

PREM 19/3029

Confidential Filing

The Unification Church, the "MOONIES"
and PM's meeting with the AU Party
Group on Cults (Lord Rodney)

HOME AFFAIRS

March 1980

Referred to	Date	Referred to	Date	Referred to	Date	Referred to	Date
17.3.80							
14.2.87							
17.3.88							
28.1.88							
26.2.90							
2.3.90							
<u>14.3.90.</u>							
20.3.90							
2.5.90							
7.8.90							

PREM

19/3029



SHW
C/Party/Cults

10 DOWNING STREET
LONDON SW1A 2AA

From the Private Secretary

7 August 1990

CULTS

The Prime Minister was grateful for the Home Secretary's minute of 31 July. She does not think it necessary herself to see Dr. Barker. She is content with the Home Secretary's proposals on funding, subject to the outcome of the Public Expenditure Survey and would be grateful if the Home Secretary would keep a close watch on INFORM's progress in adapting to a more pragmatic counselling and warning role, and let the Prime Minister know in a few months time how they are getting on.

(DOMINIC MORRIS)

Ms. Sara Dent,
Home Office.

6



Prime Minister

No
Would you like to take up Home Sec's suggestion of a meeting with Dr Barker?
or

Prime Minister

Prefer me to ask Home Sec simply to keep a close eye on INFORM and report it, say, 6 months on how well CULTS they are adapting to a more practical / counselling + warning role?

Following your meeting with Lord Rodney and Roger Gale, I have spoken both with Dr Barker of INFORM and with Lord Rodney and Roger Gale on behalf of FAIR. In view of your close interest in this issue, I thought I should let you know how matters stand.

2 While I have sympathy with the views of FAIR and their stand against cults, I do not think that it is the sort of body which the Government should support and I do feel that there is a case for continuing to support INFORM. We cannot afford to be associated with a body, some of the members of which seem to fail to appreciate that it is unlawful to kidnap people to get them out of the clutches of cults in order to 'de-programme' them. INFORM, on the other hand, can serve a useful function, telling people about the nature of particular organisations and warning young people in particular about them. It is well respected and has the support of all the main-stream churches for its approach.

3 INFORM has been promised funding for research from the Nuffield Foundation and the Hibbert Trust; and the Wates Foundation have agreed to pay for a specific post. They still lack core funding however, although now that they have charitable status this should be easier to secure. In the meantime I consider we should tide them over with further funding. To withdraw all support from this area, at this stage, would be embarrassing and difficult to defend.

4 I have to say that although Dr Barker is impressive, she does seem to find it difficult to get on with people who want a rather different approach to the problem of cults. I have spoken quite firmly to her about the need to develop INFORM's counselling as widely and as fast as possible, and to adopt a more practical and less academic approach. I believe there are going to be important changes in the effort of the organisation in the coming year. Should you have doubts on this score, you might like to meet Dr Barker to hear at first hand her account of the nature of the problem presented by cults and INFORM's approach to it.

5 In all the circumstances I propose, subject to the outcome of the Public Expenditure Survey, to continue funding INFORM in the region of £50,000 annually for a further three years, subject to performance reviews and with the possibility of a shorter period if they achieve independent core funding before then.



31 July 1990

From: THE PRIVATE SECRETARY

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1. Mr Morris to note
2. CF
AT
311

HOME OFFICE
QUEEN ANNE'S GATE
LONDON SW1H 9AT

2 May 1990

Dear Andrew

CULTS

-HOP

Thank you for your letter of 20 March to Colin Walters about the Prime Minister's discussion with the Home Secretary on cults. Dominic Morris has also written recently on this subject to me and I am replying separately to him today with a copy of this letter.

You may like to know about a couple of developments that have occurred since you wrote. Dr Barker (the Director of INFORM) has written to the Home Secretary asking for a meeting to discuss the possibility of further Home Office funding for INFORM, when our current three-year "start-up" grant runs out in October. The Archbishop of Canterbury has also written to the Home Secretary supporting Dr Barker's request.

In addition Lord Rodney has written to the Prime Minister asking whether Government funding could be made available to combat cults and to support cult members and their families when INFORM's grant runs out later this year (this is the subject of the correspondence with Dominic).

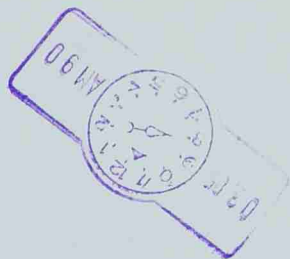
The Home Secretary has replied to Dr Barker inviting her to meet him and discuss her ideas. He also has in mind the possibility of seeing Lord Rodney. The Home Secretary will see how these meetings go before coming to any decisions.

Yours sincerely
Sara

MS S J DENT

Andrew Turnbull, Esq
Private Secretary
10 Downing Street
LONDON SW1

HOME AFFAIRS: MOONIES March 1980



MEETING RECORD
SUBJECT MATTER

CONFIDENTIAL

FILE DAS



10 DOWNING STREET

LONDON SW1A 2AA

From the Principal Private Secretary

20 March 1990

Dear Colin

CULTS

The Prime Minister discussed the problem of cults with the Home Secretary today. She wondered whether enough was being done to warn parents and young people of the dangers of cults and of the recruitment methods they used. From her discussion with Lord Rodney, it appeared that INFORM was largely a passive body, collecting information about cults, not taking a campaigning role in disseminating information. She thought the time had come for INFORM to change its strategy. For example, it could produce a booklet which could be circulated to MPs, colleges, and Citizens Advice Bureaux. Efforts could be made to get the problem written up in family magazines.

The Home Secretary said he shared many of the Prime Minister's concerns but warned that this was a difficult problem to handle. For the most part, the people concerned were legally adults and the dividing line between a religious sect, whose objectives and methods were legal and perhaps laudable, and a cult was very difficult to draw. The Scientology case, where the Attorney General had sought a prosecution which had subsequently to be abandoned, illustrated the pitfalls. A major contribution to the problem could come from the reform of the law on charities. At present, this imposed a number of irrelevant and outdated duties on the Commissioners but prevented them from taking action to deny charitable status to unsavoury organisations. He hoped it would be possible to get a Bill into the Legislative Programme before too long.

The Home Secretary agreed, however, to investigate ways of drawing attention to the dangers of cults. He would see what could be done to give INFORM a more active role, eg by getting it to produce and circulate a booklet.

*Yours sincerely
Andrew Turnbull*

ANDREW TURNBULL

Colin Walters, Esq.
Home Office

CONFIDENTIAL

□

MEETING RECORD

SUBJECT a MATTER

CONFIDENTIAL



FILE SH
FLAG-D

10 DOWNING STREET

LONDON SW1A 2AA

From the Private Secretary

15 March 1990

Dear Sara

CULTS

The Prime Minister had a meeting this afternoon with Lord Rodney and Roger Gale, MP. Lord Ferrers was also present.

Lord Rodney opened the discussion along predictable lines. He pointed out that there were two different types of activity needed to deal with cults. The first was to disseminate accurate information about their activities. The second activity was the provision of counselling and advice for parents, advice and warning for vulnerable young people and the rehabilitation of those who left cults, many of whom would be dependent, disorientated and possibly suicidal. The Home Office had provided financial assistance to the first activity through INFORM but was providing no help for the other activities. A brief commercial for FAIR then followed, to which the Prime Minister listened with some sympathy but non-committally.

The Prime Minister questioned whether INFORM had now gathered full information on the existing cults and whether this was being adequately disseminated in schools and by other means through which vulnerable young people could be reached. Mr. Gale said that INFORM had been ineffective in disseminating information. It had gathered a useful, factual and neutral library of information suitable for academics writing about cults but not suitable for effective action to alert young people and their parents to the risks that cults' recruitment methods and activities posed. INFORM had not to his knowledge made any effort, for example, to contact MPs and others to provide advice or help to those of their constituents who had problems with cults. He also commented that the current activities directed towards warning young people of other dangers, notably AIDS and drugs were not well co-ordinated. They needed to be brought together better and with warnings about cults being brought into these activities so they formed a coherent whole. He recognised the dangers about publicising specific information on the cults. They were similar to the dangers in campaigns warning about drugs but which could inadvertently attract young people to forbidden fruit.

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- 2 -

Lord Ferrers pointed out the difficulties for the Government in being seen to take an overt stance about particular groups who were otherwise operating within the law since this could be seen as an infringement of personal freedom of expression. The Prime Minister commented that a distinction could be drawn between full toleration of different religions and beliefs where all used similar, non-coercive methods to gain adherents and the methods used by cults which were different in quality and which involved mental coercion. There was a duty to protect the young and other vulnerable people at least by warning them about such different methods of recruitment.

The discussion returned to the effectiveness of the work of INFORM and of Dr. Barker. The Prime Minister was not prepared to be drawn without having had a chance to form a fuller view of its effectiveness. She indicated that she might be willing to have a further meeting, perhaps involving Dr. Barker and one or two others who had direct experience of dealing with cults (Lord Rodney has gone away to consider some names to suggest).

It was noted that the Charity White Paper proposed clarifying the law on the charitable status of cults with the effect that their claims for charitable status might come under closer scrutiny than hitherto. The Prime Minister concluded that further thought did need to be given to the problem of cults and their recruitment methods. She is far from sure that the Home Office current line was an adequate response to a real problem. She welcomed the interest which Lord Ferrers had so far taken with the issue and thought that the Home Secretary would also wish to take a closer interest.

Yours sincerely
Dominic

DOMINIC MORRIS

Ms. Sara Dent,
Home Office

CONFIDENTIAL

PRIME MINISTER

At 1615 tomorrow you are seeing Lord Rodney, Chairman of the All Party Group on Cults, together with the officers of the Group. These are:

Lord Mackie of Benshie (Lib Dem)
David Wilshire MP
Alan Meale MP (Lab)
Roger Gale MP

Robin Ferrers, the Home Office Minister with the main responsibility for the Cults will sit in. The group will press for stronger Government action to limit or prescribe the activities of some of the (admittedly undesirable) fringe groups.

I attach briefing from the Home Office. You will want in particular to look at flag A to C, flag H (since Lord Rodney is keen that the Government should endorse the "Cottrell" proposals) and flag J on the charitable status of cults.

