argument, and there are more interpretations of one line of scripture than there are sunbeams in a day. Beyond explaining one's all-denominational character, explaining that one holds the Bible as a holy work, one should recognize that the clergy of Western Protestant churches defines minister or standing....

*Committee for Examination, Certification and Services

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 5. DESCRIPTIVE NAME FOR BBS: Scientology's History of Criminality.
This appendix was submitted in sum and substance to the California
Court of Appeals, the California Supreme Court and the U.S. Supreme
Court as an appendix to existing briefs in the Wollersheim case.
Their purpose was to inform the court as to the actual history,
nature, activities, and goals of Scientology as opposed to what
Scientology's propagand machine would like the court to believe.
Must Reading for someone interested in Scientology's financial
history.
 6. SORT TO: ONE COPY TO IN SCIENTOLOGY LEGAL\WOLLERSHEIM, ONE
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APPENDIX 2

SCIENTOLOGY'S HISTORY OF CRIMINALITY 1

In 1979, nine of Scientology's top executives pleaded guilty to extensive burglaries, forgeries, "infiltration," "obstruction of justice," and other crimes carried out against over 100 Federal agencies including the Dept. of Justice, The Dept. of Defense and the I.R.S.

In U.S. v Heldt et. al. 3 the facts showed that church personnel had secreted and destroyed (~ documentary evidence of crime, (688 F.2d at 1243 n.8), had committed illegal break-ins and theft, (id. at 1244,1247, 1248), had electronically bugged government offices, (ibid), had lied to federal investigators and a grand jury, (id. at 1246,1247,1248,1249 , 1253), had suborned perjury, (id. at 1247,1253), had forcibly restrained, kidnaped, handcuffed and gagged a potential adverse witness, (id. at 1244,1273), and had formulated "conspiracies to obstruct justice, steal government property, burglarize, bug, harbor fugitives from justice, and commit and suborn perjury before the grand jury," (id. at n. 27 at 1258)~4

In a memorandum urging stiff sentences for the Scientologists federal prosecutors wrote:

" The crime committed by these defendants is of a breath and scope previously unheard of. No bureau, office, desk, or file was safe from their snooping and prying. No individual or organization was free from

----- 1 These materials also have been derived in substantial part from evidence submitted in the court briefs and appendices filed in Wollersheim v. Scientology in the California court system, Civ. No. B023193, (LASC No.C332827,) and at the U.S. Supreme Court, U.S. 89-1361, U.S. 89-1367.

2 See United States v. L. Ron Hubbard et al.,Crim. No. 78-401, D.C.D.C.(1979).

3.688 F.2d 1238 (D.C. Cir.1980! cert. den.456 U.S. 926 (1982!).

~.For more examples of Scientology's continuous pattern of similar criminal behavior see, Vannier v. Superior Court of Los Angeles 32 Ca.3d 163 (1982), Church of Scientology of Cal. v. Cazares, [former mayor of Clearwater, Florida] 638 F.2d 1272 (4th Cir. 1981!, Founding Church of Scientology v. Webster, [former Director of F.B.I.], 802 F.2d 1348 (D.C. Cir. 1986), Florida Bar v. Vannier 498 So.2d 896 (1986), Allard v. Church of Scientology of California 58 Cal. App. 3d (1976).

their despicable conspiratorial minds. The tools of their trade were miniature transmitters, lock picks, secret codes, forged credentials and any other device they found

necessary to carry out their conspiratorial schemes."

SCIENTOLOGY'S INTERNATIONAL CRIMINAL HISTORY

In England, the "Inquiry into the practice and effects of Scientology" prepared for the House of Commons in 1971 (The Foster Report), produced a ban on Scientology that lasted several years.

