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PROFESSIONAL AUDITORS' BULLETIN
The Oldest Continuous Publication in Dianetics and Scientology
From L. RON HUBBARD
Via The Hubbard Communications Office
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So we're cause again. Here is the Code of a Scientologist being used as a pattern for the medicos in the U.S.

"The Code of a Scientologist

As a Scientologist, I pledge myself to the code of Scientology for the good of all:

1. To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.
2. To use the best I know of Scientology, to the best of my ability, to better my preclears, groups and the world.
3. To refuse to accept for processing, and to refuse to accept money from, any preclear or group I feel I cannot honestly help.
4. To punish to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuse of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession."

Using it, the A.M.A. has now proposed the following code for all medicos as given in "The Doctor's New Conscience" in "Look", December 11th, 1956. You see they aren't completely brave:

"The A.M.A.'s Proposed Principles of Medical Ethics

These principles are intended to serve physicians, individually or collectively, as a guide to ethical conduct. They are not laws; rather they are standards by which a physician may determine the propriety of his own conduct. They are intended to aid physicians in their relationship with patients, with colleagues, with members of allied professions and with the public, to maintain, under God, as they have through the ages, the highest moral standards.

1. The prime objective of the medical profession is to render service to humanity

with full respect for both the dignity of man and the rights of patients. Physicians must merit the confidence of those entrusted to their care, rendering to each a full measure of service and devotion.

2. Physicians should strive continuously to improve their medical knowledge and skill and should make available the benefits of their professional attainments.
3. A physician should not base his practice on an exclusive dogma or a sectarian system, nor should he associate voluntarily with those who indulge in such practices.
4. The medical profession must be safeguarded against members deficient in moral character and professional competence. Physicians should observe all laws, uphold the dignity and honor of the profession and accept its self-imposed disciplines. They should expose, without hesitation, illegal or unethical conduct of fellow members of the profession.
5. Except in emergencies, a physician may choose whom he will serve. Having undertaken the care of a patient, the physician may not neglect him. Unless he has been discharged, he may discontinue his services only after having given adequate notice. He should not solicit patients.
6. A physician should not dispose of his services under terms or conditions which will interfere with or impair the free and complete exercise of his independent medical judgement and skill or cause deterioration of the quality of medical care.
7. In the practice of medicine, a physician should limit the source of his professional income to medical services actually rendered by him to his patient.
8. A physician should seek consultation in doubtful or difficult cases, upon request or when it appears that the quality of medical service may be enhanced thereby.
9. Confidence entrusted to physicians or deficiencies observed in the disposition or character of patients, during the course of medical attendance, should not be revealed except as required by law or unless it becomes necessary in order to protect the health and welfare of the individual or the community.
10. The responsibilities of the physician extend not only to the individual but also to society and demand his co-operation and participation in activities which have as their objective the improvement of the health and welfare of the individual and the community."

We are advising them to use our No. 3. You see how they recoiled from it.

The Founding Church of Scientology

Recognition and Naming Service
by Rev. J. R. Kemp, D.D., D.Scn.

All those who now assemble here
draw close.

The purpose of this conclave
being this.

The recognition and the naming
of this child

Born into this universe by the
action of two beings

... and ...

Born into an inheritance,
which when rightfully bestowed
shall bring to him
the knowledge and the right

to do as he would wish,
Supreme
Inviolable, is that which he in
later years decides.
It is the custom of our race
That race called Man
that when an infant, being
small and as yet unsure
of custom and of manners
now in operation in the
group and field
which he now enters
That some other, and more
Adult person experienced
in all the ways and roads
the pitfalls and the traps
that this life time can give,
Take it upon themselves
Responsibility to stand
and aid, within their
scope, the upbringing
of the Child.

In normal times it is not
expected that this be
an onerous assignment,
Yet there is a factor here
upon which it would be wise
to dwell.

And that is simply this,
Should such occur, that
both the Parents leave
the road that they do now
envisage (for bodies are
but frail things and in
the many facets of the game
moves may go wrong)
Should such occur, then
it is the duty of these
people to stand in and
take the place of these
two parents, So that
while not yet of blood
relation with the child
They by promises made here
will undertake the full
and careful instruction of
this child, until he has
acquired the Knowledge of
his rights in full.

Are there people here
who have so promised?
Good!

You have heard me state
before the child, the Parents
and those assembled here
the duty that you . . . and . . .
have set yourselves to do
I ask you now to answer me
direct.

Do you . . . and you . . .
promise to give all
reasonable aid ensuring

that this Child as yet
unnamed, be given every
instruction necessary that he
fulfil his heritage?
Do you? Good.
And you the parents . . .
and . . . do you agree that
these can stand for you?
Do you? Good.
So be it then.
It has been agreed.
And now the Naming of the Child.
Have you four, being those now
most concerned, you by blood
and you, by promise,
agreed upon a name?
Then tell me please.
May I take the Child?
Hello to you and
welcome here.
The name you here receive is yours to use
or discard,
as you will.
It is our gift to you.
To all of you now here I say
that this child has been
spoken for, and promises
been made
By both the parents
And these two, who by
their willingness
have now assented
to the responsibility
of ensuring that, young . . . here
shall have, as is his right
all that we, being of like
race, form, and nature, can
endow.
And you the witnesses, must
also know, what in brief
that endowment is.
Briefly, it is thus.
That he be given every
chance, to understand
the rules by which we play
this game called Life, and further
that we all here present
arrange within our scope
the guidance and the knowledge
that we along our path
already trod, have gained.
Yet always remember this.
Young . . . 's life is HIS
and, in the final account
it is for him to make the choice
what path he choose,
what game he play.
And should he in later time decide,
to turn away from that which seems
to us to be
the only game worth while,
then that too is his right.

Our job is to teach and to ensure
that he in time to come
reach that freedom that he can
deliver of himself the good
and rightful judgement
of his fate.

We help, we teach, and by our
skills we introduce into our
fellow being, the capacity to
understand.

AND THAT IS ALL.

Let no one say

“You must do thus and thus,
we have decided so”.

So be it then.

By witnessing his naming
you do signify that you
do welcome here the person
of . . . as he now is called
into our recognition and our
group.

So now in final act all present
say “Hello”, and bid a
welcome to . . .

Good.

Mother take your child
now recognized and welcomed here.

And let us all, go each our
separate way remembering
that when we see . . . again,
we have welcomed him
this day.

Thank you.