They may well raise two other points not mentioned in the Home Office brief: first what parents can do about teenagers under 18 who become entangled in cults. My understanding is that when there is evidence of forcible abduction then the police can act but where a minor joins of his or her own volition, parents' best recourse is to go to court for a custody order or (if relations between parent and child are poor) to seek to have the child made a ward of court.

That leads naturally to the second question: legal aid for such actions or for damages against the cults. Legal aid is available for such actions though its availability is income-related in the normal way. If pressed on this you can remind them that the Lord Chancellor is currently conducting a review of eligibility for legal aid and that you will of course bring any of the points which Lord Rodney makes to the Lord Chancellor's attention though there can be no guarantees of improvements in respect of actions

against cults: that case needs to be weighed against the many other very deserving calls on legal aid.

DM

DOMINIC MORRIS

14 March 1990

C:\PARLY\CULTS

cc:rup



B/F Tues P.m.

HOME OFFICE
QUEEN ANNE'S GATE
LONDON SW1H 9AT

9 March 1990

Dear Squince

Jaws

You asked for briefing for the Prime Minister's meeting with Lord Rodney and the officers of the All-Party Group on Cults on 15 March.

The All-Party Group was formed in 1989 to look into the activities of cults in this country and its members are keen that the Government should take action against such organisations. Mr John Patten spoke to the Group on 18 July 1989.

I attach briefing comprising:

....
frag

- A** a note on Lord Rodney's family interest in the issue;
- B** a note on the Government's approach to cults;
- C** a series of lines to take; together with background notes;
- D** **D.** INFORM (Information Network Focus on Religious Movements)
- E** **E.** FAIR (Family Action information and Rescue)
- F** **F.** Cultist Anonymous
- G** **G.** Church of Scientology
- H** **H.** The "Cottrell" proposals
- I** **I.** The Unification Church (Moonies)
- J** **J.** *Charitable status of cults.*

Jaws sincerely
Sara

MS S J DENT

Dominic Morris, Esq.
No 10 Downing Street
LONDON, S.W.1.

FLAG A

LORD RODNEY'S FAMILY INTEREST IN CULTS

In 1982 Lord Rodney's daughter Anne married Hugh Lusted, a member of the sect known as the Fellowship of Friends of the Renaissance. The sect bases its teachings on the works of two Russian mystics and claims salvation can be attained by the appreciation of great art and music. After her marriage Anne went to live at the Fellowship's Californian HQ, cutting herself off from her family and immersing herself in the Sect. Lord Rodney arranged for his daughter to be "rescued" and deprogrammed by Martin Faiers, himself a former senior official in the Unificatiaon Church (Moonies).

Both Lord Rodney and Mr Faiers are members of Cultists Anonymous. Lord Rodney is also Chairman of Family Action Information and Rescue (FAIR). Notes on Cultists Anonymous and FAIR are at C and B.

THE GOVERNMENT'S APPROACH TO CULTS

The Government is aware of the concern that some people in this country have about the activities of certain cults or new religious movements and we sympathise with those whose lives have been adversely affected by such groups.

However, while the activities and beliefs of some cults may be distasteful, we do not believe that the Government should decide which cults are acceptable and which are not so long as they operate within the law. To do otherwise would be to place unjustifiable restraints on the freedom of expression and religious belief (which are, inter alia, guaranteed by the European Convention on Human Rights). We consider that the best way of dealing with these cults is through public exposure of their true nature. For this reason the Home Office is supporting an organisation called INFORM (Information Network Focus on Religious Movement). INFORM adopts a neutral stance and makes available high-quality and objective information about the activities of cults in this country.

This neutral approach has its critics among those such as Lord Rodney who favour the more confrontational stance followed by anti-cult organisations such as FAIR and Cultist Anonymous and would like to see the Government taking action against cults.

FLAG C

The Home Office should take a more active anti-cult role

LINE TO TAKE

No. We believe that public exposure of the true nature of cults is the best approach. It would be difficult to use legislation to curtail their activities without affecting the fundamental freedoms of expression and religion.

INFORM: Lines to take

The Government should not be funding INFORM

We decided to fund INFORM because it adopts a neutral stance and provides objective information about cults in this country. INFORM's work is kept under review and we remain convinced that INFORM's objective, information-based approach is correct.

Extend of funding

We agreed to provide funding on a tapering basis over three years from October 1987 - £50,000, £40,000 and £30,000. This has been and continues to be subject to reviews of performance. The final instalment (£15,000) is payable in the coming financial year and will be paid subject to Treasury and Parliamentary approval of the estimates. INFORM will be expected to look to other sources for further funding.

Dr Eileen Barker* (Director of INFORM) has too close contact with cults

Dr Barker makes no secret of the fact that her research has brought her into close contact with the Unification Church. She has said that it would be professionally irresponsible for a sociologist not to attempt to observe and understand Moonie perceptions. We know that she has been able to use her contacts to help people who have been drawn into various cults as well as their parents.

FAIR (Family Action Information and Rescue)

LINE TO TAKE

We appreciate the work being done by FAIR as a parent support group and continue to hope it will feel able to co-operate with INFORM.

Cultists Anonymous

LINE TO TAKE

We cannot agree with an organisation which advocates deprogramming and the use of force on cult members. Such an approach is illegal and denies people the freedom of association and to practice the religion of their choice. It does not necessarily encourage reconciliation between parents and their children, and in some cases it may exacerbate divisions.

Campaign against cults like campaign against drugs

LINE TO TAKE

The social evils of the cults are not as clear cut as they are with drugs. Fundamental freedoms are recognised by the European Convention on Human Rights. Much can be achieved by public exposure of the true nature of cults - by INFORM and all the other organisations, including the churches, working in this area.

Harm to family life

LINE TO TAKE

We sympathise with the distress and alienation experienced by the family and friends of people who become involved in cults. This is often the manifestation of an existing problem within the relationship and we do not believe that the confrontational approach to the anti-cultists is the best means of solving problems.

Crimes committed by cults

LINE TO TAKE

Prostitution, incest, child abuse and other activities which are sometimes alleged to be committed by cult members are already proscribed by the law. If Lord Rodney has evidence of such activities he should pass it to the police.

INFORM

1. In response to expressions of concern by members of the public about the activities of cults such as the Church of Scientology and the Unification Church (Moonies) and recognising that the activities of anti-cultists groups have on occasions been equally repugnant, the Home Office has adopted the position that public exposure of the true nature and activities of cults will help people to deliberate more carefully before becoming involved. Dissatisfaction with FAIR (Family Action Information and Rescue) and Cultist Anonymous led Dr Eileen Barker, a sociology lecturer at the London School of Economics, who has specialised in the study of cults, to propose the establishment of INFORM.

2. INFORM is a cult-awareness rather than an anti-cult organisation and is specifically concerned with making available high quality and objective information about the activities of cults in this country. Its patrons are the Archbishop of Canterbury, the Moderator of the Free Church Federal Council, Bishop John Crawley, and Sir Ralf Dahrendorf. It became operational on 1 January 1988. It operates through a network of experts - mainly academics and churchmen - who keep in touch with the changing circumstances of cults. It is able to refer people to specialist counsellors.

3. The Home Secretary has agreed to provide start-up funding for INFORM on a reducing basis for the first three years only. £50,000 for the first full year, reducing to £40,000 and £30,000 in later years. The Home Secretary made it clear that there should be a careful review of INFORM's performance before the 1989/90 grant was approved. This was done and in the course of the review Lord Ferrers met Dr Barker. He was satisfied that her approach is a correct one.

4. INFORM has attracted hostility from anti-cultists because of its non-judgemental position and also because Dr Barker, who has established contacts with and has attended conferences organised by the Moonies, is regarded as tainted by her associations. Two recent

programmes have highlighted the criticism, the first Radio 4's Face the Facts on 24 May and the second a Thames Report on 3 July 1989. In both cases the programme makers accepted the distorting and misleading criticisms put across by some anti-cultists and were reluctant to allow a balanced presentation of INFORM's work. There is no evidence to substantiate the claims made against Dr Barker and we know that she has used her contacts to help and counsel the parents of those involved with the cult as well as to develop a better knowledge and awareness of the cults.

FAIR

FAIR (Family Action Information and Rescue) has been in existence for eleven years. Its two major activities are publishing a newsletter, "FAIR News" and running a parents' support group. The organisation is understood to be struggling administratively and financially and last year made a request for Home Office funding. The Home Secretary decided, however, that it would not be appropriate to fund any other organisation in this sphere if INFORM was funded. It was hoped that FAIR would co-operate with INFORM and the establishment of INFORM was welcomed by the Rev Neil Dawson, the Chairman of FAIR. However some of its members were not prepared to support him and at FAIR's AGM in October 1988, Mr Dawson resigned and was replaced by Lord Rodney.

Lord Rodney is a member of Cultists Anonymous (see Appendix C).

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The Home Office should take a more active anti-cult role

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(Director of INFORM)

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Harm to family life

LINE TO TAKE

We sympathise with the distress and alienation experienced by the family and friends of people who become involved in cults. This is often the manifestation of an existing problem within the relationship and we do not believe that the confrontational approach to the anti-cultists is the best means of solving problems.

Crimes committed by cults

LINE TO TAKE

Prostitution, incest, child abuse and other activities which are sometimes alleged to be committed by cult members are already proscribed by the law. If Lord Rodney has evidence of such activities he should pass it to the police.

CULTIST ANONYMOUS

About three years ago some members of FAIR (including Lord Rodney) felt that it was too concerned with parents and paid insufficient attention either to the recovery of young adults or to exposing the cults themselves. These members broke away and formed Cultist Anonymous: it is understood to be a very small organisation. It has a strong "anti-cult" stance and has been opposed to INFORM from the start. Cultist Anonymous is alleged to have been involved in deprogramming including the use of force on cult members. Because of these allegations we have sought to distance ourselves as far as possible from the organisation.

One of the members of Cultist Anonymous, Mr Cyril Vosper, was involved in a High Court case brought in 1987 by a member of the Church of Scientology who was seeking an injunction against her family and Mr Vosper to prevent further kidnap attempts after they had tried to "deprogramme" her. The injunction was not granted but in his judgement Mr Justice Ognall said that she had been falsely imprisoned.