In 1977 Denmark, known for its tolerance, Scientology lost its protection contained in the criminal code of justice concerning the protection of religion. '

In 1982 the full Supreme Court of Victoria Australia ruled that Scientology was not a religion or religious institution but a sham. The court ruled Scientology was a body formed for an object that was illegal under criminal laws. '

In the mid 1980's France convicted L. Ron Hubbard in absentia for fraud. In 1988, in Milan Italy, 76 Scientologists were committed for trial charged with offenses from fraud, medical malpractice and criminal conspiracy to extort money, to unlawful detention.

In a massive raid in 1990, Spain arrested 71 of the top international leaders of Scientology on charges ranging from fraud to tax offenses. The charges alleged involvement in forgery of public documents, coercion, labor law violations, and illicit association.

On July 6, 1990, France arrested 6 of the top officials of Scientology in France for the illegal practice of medicine and fraud.

If one was observing only a one time or single occurrence of "renegade" criminal activity of one or more adherents, Scientology's criminal history could be less relevant. Here, though, these activities were a part of the secret written policies of the group.

As the FBI and IRS has repeatedly uncovered, Scientology's actions and policies were created, approved, and ordered by the highest levels of the organization. These are the day to day activities of Scientology, not "renegade" actions in spite of Scientology's never ending spewing of subsequent "damage control" cover stories.

"This is a criminal organization day in and day out. It makes Jim and Tammy, (Baker), look like kindergarten." So says Vivki Aznerand one of the six top executives in Scientology until her defection in 1987. '

-----I. From the Scientology case tried before the Copenhagen court in 1974 later upheld by the Eastern Circuit Court of Appeals in 1977.

2. "Board of Inquiry into Scientology" presented to both houses of parliament, Victoria, Australia. See Church of the New Faith v. Commissioner of Payroll Tax, (decided May 5, 1982). Also see the Anderson Report of 1965, Victoria, Australia.

3. Time magazine May 6, 1991.

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Scientology has been labeled by trial judges "schizophrenic and paranoid"¹ and "corrupt, sinister, and dangerous." These descriptions were both accurate, but dangerously incomplete regarding Scientology's actual core nature.

Scientology has two separate parts and personalities. It has an inner and secret Scientology of substance, and an outer public Scientology of front and form.²

Scientology's schizophrenic organizational personality is consistent with the historic models of the inner and outer circle structure common to past political secret societies. From this inner secret SUBSTANCE, outer public FORM perspective Scientology's seemingly many incongruities finally become congruent.

The outer public Scientology can appear as a benign and intertwined mix of pop psychology, psychiatry, eastern philosophy, and a thick mantle of traditional-sounding but strained religious terminology and trappings.' The inner secret Scientology can be better understood by studying the many parallels of cosmology, policies, and practices of earlier political secret societies, societies like the Thule Gellerschaft Virl, Ninja and Thugee clans, and the

1. Judge Breckenridge in Church of Scientology v. Armstrong, No. C 420153 Cal. Super. CT. (1984).

2. Some past secret societies can be thought of as the forerunners of modern intelligence agencies. They are also notorious for setting up and disbanding front groups. The outer names or forms may appear to change but the inner substance, goals, and activities stay the same. Some front groups involved in either recruiting new members or covertly attacking adversaries for Scientology are: the Committee To Defend The First Amendment, the Hubbard Dianetics Foundation, the Citizens Commission On Human Rights, Narconon, the Committee On Public Health And Safety, the Task Force On Mental Retardation, the Gerus Society, the Dianetic Information Group, the Committee To Reinvolv Ex-offenders, the National Commission for Law Enforcement And Social Justice, the Foundation For The Communication of Culture International, Doctors For Religious Liberty, Vanguard, April, (a pseudo anti cult organization), Alliance To Protect Religious Liberty, Committee For A Safe Environment, American Citizens For Honesty in Government, the Way to Happiness Foundation, the Whistle Blowers, HealthMed, Criminon, Applied Scholastics, Concerned Businessman's Association of America, and Sterling Management.

3. This inditing strain can be seen, in part, by reviewing Scientology's original publications with newer edited editions