Cultist Anonymous sent a petition to the Prime Minister on 25 November 1988 urging the Government to protect people against the activities of cults which it alleged generally recruit by deceit. It further alleged that some of the movements practice prostitution, incest, subversion, etc. It expressed the view that the British Council of Churches had failed to distinguish between worthy religious activity and cultist activity and so had supported the formation of INFORM. It pressed for Government action. A copy of the petition and the Home Office response is attached.

CULTISTS ANONYMOUS

B.M. Box 1407
London
WC1N 3XX
Tel. No. 0482 443104

Rt Hon Margaret Thatcher MP
10 Downing Street
LONDON

2
HO TRUST
OFFICIAL
5 DEC 1988

Dear Prime Minister

We, the undersigned, on behalf of the membership of Cultists Anonymous, urge Her Majesty's Government to protect the unsuspecting, lonely and vulnerable of our citizens from the growing menace of cultic abuse by bringing into force urgent measures to inhibit the recruitment methods used by sociopathic movements.

Cults generally recruit by deceit, either by anonymous canvassers on our streets, duplicitous advertisements or through a front organisation purporting some social or therapeutic cause. A potential recruit usually has no idea what the organisation is or what will happen to him. Some cults choose names closely similar to those used by respectable organisations.

Socially harmful movements, many of them with an established record of international criminality, are using sophisticated and proven techniques of psychological manipulation to indoctrinate victims with anti-society and anti-family philosophies. Prostitution, incest, child beating, extortion, subversion and involuntary hypnosis are among the abuses perpetrated by cultic groups under the guise of self-transformation and religion. Some groups have ambitions to penetrate the political parties, most groups are anti-family; some of the worst cults are Registered Charities.

All cults use their victims as fundraisers and recruiters, unpaid and working excessive hours, neglecting nutrition and health. It is quite usual for a cult member to be drawing the full range of state benefits while working full-time with the cult. If challenged by the authorities, members are instructed to state that they are 'voluntary' workers or 'missionaries'.

Children in cults often get no medical or dental care nor receive an adequate education; in some groups they have to witness sexual orgies or satanic rituals. Some mothers have been forced to leave their children behind when they depart from the cult.

Recipe-type instructions exist for reducing cult members to a state of mindless obedience. Recruits can become addicted to a form of self-hypnotic euphoria that is comparable to narcotic addiction. A victim is usually not aware that he has been reduced to a condition of slavery.

The pressures of cult life lead to feelings of guilt, fear, hostility and depression, sexual dysfunction, retarded maturity, violent outbursts and self-destructive or suicidal tendencies. The families of cult members are highly prone to develop mental illnesses.

Cult public relations have been so successful that the British Council of Churches has developed close links with the major groups; borderlines between worthy religious activity and cultic activity have been skillfully blurred so that representatives of cults and the BCC speak with one voice in lobbying government departments against bringing cultic activity under control on the grounds that such action would be an affront to religious freedom. This is the background that led to the formation of INFORM - a Home Office funded group, welcomed by the Moon cult. INFORM will cause a dangerous delay in tackling cult abuse because its founders and their backers in the Home Office have no understanding of the vicious nature of cultic operation.

The cult problem has nothing to do with freedom of association or freedom of religion. Coercive persuasion and thought reform techniques are effectively practised by cults through lectures, lies, chanting and a constant barrage of rhetoric designed to reorganize an individual's personality. Such abuse should be recognised under the Mental Health Acts as a deliberately induced mental illness.

There is widespread public outrage, supported by MPs from all parties, regarding the activities of dangerous cults and the fact that socially divisive and mentally damaging philosophies can be practised with apparent impunity. The Home Office has virtually ignored the torrent of complaints about cults which it has received from the public and MPs over many years. Replies to grief-stricken parents and spouses offer no solution and usually take the same line as the British Council of Churches. It is part of cult tactics to infiltrate government departments where decisions affecting cult existence are formulated.

Academics and theologians, some of whom have accepted lavish cult hospitality, have dangerously misled government departments for years, dismissing claims of brainwashing as 'alarmist' while preferring to describe cults as 'new religious movements'. It is quite significant that the Home Office uses this particular euphemism in its correspondence to complaining families.

Government action to control the action of malevolent forces such as scientology and the moon organisation, to name but two, is long overdue. We urge the Government to adopt the proposals of the Cottrell Report to the European Parliament (April 2, 1984) and to explore the possibility of widening the scope of existing legislation (appendix A). We believe that Legal Aid must be made available to the families of cult victims so that redress through the courts may be sought for damage to the family from cultic abuse.

We ask you as our country's Prime Minister, but especially as a caring mother and believer in family life, to take heed of our petition and of the grief of the families who believe they have been abandoned.

We remain,

<i>J. B. Antonio</i>	Mrs Antonio, Chairman
<i>[Signature]</i>	Mrs Allison, Secretary
<i>[Signature]</i>	Mrs Fearn
<i>Alan Beardmore</i>	Mr Beardmore
<i>[Signature]</i>	Mrs Harvey
<i>[Signature]</i>	Lord Rodney

Enclosed appendices A and B

APPENDIX A

Existing Acts or Rules that may be extended to inhibit cult recruitment

The Hypnosis Act
Soliciting on the Streets Act
The Consumer Protection Act
The Trades Descriptions Act
The Mental Health Acts
The Offences against the Person Act - psychological violence
Anti-Slavery Act
Immigration Rules for foreign students'
Social Security Regulations
Charity Law

APPENDIX B

Cultic groups causing particular concern in Britain

Scientology
Moon organisation
Rajneesh
Children of God
Hare Krishna
School of Economic Science
Exegesis
Hunger Project (est front)
Raja Yoga
Sahaji Yoga
Beshara
Fellowship of Friends
Exclusive Taylorite Bretheren
Divine Light Mission
The Way International
Shri Chinmoy
Trancendental Meditation
Church Universal and Triumphant
Emin
The Jesus Army, Bugbrooke
Nichiren Shosho
Central London Church of Christ
Belin Foundation
Jehovah's Witness

3205

The Chairman
Cultists Anonymous
Box 1407
LONDON
WC1N 3XX

30 December 1988

You wrote to the Prime Minister recently urging Her Majesty's Government to take action to control the activities of cults. Your petition has been passed to the Home Office, as the Department responsible for these matters.

The Home Secretary is aware of Cultists Anonymous' concern about the activities of certain cults. However, as you are aware, the Government is reluctant to curtail the activities of such groups in any way which could constitute an infringement of the freedom of expression and association.

Freedom of expression and association involves the freedom of people to make a choice, even the freedom to make a wrong choice. There are a number of cults about which particular concern is expressed, but the Home Secretary believes it would be wrong for the Government to decide which cults are acceptable and which are not or to intervene unless the law is being broken. Prostitution, incest, child abuse and other activities which are sometimes alleged are proscribed by law and if Cultists Anonymous have evidence of such activities it should be passed to the police.

The Home Secretary does not consider that it helps to present the activities of the cults in an alarmist manner and believe that this is unhelpful to the parents and friends of those who get drawn into such groups, creating barriers and tensions at a time when the maintenance of normal contact is essential. He considers that the best way of dealing with these cults is through public exposure of their true nature. It is for this reason that the Government is supporting INFORM (Information Network Focus on Religious Movements), which provides objective information about the activities of the cults, as well as a counselling service.

The Government looked at the proposals endorsed by the European Parliament in 1984 on a common approach to new religious movements. These proposals would have applied a Code of Conduct to cults and religious movements which well-established and respected religious organisations found it hard to accept. It would have provided ~~the~~ remedy against organisations which failed to abide by the Code.

M J HILL

CHURCH OF SCIENTOLOGY

1. Scientologists started in the US, under their founder L Ron Hubbard. They were perhaps the first cult to indulge in "brain-washing" and were the first cult to amass significant quantities of money. They formed a HQ at East Grinstead in the 1960s but the Government took action to prevent the entry of so-called students from abroad to attend the HQ for educational purposes. Since then activities have concentrated on other parts of the world, although the centre at East Grinstead is still in operation. It is not a charity.
2. The Church of Scientology has been held in the English courts not to be a religion (R v Registrar General, ex parte Segerdal) before Lord Denning in 1970. The Church applied unsuccessfully for an order of mandamus directing registration of its Chapel at East Grinstead under the Places of Worship Registration Act, 1955. Buckley, LJ said "The Church of Scientology failed in its claim because its creed appeared to be more a philosophy of the existence of man or life, rather than a religion". There was "nothing in it of reverence for God or a deity, but simple instruction in a philosophy".
3. For twelve years there was a ban on foreign Scientologists coming to study at the Scientologists' HQ at East Grinstead. This was thought to be counter-productive, causing embarrassment to Ministers and officials, and much work, but doing nothing to prevent the growth of Scientology in this country.
4. Mr Hubbard applied for entry to Britain as a visitor in December 1982. This was refused since he declined to attend a meeting with a British representative to ascertain that he was genuinely seeking entry as a visitor. This decision was upheld by the Independent Appellate Authorities, and an application for Judicial Review was refused in July 1985. The Court of Appeal was due to hear Mr Hubbard's case in February 1986, but he died in the USA before this took place.
5. As far as we know there is no police action against Scientologists in Britain at the moment and recent DHSS investigations have shown that scientologists are not involved in widespread benefit fraud. The organisation in this country is relatively quiet.

CURRENT IMMIGRATION POLICY RE: SCIENTOLOGISTS

Since 1980 when the ban on Scientologists was lifted, Scientologists have been admitted to the UK as visitors provided that they satisfy the requirements of the Immigration Rules. From that date students who were Scientologists were admitted to follow courses of study at universities etc. In 1982, that was extended to those studying scientology provided that the courses meet the requirements of the Rules.

Although EC nationals who are Scientologists may come to the UK to work for the organisation and are eligible for the issue of a residence permit, the Department of Employment refuses to issue work permits for either full-time employment or the Trainee Work Experience Scheme. Consequently non-EC nationals, who require such permits, who intend to work for the organisation or to join a work experience scheme may not be admitted to the UK.

No members of the Church of Scientology would be treated as ministers of religion.

THE "COTTRELL PROPOSALS"

1. Mr Richard Cottrell the former MEP displayed a strong interest in cult matters and in 1984 his resolution "on a common approach by the Member States of the European Community towards various infringements of the law by new organisations operating under the protection afforded to religious bodies" was adopted by the European Parliament. This proposed a system of voluntary guidelines for cults. A copy of the resolution is attached.
2. Religious groups, both new and established, opposed the proposals which they considered seriously limited religious freedoms and could not be applied to cults without affecting other genuine religions.
3. Ministers took the view that his proposals could not form the basis of legislation.

THE COUNCIL

7296/84	

ASSRE 244

RESOLUTION ⁽¹⁾

on a common approach by the Member States of the European Community towards various infringements of the law by new organizations operating under the protection afforded to religious bodies

adopted
by the European Parliament
at its session
of 22 May 1984

⁽¹⁾ Provisional version. The definitive version will be published by the European Parliament in the Official Journal of the European Communities.

The European Parliament,

- accepting the principle laid down in Article 9 of the European Convention for the Protection of Human Rights and Fundamental Freedoms,
- having regard to the EEC Treaty and in particular Article 220 thereof,
- having regard to International Youth Year 1985,
- having regard to the motions for resolutions on :
 - distress caused by Sun Myung Moon's Unification Church (Doc. 1-2/82),
 - the activities of the Sun Myung Moon's Unification Church (Doc. 1-109/82),
- having regard to the report of the Committee on Youth, Culture, Education, Information and Sport and the opinion of the Legal Affairs Committee (Doc. 1-47/84),

- A. having regard to the concern felt by individuals and families in the Community at the activities of certain organizations operating under the protection afforded to religious bodies insofar as their practices infringe human and civil rights and are detrimental to the position in society of those affected;
- B. stressing that full freedom of religion and opinion is a principle in the Member States and that the Community Institutions therefore have no right to judge the value of either religious beliefs in general or individual religious practices;
- C. convinced that in this instance, the validity of religious beliefs is not in question, but rather the lawfulness of the practices used to recruit new members and the treatment they receive;

- D. whereas the problems arising from the emergence of the abovementioned organizations have attained world-wide dimensions, occurring in all Member States, although to different degrees, and having already prompted investigations, government action and court judgments in various Member States;
- E. whereas the abandonment of their previous way of life by the members of these organizations raised social issues and issues connected with labour law, possibly adversely affecting not only the individuals involved, but also the Community and the social system,
- F. whereas it is very difficult, given the different terms used to describe these organizations in the Member States, to find a neutral expression which will be universally understood in the same way;
1. Considers it necessary for the Councils of Ministers responsible, that is to say the Ministers of the Interior and Ministers of Justice meeting in European Political Cooperation, and the Council of Ministers for Social Affairs, to hold an exchange of information as soon as possible on the problems arising from the activity of the abovementioned organizations with particular reference to the following areas:
- (a) procedure applied in conferring charity status and tax exemption on such organizations;
 - (b) compliance with the laws of the individual Member States, for example labour law and social security legislation;
 - (c) consequences for the social system of failure to comply with these laws;
 - (d) attempts to find missing persons and the possibilities of cooperation with third countries for this purpose;
 - (e) ways in which the rights of members to personal freedom may be infringed;
 - (f) creation of centres to assist those leaving these organizations by providing legal aid and assistance to reintegrate into society and find employment;
 - (g) existence of legal loopholes owing to the differences in legislation in the individual countries which enable possibly proscribed activities to be pursued from one country in another;

.../...

2. Calls on the Member States to agree to pool data on the international ramifications of the abovementioned organizations, including those using cover names and front organizations, and on their activities in the Member States;
3. Calls on the Commission,
 - (a) to submit a report on the matters set out in paragraph 3 above with particular reference to the measures taken by government bodies, especially the police and the courts, in response to infringements of the law by these organizations, as well as the findings of government commissions of investigation into such organizations
 - (b) to develop ways of ensuring the effective protection of Community citizens in this context;
4. Invites the Councils of Ministers responsible to discuss on the basis of the data collected and the Commission's report the problems arising from the activities of the abovementioned organizations and to enable the Member States to cooperate with each other in protecting the rights of their citizens;
5. Recommends that the following criteria be applied in investigating, reviewing and assessing the activity of the above-mentioned organizations:
 - (a) persons under the age of majority should not be forced on becoming a member of an organization to make a solemn long-term commitment that will determine the course of their lives;
 - (b) there should be an adequate period of reflection on the financial or personal commitment involved;
 - (c) after joining an organization contacts must be allowed with family and friends;
 - (d) members who have already commenced a course of education should not be prevented from completing it;

- the following rights of the individual members:
- the right to leave an organization unimpeded;
 - the right to contact family and friends in person or by letter and telephone;
 - the right to seek independent advice, legal or otherwise;
 - the right to seek medical attention at any time;
- (f) no one may be incited to break any law, particularly with regard to fund-raising, for example by begging or prostitution;
- (g) organizations may not extract permanent commitments from potential recruits, for example students or tourists, who are visitors to a country in which they are not resident;
- (h) during recruitment, the name and principles of the organization should always be made immediately clear;
- (i) such organizations must inform the competent authorities on request of the address or whereabouts of individual members;
- (j) the abovementioned organizations must ensure that individuals dependent on them and working on their behalf receive the social security benefits provided in the Member States in which they live or work;
- (k) if a member travels abroad in pursuit of the interests of an organization, it must accept responsibility for bringing the individual home, especially in the event of illness;
- (l) telephone calls and letters from members' families must be immediately passed on to them;
- (m) where recruits have children, organizations must do their utmost to further their education and health, and avoid any circumstances in which the children's well-being might be at risk;

6. Considers, moreover, a common approach within the context of the Council of Europe to be desirable and calls, therefore, on the governments of the Member States to press for appropriate agreements to be drawn up by the Council of Europe which will guarantee the individual effective protection from possible machinations by these organizations and their physical and mental coercion;

7. Instructs its President to forward this resolution to the Commission and Council of the European Communities, to the Governments and national parliaments of the Member States, and to the Council of Europe.

THE UNIFICATION CHURCH (MOONIES)

The Unification church was founded by Sun Myung Moon, a South Korean in 1954. He claims to have had revelations from God indicating that he should complete the "unfulfilled" mission of Christ. Moonies believe that Christ was sent to rectify Adam and Eve's failure to reach perfection but due to his unplanned death on the cross he only procured spiritual salvation and physical salvation had to be left to his successor. Moonies believe Mr Moon to be this saviour.

Two trusts associated with the church have been registered charities in this country since 1968 and 1974 respectively. The objects of one are to "promote Christian faith by the worship of God and the study, teaching and practical application of divine principle and in particular to support, expand and advance Christian Unity throughout the world". The other is the Sun Myung Moon Foundation.

Income is received from the sales of publications and other items, including ginseng tea, from street collections and from donations by those joining the sect. Mr Moon is alleged to be a multi-millionaire. The sect attracts young people (but not minors so far as is known) who become subject to a strict regime, and followers are encouraged to accept authority without question, to devote themselves to the sect and to hand over their funds to it as a mark of their commitment. The organisation claims a worldwide membership of two million but is probably much less. In Britain there are thought to be less than 300 full time members. About a further 700 British members are abroad, mainly in the USA.

The Unification Church met with much antagonism from parents and from the media and in December 1984 the then Attorney General instituted proceedings in the High Court challenging the charitable status of the two trusts associated with the Church. The grounds of the proceedings were to be that the Unification Church pursues objects of a political nature, that it seeks to conceal a totalitarian character from new entrants, that it is preoccupied with amassing material wealth and that it undermines family life. Moreover it is alleged that the Church has deceived its followers and the public by purporting to be Christian in character when it is not.

The Attorney General announced on 3 February 1988 that after reassessing the material available to him and on the advice of Counsel he had decided to withdraw the proceedings.

FLAG J



CHARITABLE STATUS OF CULTS

Background

Lord Rodney has a long-standing interest in cults - his daughter having been involved in one. He is a member of the anti cultist group "Cultist Anonymous". He has consistently argued that charitable status (and the advantages of tax relief) should be removed from trusts for the advancement of religion established by cults such as the Unification Church (the "Moonies"). Under the present law the courts will admit to charitable status any body for the advancement of religion so long as its tenets are not, in effect, subversive of all morality. A careful discussion of this difficult problem is set out in Chapter 2 (paragraphs 2.18 - 2.36) of the Charities White Paper, published in May last year. (Cm 694). The White Paper's conclusion is that it is more profitable to focus on a body's activities than on its objects. Paragraph 2.36 proposes to clarify the law in this area to make it explicit that the Commission can remove a body from the register of charities where there is evidence that it is lacking in pursuit of its objects in ways which are not for the public benefit. In a debate on the White Paper in the House of Lords last November, Lord Rodney described this proposal as "a good start".

Line to take

As we have said in the Charities White Paper we have considerable sympathy for the very understandable anxieties that have been expressed about the activities of some cults. The difficulty is in knowing quite what to do about this unhappy problem. We do not want to proscribe beliefs. Our conclusion, after a great deal of thought, is that the right thing to do is to focus not upon a body's objects - which are first of all what govern charitable status - but on its activities in pursuit of those objects. Our view is that so long as there is the necessary evidence the Charity Commission already has the power to remove a body which, for all that its trust deed may say that it is charitable, is clearly and consistently acting in ways which are not for the public benefit. Charity law is, however, notoriously complex and this power is not obvious from the face of the statute. (The Charities Act 1960, Section 4 (3)). We shall, therefore, be seeking to clarify the position in legislation.

FAMILY ACTION INFORMATION AND RESCUE

CONSTITUTION

NAME AND AIMS

1 The Name of the Association shall be FAMILY ACTION INFORMATION AND RESCUE.

2 The Aims of the Association shall be:

(a) To promote public knowledge and understanding of cultism;

(b) To promote public knowledge and understanding of such of those practices of certain cults as may be dangerous or detrimental to the welfare of adherents or their families, or otherwise contrary to the public interest;

(c) To work for the relief of distress in families divided or estranged through the adherence of a member of the family to a cult, to provide the families with information, advice, counselling and support, and to work for reconciliation of adherents with their families; and

(d) To provide such information, advice, counselling and support to past, present or intending adherents of cults as they may require, to protect them where possible from undue or improper influence, and to assist such persons as may be captives of a cult in mind or body to rescue themselves from their plight.

MEMBERSHIP

3 The Members of the Association shall be the persons named in the Appendix hereto, together with the persons to be elected as hereinafter provided.

4 Election of Members. Any person over the age of 16 may apply to the Committee to be a member of the Association. The application shall be in writing in such form as the Committee shall from time to time determine. In particular the Committee may require that the form of application contain a declaration of support for the aims of the Association. If the Committee shall approve the application such person shall thereby be elected a member. The Committee may reject an application without giving any reason.

5 Termination of Membership. A member shall cease to be a member:

(a) by resignation;

(b) by failure to pay the subscription within six months after the date when it shall have become due; provided that if an overdue subscription shall after that date be tendered and accepted by the Committee that person's membership shall thereby be restored.

(c) by resolution of the Committee that the member do cease to be a member on the grounds that, by reason of conflicting interests or otherwise, his or her continued membership is not in the interests of the Association; provided that the member shall have the right, by notice given to the Secretary within 28 days of notification of such resolution, to appeal to a panel consisting of the Chairman and two other members (not being members of the Committee) nominated by the Chairman with the approval of the Committee. If the panel shall uphold the appeal the resolution of the Committee shall be thereby annulled.

GENERAL MEETINGS

6 Annual General Meeting. The Annual General Meeting of the Association shall be held in September of every year or at such other time as the Committee shall decide. It shall be convened by the Secretary by not less than 21 days' written notice to each member. At such meeting the following business shall be transacted:-

- (a) To receive the report of the Chairman.
- (b) To receive the balance sheet and income and expenditure account.
- (c) To elect the officers of the Association.
- (d) To elect the members of the Committee.
- (e) To consider any proposed resolution of which at least 5 weeks' notice has been given to the Secretary.
- (f) To transact such other business as the Committee may decide.

The notice convening the meeting shall set out the terms of any proposed resolution under paragraph (e) of this clause.

7 Extraordinary General Meeting. An Extraordinary General Meeting shall be convened at any time by the Secretary, if so resolved by the Committee or upon the requisition of not less than one-sixth of the members of the Association, by not less than 14 days' notice specifying the business to be transacted.

8 Quorum. At a general meeting 20 members shall

constitute a quorum. If after half an hour from the time appointed for the meeting that number be not present then ten members shall constitute a quorum. If after one hour a quorum be not present the meeting shall stand adjourned to the same time and place four weeks later, or such other time and place as the Chairman shall determine. If at the adjourned meeting ten members are not present after half an hour the members actually present shall constitute a quorum.

9 Chairman of Meeting. At general meetings the Chairman shall preside, or if he is unable to attend, such other person as may have been decided by the Committee, or failing that by those members of the Committee present at the meeting.

10 Resolutions. The decision of the Chairman as to the result of the voting on any question shall be final and an entry in the minute book signed by the Chairman shall be conclusive as to the passing of any resolution and as to its terms.

OFFICERS

11 Officers. The officers of the Association shall be the Chairman, the Secretary and the Treasurer. Each of these offices shall be held by a different person. Each of the officers, who must be members of the Association, shall be elected at the Annual General Meeting and shall hold office until the next Annual General Meeting when he or she shall retire but shall be eligible for re-election, or until he shall resign or cease to be a member of the Association. The persons named respectively as Chairman, Secretary and Treasurer in the Appendix shall continue to hold those offices until the Annual General Meeting to be held in or about September 1987.

12 Secretary. The Secretary shall record in a minute book the proceedings at general meetings and Committee meetings, and shall cause to be maintained a proper record of the names and addresses of members.

13 Treasurer. The Treasurer shall be responsible, subject to the directions of the Committee, for the financial affairs of the Association, and for performance of the duties required by Clause 26 hereof.

14 Casual Vacancies. In the event of the temporary absence or illness of any officer the Committee may appoint one or their number or any past officer to act in his or her place during such period or for such purposes as it may think fit. If an officer shall die, resign or cease to be a member of the Association, the Committee may appoint one of their number or any past officer as such officer until the next Annual General Meeting.

15 Restriction on Length of Tenure of Office. No officer shall be eligible for re-election to an

office after completing a continuous period of five years in that same office, unless the Committee shall have resolved that it be in the interests of the Association that he or she should stand for re-election.

COMMITTEE

16 Composition of Committee. The Committee shall consist of:-

- (1) The Officers.
- (2) Not more than five elected members.
- (3) Not more than three members co-opted by the Committee.

17 Duration of Committee Membership. A member shall cease to be a member of the Committee if he or she shall resign or cease to be a member of the Association, and otherwise shall remain a member of the Committee until the next Annual General Meeting.

18 Proceedings of the Committee. The Chairman shall preside over meetings of the Committee, and if the Chairman is not present the members of the Committee present shall elect a chairman for the meeting. Four members of the Committee shall constitute a quorum. Every member of the Committee shall have one vote on every question, and in the case of an equality of votes the chairman of the meeting shall have a second or casting vote.

19 Frequency of Meetings. The Committee shall meet not less than four times a year at such times and places as it may decide.

20 Sub-Committees. The Committee may appoint sub-committees for any purposes, and may delegate specified functions and powers to such sub-committees, including a power to co-opt to the sub-committee members of the Association who are not members of the Committee.

ELECTIONS

21 Nominations. Candidates for election as officers or to the Committee shall be proposed and seconded by members of the Association. The name of each candidate, with the names of the proposer and seconder shall be given to the Secretary not later than 14 days before the Annual General Meeting, or such later time as the Secretary may decide to allow.

22 Method of Voting. Each member present shall be entitled to vote. Subject to any decision of the Committee as to the method of voting, voting on any question may be by show of hands or ballot as the chairman of the meeting may decide. In the case of equality of votes the chairman of the

Meeting shall have a second or casting vote.

AFFILIATED ASSOCIATIONS

23 Affiliation. The Committee may by resolution designate as an Affiliated Association any association formed within the United Kingdom whose aims and activities are substantially in accordance with those of the Association. The Committee may resolve that any such association cease to be an Affiliated Association if it shall seem to the Committee that by reason of its aims or its activities it is no longer desirable that it remain affiliated.

SUBSCRIPTION, ACCOUNTS AND AUDIT

24 Membership Subscription.

(1) Each member shall pay (a) in the case of members who are husband and wife a minimum joint annual subscription of £15, and (b) in every other case a minimum annual subscription of £10, or in either case such other amounts as the Association may from time to time determine by resolution passed by a simple majority in general meeting.

(2) A member who joins in the last six months of any accounting year shall not be required to pay a further subscription for the following year.

(3) In the case of a member who is also a member of an Affiliated Association, the Committee may enter into an agreement with that association under which such members pay a reduced subscription of such sum as may be provided in the agreement.

(4) The Committee shall have power to waive the subscription of a member in whole or in part if it shall think fit.

(5) Subject to paragraph (4) upon a member ceasing to be a member no part of the subscription shall be refundable.

(6) Members who as husband and wife shall have paid a joint subscription shall be entitled together to receive one copy only of the Association's Newsletter and of other circulars to members, but each shall in all other respects have all the same rights and duties as a member paying an individual subscription.

25 Newsletter Subscription. The Committee may from time to time determine the amount payable by non-members by way of subscription to the Association's Newsletter. Members shall, subject to the provisions as to joint subscriptions, be entitled to receive the Newsletter free of charge.

26 Accounts. The Treasurer shall maintain proper records of receipts and payments of the Association and cause a proper account of income and expenditure and balance sheet to be prepared and submitted to the members at the Annual General Meeting.

27 Accounting Year. The accounting year of the Association shall run from 1st May to 30th April. Subscriptions shall be payable in advance on 1st May in each such year in respect of that accounting year. The provisions of this clause are subject to such transitional arrangements as may be determined by the Committee.

28 Audit. The Committee shall cause an audit to be made of the Association's accounts once a year by an honorary and/or professional auditor. The auditor's report shall be submitted to the members at the Annual General Meeting.

AMENDMENT OF CONSTITUTION AND WINDING-UP

29 Amendment of Constitution. The Constitution may be amended by the Association in general meeting by a Special Resolution passed by a majority of two-thirds of members present, of which meeting 21 days' notice shall have been given specifying the amendments proposed.

30 Winding-Up. In the event of a winding up of the Association no part of the assets of the Association shall be distributed to the members, and such surplus assets (if any) that cannot be applied in furtherance of the aims of the Association shall be paid or transferred to the National Council for Social Service to be applied for charitable purposes.

APPENDIX

(The persons elected as officers and members of the committee at the informal general meeting held on 20th September 1986).

Chairman: The Reverend Neil Dawson. Secretary: Mrs Ursula MacKenzie. Treasurer: David Morell. Committee: Derek Morell, the Reverend Ian Johnson, Christian Szurko, Daphne Vane, and Arthur Weir.

Remember

- Deceptive techniques may be used to recruit members and solicit donations. The identity of the cult is often deliberately hidden.
- Under the right circumstances, *anyone* is vulnerable.
- When there is a chance of involvement get advice immediately.
- Don't give in to curiosity: Never toy with cult involvement.
- Never, under any circumstances, give money to a group or individual unless you are totally convinced of their legitimacy. Money collected for "the poor" or for "charity" may go to a destructive cult instead.
- Inform yourself, your family, and your friends about these groups and what they represent.
- Write to your M.P. and local officials. Tell them of your concern and ask for investigations into the activities of pseudo-religious cults. Contact the local authority and find out whether the group has authority for house-to-house collections or street trading/peddling. Inform the police if you have reason to believe that a group is operating illegally.
- For further information - general or on individual cults - please get in touch using the address or telephone number below. Also if you want support and/or advice concerning a situation connected with cult problems, we shall do our best to help you.

FAIR

Family Action Information and Rescue

BCM Box 3535
PO Box 12
London WC1N 3XX
Tel: 01-539 3940

CULTS

Are you vulnerable?

Exclusive ideologies and lifestyles are at present advocated in the U.K. and other parts of the world by many cults and quasi-religious groups whose methods of recruitment may be deceptive.

If you are at a crossroads in your life, feeling alone, facing difficult decisions, or coping with great changes, you may be attracted by a particular cult's type of emotional support.

BEWARE!

It may be difficult to extricate yourself, and it could take you years to adjust again to the 'real' world.

So before you get in too deep, read on.

Marks of Cults:

- A cult is usually characterised by a leader who claims divinity or a special mission delegated personally to him/her by a supreme power.
- The leader or founders (usually living) demand absolute and unquestioning obedience and are the sole judges of the member's faith and commitment.
- Members of some cults are mainly pre-occupied with fundraising, recruiting and attending seminars.
- Meaningful communication with family and former friends may be sharply curtailed, and the cult becomes the convert's new family.
- Indoctrinated members put goals of the cult ahead of individual concerns, interests, education plans, career and health.
- Many cults systematically employ sophisticated techniques designed to effect ego-destruction, thought reform, and dependence on the cult.
- Established members are often guarded, vague, deceptive, or secretive about beliefs, goals, demands, and activities until the recruit is "hooked".
- The cult may maintain members in a state of heightened suggestibility through lack of sleep, engineered diet, intense spiritual exercises, repetitive indoctrination, and controlled group experiences.
- Converts may display symptoms of extreme tension and stress, fear, guilt, lack of humour, regression in communication skills and critical judgement.
- Cults often encourage exclusivity and isolation, some of them using the excuse that all outside the cult is evil or satanic.
- The cult may be found to be exploiting its members' finances.
- Some groups exploit members through unpaid employment and poor working conditions.

The preceding 12 points are by no means exhaustive. However, if you come across a group which displays a significant number of these characteristics, be on your guard.

Beware of Recruiters:

Very few people ever set out to become cult members on their own. If they do not meet a recruiter, there is little likelihood of their "joining" a cult, regardless of how vulnerable they may be. Therefore:

*Beware of people who are excessively or inappropriately friendly.
There are few genuine instant friendships.*

*Beware of people with simplistic answers or solutions to complex world problems.
There are no easy answers.*

Beware of anybody offering free or very cheap meals and lectures. Check out their identity.

*Beware of invitations to isolated weekend workshops having nebulous goals.
There is no reason to be vague or evasive, unless there is something to hide.*

*Beware of people who pressure you because "everyone else is doing it".
More often than not the "everyone else" were duped by the same trick.*

*Beware of people who recruit you through guilt.
Guilt induced by others is rarely a productive emotion.*

Remember, cults are interested in you because they want your full commitment as recruiter, fund-raiser and possibly as unpaid worker. You may find your free will seriously impaired.

FAIR

Family Action Information and Rescue

BCM Box 3535
PO Box 12
London WC1N 3XX
Tel: 01-539 3940

Facts and Figures on FAIR

FAIR has been in existence for 14 years.

- receives appx. 3,000 enquiries p.a.in connection with over 250 cults and fringe groups.
- aims to alleviate stress in affected families and individuals, and to raise awareness as to the risks and dangers in cult involvement.
- works with an affiliated family support group and with a group of ex-cultists.
- has six regional branches in the U.K. and many contacts abroad. It operates from a London-based office.
- is regularly consulted by Higher Education welfare staff, the Samaritans, Citizens Advice Bureux and Youth leaders.
- aims to co-ordinate the efforts of smaller groups and individuals working in the field of cult monitoring, in order to avoid duplication.
- produces a quarterly newsletter and information sheets .
- sends out warning leaflets to put young people on their guard re deceptive recruitment practices.
- does not concentrate on beliefs and doctrine of cults but points out unacceptable methods and practices.
- is run by volunteers, many of whom pay their own expenses.
- works on the proverbial shoestring. Its income depends on newsletter subscription and donations and has a total of appx. £4,000 - £5,000, which barely covers the minimum essentials and does not allow for expansion and/or paid staff. There is no official funding from any source.
- urgently needs extra funding in order to continue with providing a service for which there is an ongoing demand.

March 1990



file

ECU

10 DOWNING STREET
LONDON SW1A 2AA

From the Private Secretary

2 March 1990

I have tried to ring you to tell you that the Prime Minister would be very pleased to meet you and officers of the All Party Group on Cults but I fear you never got my message. The most convenient time for the Prime Minister would be 1540 on Tuesday 13 March and I would be very grateful if you could confirm that this would suit you. The meeting would be held in Mrs. Thatcher's room in the House of Commons.

Perhaps you could give me a ring on 01-930 4433 (mornings only).

(MRS. AMANDA PONSONBY)

The Lord Rodney

Now Thursday 15th March at 4.15pm
PM's room at HPC.

AP has told all.

FILE KK
C/Party/Cults



10 DOWNING STREET
LONDON SW1A 2AA

From the Private Secretary

2 March 1990

The Prime Minister has agreed to see Lord Rodney and the officers of the All Party Group on Cults. The date has provisionally been fixed for 13 March. Lord Ferrers has kindly agreed to sit in on the meeting. I think it would be helpful for the Prime Minister to have briefing in advance of the meeting. (I understand that Lord Rodney has a family interest in the issue on cults - it would be helpful to have more details).

I should be grateful for this briefing please by Friday 9 March.

(DOMINIC MORRIS)

Peter Storr, Esq.,
Home Office.

Michelle
had felters office

1540 Tues
-1615 13 March

PRIME MINISTER

Lord Rodney has written to ask if he, and the other officers of the All Party Group on Cults, could come in to see you to discuss the effect that cults have on families. Lord Rodney has a personal interest since I believe one of his children has been "captured" by the Moonies. The Home Office advice is that there is not a lot you could offer the Group that is not already being done - see your Answer to Tony Speller at Flag A. They have already had meetings with John Patten.

Against that background, would you be content to see them for a half-hour meeting after Questions some time in the next few weeks?

Yes no

If so, would you like a Home Office Minister to be present?

Am

Yes no

DOMINIC MORRIS

26 February 1990

c:\parly\rodney (kk)

Subsidence (Compensation)

Mr. Andy Stewart: To ask the Secretary of State for Energy when he expects to receive British Coal's second annual report on its administration of the system for subsidence compensation and repair.

Mr. Baldry: I have today placed copies of this report in the Libraries of both Houses.

Mr. Dobson: To ask the Secretary of State for Energy if he will list for each local authority district the number of outstanding subsidence claims lodged with British Coal.

Mr. Wakeham: British Coal has no operational need to compile details of subsidence damage claims on a district council basis. Details of claims broken down by British Coal area are contained in British Coal's annual report to the Secretary of State for Energy. As my hon. Friend the Under-Secretary announced today in reply to my hon. Friend the Member for Sherwood (Mr. Stewart), copies of the most recent report were today placed in the Libraries of both Houses. The provision of further information is a matter for British Coal.

Opencast Mining:

Mr. Dobson: To ask the Secretary of State for Energy (1) if he will list proposals for opencast working made by the Opencast Executive of British Coal to the appropriate planning authorities, giving the name, location and proposed capacity in each case;

(2) if he will list the applications for licences to operate opencast mines presently being considered by British Coal, giving the name, location and capacity in each case;

(3) if he will list the names, locations and capacities of each opencast mine being operated by the Opencast Executive of British Coal;

(4) if he will list the names, locations and capacities of each opencast mine being operated by a private company under licence from British Coal;

(5) on how many occasions in each of the past 10 years British Coal has withheld repayment of a bond it held from licensed opencast operators; and what were the reasons in each case.

Mr. Wakeham: These are matters for the British Coal Corporation, and I have asked the chairman to reply to the hon. Member.

Fuel Exports and Imports

Mr. Dobson: To ask the Secretary of State for Energy if he will now provide the information given in his answers of 9 November 1989, *Official Report*, column 767. 19 December 1989, *Official Report*, columns 118-19 and 12 January, *Official Report*, columns 768-69, relating to fuel exports and imports at 1990 constant prices.

Mr. Wakeham: I regret that the information requested (on the basis of 1990 constant prices) is not available. The procedure used to provide figures at 1985 constant prices in the previous answers referred to in the question was to apply the 1985 unit value for exports and imports to the relevant volumes for the years concerned. The equivalent export and import unit value figures for the whole of 1990 will not be available until February 1991 at the earliest.

Nuclear Power (Overseas Production)

FLAS
4

Mr. Benn: To ask the Secretary of State for Energy if he will list the examples of economic production of nuclear power abroad, referred to in his statement of 9 November 1989, *Official Report*, column 1182; and what information he possesses on how the cost of such nuclear electricity is calculated in each case.

Mr. Baldry: My right hon. Friend's remarks were informed by the IEA/NEA study "Projected costs of generating electricity from power stations for commissioning in the period 1995-2000", which gives information on the economics of nuclear power in a number of countries. The study will be published shortly.

PRIME MINISTER

Cults

Mr. Speller: To ask the Prime Minister if she will make a statement on Her Majesty's Government's mechanisms for the monitoring of cults in the United Kingdom.

The Prime Minister: The Government are aware of the distress that can be caused to individuals and families as a result of involvement with certain cults, particularly where young people are concerned. Provided these groups operate within the law, however, it would not be right, in the Government's view, for us to place restraints on freedom of expression or freedom of religion and belief. Any evidence of illegal activities should be referred to the police who will take appropriate action.

The Government believe that the best way of dealing with these cults is through public exposure of their true nature. For this reason the Home Office has been providing start-up funding since October 1987 over three years for INFORM—Information Network Focus on Religious Movements. Its work is supported by the major churches. Under the terms of its grant, INFORM is required to produce a report annually on its activities. The report for the calendar year 1988 was received in May 1989, and the report for 1989 is expected in due course.

Student Loans

Mr. Sedgemore: To ask the Prime Minister if she has any plans to discuss the future of the scheme for student loans with the chairman of Barclays bank.

The Prime Minister: No.

Mr. Sedgemore: To ask the Prime Minister if she will dismiss the Secretary of State for Education and Science for his conduct in relation to the banks' decision to pull out of the student loan scheme; and if she will make a statement.

The Prime Minister: No. I was very disappointed that the banks decided to react to external pressure and withdrew from the memorandum of understanding with the Government to administer the student loans scheme. It is the students themselves who will now not have the benefit of access to the banks' branch networks to obtain the loans. But the banks' withdrawal does not affect in any way the objectives, principles or funding of the scheme. Preparatory work is well in hand.

From The Lord Rodney

R23/2.



22nd February 1990

Rt. Hon. Margaret Thatcher M.P.
The Prime Minister
10 Downing Street
London
SW1

Dear Prime Minister,

I read, with much interest, your answer to Mr. Speller, on Cults, on January 22nd.

I am Chairman of the All Party Group on Cults, and also of F.A.I.R. and, as such, am very concerned with all matters concerning cults, and, in particular, the devastating effect that they can have on families.

I wonder if you could, possibly, spare a few minutes to see me and one of the other Officers of the All Party Group, to give us an opportunity to discuss this question, with you.

Yours sincerely,

A handwritten signature in blue ink, appearing to read "The Lord Rodney".

M26/12.8

H. Longle

Rudd

Rudd

3205

Pnt With Lord Rodney Mps

The Chairman
Cultists Anonymous
Box 1407
LONDON
WC1N 3XX

30 December 1988

You wrote to the Prime Minister recently urging Her Majesty's Government to take action to control the activities of cults. Your petition has been passed to the Home Office, as the Department responsible for these matters.

The Home Secretary is aware of Cultists Anonymous' concern about the activities of certain cults. However, as you are aware, the Government is reluctant to curtail the activities of such groups in any way which could constitute an infringement of the freedom of expression and association.

Freedom of expression and association involves the freedom of people to make a choice, even the freedom to make a wrong choice. There are a number of cults about which particular concern is expressed, but the Home Secretary believes it would be wrong for the Government to decide which cults are acceptable and which are not or to intervene unless the law is being broken. Prostitution, incest, child abuse and other activities which are sometimes alleged are proscribed by law and if Cultists Anonymous have evidence of such activities it should be passed to the police.

The Home Secretary does not consider that it helps to present the activities of the cults in an alarmist manner and believe that this is unhelpful to the parents and friends of those who get drawn into such groups, creating barriers and tensions at a time when the maintenance of normal contact is essential. He considers that the best way of dealing with these cults is through public exposure of their true nature. It is for this reason that the Government is supporting TNFORM (Information Network Focus on Religious Movements), which provides objective information about the activities of the cults, as well as a counselling service.

The Government looked at the proposals endorsed by the European Parliament in 1984 on a common approach to new religious movements. These proposals would have applied a Code of Conduct to cults and religious movements which well-established and respected religious organisations found it hard to accept. It would have provided ~~the~~ remedy against organisations which failed to abide by the Code.

CULTISTS ANONYMOUS

B.M. Box 1407
London
WC1N 3XX
Tel. No. 0452 443104

RT Hon Margaret Thatcher MP
10 Downing Street
LONDON

2
NOT REPLY
OFFICIALLY
15 DEC 1985

Dear Prime Minister

We, the undersigned, on behalf of the membership of Cultists Anonymous, urge Her Majesty's Government to protect the unsuspecting, lonely and

vulnerable of our citizens from the growing menace of cults by bringing into force urgent measures to inhibit the recruitment methods used by sociopathic movements.

Cults are generally recruit by deceit, either by anonymous advertisements on our streets, duplicitous advertisements or through a front organisation purporting some social or therapeutic cause. A potential recruit usually has no idea what the organisation is or what will happen to him. Some cults choose names closely similar to those used by respectable organisations.

Socially harmful movements, many of them with an established record of international criminality, are using sophisticated and proven techniques of psychological manipulation to indoctrinate victims with anti-society and anti-family philosophies. Prostitution, incest, child beating, extortion, subversion and involuntary hypnosis are among the abuses perpetrated by cultic groups under the guise of self-transformation and religion. Some groups have ambitions to penetrate the political parties, most groups are anti-family; some of the worst cults are Registered Charities.

All cults use their victims as fundraisers and recruiters, unpaid and working excessive hours, neglecting nutrition and health. It is quite usual for a cult member to be drawing the full range of state benefits while working full-time with the cult. If challenged by the authorities members are instructed to state that they are 'voluntary' workers or 'missionaries'.

Children in cults often get no medical or dental care nor receive an adequate education; in some groups they have to witness sexual orgies or satanic rituals. Some mothers have been forced to leave their children behind when they depart from the cult.

Recipe-type instructions exist for reducing cult members to a state

of mindless obedience. Recruits can become addicted to a form of self-hypnotic euphoria that is comparable to narcotic addiction. A victim is usually not aware that he has been reduced to a condition of slavery. 2

The pressures of cult life lead to feelings of guilt, fear, hostility and depression, sexual dysfunction, retarded maturity, violent outbursts and self-destructive or suicidal tendencies. The families of cult members are highly prone to develop mental illnesses.

APPENDIX A

Existing Acts or Rules that may be extended to inhibit cult recruitment

The Hypnosis Act
Soliciting on the Streets Act
The Consumer Protection Act
The Trades Descriptions Act
The Mental Health Acts
The Offences against the Person Act - psychological violence
Anti-Slavery Act
Immigration Rules for foreign students
Social Security Regulations
Charity Law

APPENDIX B

Cultic groups causing particular concern in Britain

Scientology
Moon organisation
Rajneesh
Children of God
Hare Krishna
School of Economic Science
Exegesis
Hunger Project (est front)
Raja Yoga
Sahaji Yoga
Beshara
Fellowship of Friends
Exclusive Taylorite Bretheren
Divine Light Mission
The Way International
Shri Chinmoy
Trancendental Meditation
Church Universal and Triumphant
Emin
The Jesus Army, Bugbrooke
Nichiren Shasha
Central London Church of Christ
Belin Foundation
Jehovah's Witness

Page Two

● It public relations have been so successful that the British Council of Churches has developed close links with the major groups; borderlines between worthy religious activity and cultic activity have been skilfully blurred so that representatives of cults and the BCC speak with one voice in lobbying government departments against bringing cultic activity under control on the grounds that such action would be an affront to religious freedom. This is the background that led to the formation of INFORM - a Home Office funded group, welcomed by the MOON cult. INFORM will cause a dangerous delay in tackling cult abuse because its founders and their backers in the Home Office have no understanding of the vicious nature of cultic operation.

The cult problem has nothing to do with freedom of association or freedom of religion. Coercive persuasion and thought reform techniques are effectively practised by cults through lectures, lies, chanting and a constant barrage of rhetoric designed to reorganize an individual's personality. Such abuse should be recognised under the Mental Health Acts as a deliberately induced mental illness.

There is widespread public outrage, supported by MPs from all parties, regarding the activities of dangerous cults and the fact that socially divisive and mentally damaging philosophies can be practised with apparent impunity. The Home Office has virtually ignored the torrent of complaints about cults which it has received from the public and MPs over many years. Replies to grief-stricken parents and spouses offer no solution and usually take the same line as the British Council of Churches. It is part of cult tactics to infiltrate government departments where decisions affecting cult existence are formulated.

Academics and theologians, some of whom have accepted lavish cult hospitality, have dangerously misled government departments for years, dismissing claims of brainwashing as 'alarmist' while preferring to describe cults as 'new religious movements'. It is quite significant that the Home Office uses this particular euphemism in its correspondence to complaining families.

Government action to control the action of malevolent forces such as scientology and the moon organisation, to name but two, is long overdue. We urge the Government to adopt the proposals of the Cottrell Report to the European Parliament (April 2, 1984) and to explore the possibility of widening the scope of existing legislation (appendix A). We believe that Legal Aid must be made available to the families of cult victims so that redress through the courts may be sought for damage to the family from cultic abuse.

We ask you as our country's Prime Minister, but especially as a caring mother and believer in family life, to take heed of our petition and of the grief of the families who believe they have been abandoned.

We remain,

J. B. Antonio
Alan Beardmore
John K. Saw

Mrs Antonio, Chairman
 Mrs Allison, Secretary
 Mrs Fearn
 Mr Beardmore
 Mrs Harvey
 Lord Rodney

Enclosed appendices A and B

CULTISTS ANONYMOUS

B.M. Box 1407
London
WC1N 3XX
Tel. No. 0482 443104

Rt Hon Margaret Thatcher MP
10 Downing Street
LONDON

2
NO TREAT
OFFICIALLY
LSD/DEC/88

Dear Prime Minister

We, the undersigned, on behalf of the membership of Cultists Anonymous, urge Her Majesty's Government to protect the unsuspecting, lonely and vulnerable of our citizens from the growing menace of cultic abuse by ringing into force urgent measures to inhibit the recruitment methods used by sociopathic movements.

Cults generally recruit by deceit, either by anonymous canvassers on our streets, duplicitous advertisements or through a front organisation purporting some social or therapeutic cause. A potential recruit usually has no idea what the organisation is or what will happen to him. Some cults choose names closely similar to those used by respectable organisations.

Socially harmful movements, many of them with an established record of international criminality, are using sophisticated and proven techniques of psychological manipulation to indoctrinate victims with anti-society and anti-family philosophies. Prostitution, incest, child beating, extortion, subversion and involuntary hypnosis are among the abuses perpetrated by cultic groups under the guise of self-transformation and religion. Some groups have ambitions to penetrate the political parties, most groups are anti-family; some of the worst cults are Registered Charities.

All cults use their victims as fundraisers and recruiters, unpaid and working excessive hours, neglecting nutrition and health. It is quite usual for a cult member to be drawing the full range of state benefits while working full-time with the cult. If challenged by the authorities members are instructed to state that they are 'voluntary' workers or 'missionaries'.

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The pressures of cult life lead to feelings of guilt, fear, hostility and depression, sexual dysfunction, retarded maturity, violent outbursts and self-destructive or suicidal tendencies. The families of cult members are highly prone to develop mental illnesses.

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ROYAL COURTS OF JUSTICE
LONDON, WC2A 2LL

The Rt. Hon. Douglas Hurd MP
Secretary of State for the Home Department
Home Office
Queen Anne's Gate
LONDON SW1

Pinnister 2

*The Attorney proposes to
discontinue his action against the Moonies'
charity status.*

Dear Douglas:

mt

28 January 1988

mt

*mt
2/1*

THE UNIFICATION CHURCH

You may recall that in December 1984 the then Attorney, Michael Havers, instituted proceedings in the High Court challenging the charitable status of two trusts associated with the Unification Church, popularly known as "the Moonies". The Church, which is of Korean origin, first established a foothold here in the mid-1960s and two trusts were set up to finance its work and were accorded charitable status. During the 1970s the Church increased its following to about 500, principally among young people, and met with much antagonism from parents and from the media.

My predecessor decided to commence the proceedings in the light of the evidence which had been given in the course of a libel action brought on behalf of the Church against the publishers of the "Daily Mail", and also of a refusal by the Charity Commissioners either to remove the two trusts from the Charities or to institute an inquiry. He accordingly exercised his statutory right of appeal as Attorney General, performing on behalf of the Crown its function as Protector of Charity.

Michael sought in the proceedings to demonstrate that the doctrines and practices of the Unification Church are contrary to the public interest. The specific allegations made against the two trusts were founded on the evidence available in 1984. They include claims that the Unification Church pursues objects of a political nature, that it seeks to conceal a

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totalitarian character from new entrants, that it is preoccupied with amassing material wealth, and that it undermines conventional family life. Moreover, it is alleged that the Church has deceived its followers and the public by purporting to be Christian in character when it is not.

Whatever view may be taken of its tenets, and I deplore them, in law the Unification Church is undoubtedly a religion. In English law there is a strong presumption that any trust for the advancement of any religion, without distinction, is charitable unless the contrary is proved by evidence admissible in court proceedings. It is for any challenger to advance such evidence: the onus is on him.

Since 1984 the picture of the Church which emerged from the material then available to Michael has been considerably modified by the evidence which has been filed on behalf of the trustees, and by the substantial quantity of further material which the Treasury Solicitor has amassed in the course of his further enquiries. Moreover, much of the most valuable evidence previously available has now been withdrawn by its authors, or seriously qualified. Immense efforts have been made to shore up the case, but the following passage in a recent Opinion by the highly experienced Leading Counsel who are advising me (Blackburne, QC and McCall, QC) speaks for itself. "The most striking difference between the evidence given in the libel proceedings and that required in the present case is the extent to which evidence of specific and objective fact lay in the forefront of the forensic exercise in the one case but has to be set in a far wider and subjective context in the other. For the purposes of the present proceedings it is not just harder to build a sufficient body of evidence: it is infinitely harder to find persons willing and able to give evidence of sufficient quality to withstand the tests to which it will be exposed."

I have accordingly had to re-assess the whole of the material available to me. Having done so, I accept the firm advice of Counsel that I shall not be able to succeed in rebutting the strong legal presumption of

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public benefit to which I have referred. Not surprisingly these days, the Christian theologians' trumpets send forth an uncertain note, and even if a Court were to agree that the theological dispute was justiceable (very doubtful, in the light of a persuasive recent case in the High Court of Australia) I am advised that I would be unlikely to succeed even on that aspect of the case. Counsel's view is that to get home on the theological attack I would need clear evidence to the effect that no body of informed opinion would reasonably conclude that Moonie doctrines were compatible with Christianity. Evidence of that kind, I am advised, is sadly not available. It is significant that among the Church bodies by which I have been pressed not to pursue this line of appeal is the Churches Main Committee, of which the Bishop of London is Chairman. Our own principal theological witness, Professor Sutherland, makes the following depressing observation.:

"From the beginning of my involvement as an expert witness I have made it plain that in my view, at best it will be very difficult to win this case, and in all probability it will be lost. In the latter case "the last state will be worse than the first."

In any event, I am advised by Counsel that, as the evidence now clearly indicates that the Unification Church's followers sincerely believe themselves to be Christians, the allegation as to deception of the public cannot be sustained.

Bearing in mind that a trial would be likely to last between three and six months and occasion great expense, I have, with the utmost reluctance, decided that I must withdraw the proceedings. I shall instruct the Treasury Solicitor to write next Monday, 1 February, informing those acting for the trustees that I shall seek the leave of the Court to discontinue the action. Subject to obtaining the Speaker's permission which I have reason to be confident will be forthcoming, I propose to inspire a Private Notice Question in the House that afternoon and to take that opportunity to explain the reasons for my decision, in order to forestall the presentational disadvantage of a leak of my decision before the Court's leave can be obtained. I shall make it

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clear that the decision to take steps to discontinue is for me alone and not for Government. I shall of course avoid any inference that could be taken as approval of the Unification Church. A first draft of my statement is attached at Annex A.

It is intended that the application for leave to discontinue the proceedings should be heard by the Vice-Chancellor sometime during the week commencing on Monday 8th February.

My purpose in giving you this early notice of my decision to seek leave to discontinue the proceedings is so that you may be prepared for any pressure for amendment of the law relating to charities which may follow my statement in the House, deriving from the persisting public anxiety about the Moonies and about the proliferation of cults generally in the United Kingdom.

I am sending a copy of this letter to the Prime Minister, John Wakeham and David Waddington.

Emerson,
A.K.V.

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THE UNIFICATION CHURCH

QUESTION (By private notice): To ask Mr Attorney General whether, in the light of communication he has had this morning with the legal advisors of the trustees of the Holy Spirit Association for the Unification of World Christianity, and the Sun Myung Moon Foundation, he will make a statement.

DRAFT ANSWER: I am glad to have this opportunity to make a statement to the House about the proceedings instituted in the High Court by my predecessor in December 1984 in connection with two trusts associated with the Unification Church.

Those trusts were respectively known as the "Holy Spirit Association for the Unification of World Christianity" and the "Sun Myung Moon Foundation". Prominent among the objects of each is the promotion of the principles and teachings of Sun Myung Moon, described as the Founder and World Leader of the Unification Church.

Each of those trusts was in 1984, and each still remains, entered in the statutory register of charities maintained by the Charity Commissioners. That register properly comprises only those trusts whose objects are truly and exclusively charitable in English law.

The proceedings in the High Court were brought by my predecessor in exercising on behalf of the Crown its function as the Protector of Charity. He appealed against the refusal of the Charity Commissioners to accede to his request that they remove the Association and the

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Foundation from the register of charities. His grounds for that request had been that the trusts failed in particular respects to meet the requirements of English law relating to charity.

Whatever view may be taken of its tenets, in law the Unification Church is undoubtedly a religion. In English law there is a strong presumption that any trust for the advancement of any religion, without distinction, is charitable unless the contrary is proved by evidence admissible in court proceedings. It is for any challenger to adduce such evidence: the onus is on him.

The evidence available to my predecessor in 1984 led him reasonably to the conclusion that there were sufficient prospects of success in appealing against the Charity Commissioners' refusal to remove the trusts from the register. That evidence included the testimony of witnesses called for the successful defendants in a libel action against Associated Newspapers Group Ltd tried in 1981. In addition, there were statements by former members of the Unification Church which had been offered when it became generally known that charity proceedings in the High Court were under consideration.

Since the proceedings were begun the Treasury Solicitor has gone to immense lengths in seeking out evidence from those who have been associated with the Unification Church. Some potential witnesses have approached him on their own initiative and further statements have been taken from persons who have been closely involved in comparatively recent activities of the Unification Church in this country, and who have indicated a willingness to assist in the challenge to the charitable status of the trusts. Meanwhile careful consideration has

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also been given to developments in the relevant legal principles. This has only served to emphasise the strength of the presumptions which favour the Unification Church and the difficulties of putting before the Court evidence of sufficient probative value to make good those inferences which the Court would have to draw if the application is to succeed. Moreover some of the evidence originally filed in support of the proceedings has now emerged as being of diminished probative value if indeed it remains available at all.

The most careful analysis has now been made of the totality of the evidence available to me, as well as of the evidence bearing on all aspects of the case which has been adduced on behalf of the Trustees and the material recently made available by them on discovery.

I have now been advised by highly experienced leading Counsel that it is most unlikely that, if the matter proceeded to trial on the evidence now or likely to be available to me, I should be able to dislodge the strong legal presumption of charitable status to which I have referred. After the most anxious consideration I agree with that advice.

The trial is due to start on 12 April. It would last an estimated three to six months and occasion great expense. In these circumstances I have decided to seek the Court's leave to discontinue these proceedings, and I have accordingly instructed the Treasury Solicitor so to inform the Defendants.

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CHARITY COMMISSION

14 RYDER STREET, ST. JAMES'S, LONDON SW1Y 6AH

TELEPHONE DIRECT LINE 01-214 } 6069
GTN 214 }
SWITCHBOARD 01-214 6000

10/10/83
Home
Aff

The Rt Hon Sir Michael Havers QC MP
Attorney General's Chambers
Royal Courts of Justice
Strand
London WC2A 2LL

mf

Per Minister:
The attached press
notice (flagged) summarizes
the Commission's views.
17 March 1983

Dr
17/3.

Dear Attorney General,

I enclose the Commissioners' reply to your request that we should remove the two Institutions associated with the Moonies from the register of charities.

In view of the enormous public interest that has been aroused by the intrinsic importance of the case and by your statements to Parliament and supplementary questions and so on, we thought it only right that we should announce our decision at the earliest possible moment. I also enclose a copy of the Press Statement which is being issued today.

I have, of course, copied the correspondence and the Press Statement to the Home Secretary.

If you are pressed to publish the correspondence in the matter then, of course, the Commissioners would have no objection to that.

Yours sincerely

Dennis Peach

D A Peach

FLAG A

ISSUED ON BEHALF OF THE CHARITY COMMISSIONERS

The Commissioners have today sent the Attorney General a detailed reply in response to his letter of 7 March and his further submission of 9 March. They have concluded that, as a matter of law, they have no power to remove from the register of charities two religious trusts connected with the Unification Church.

Their decision reflects no question of moral approval, but simply the law as they understand it. The Commissioners have no power to remove from the register of charities an institution whose governing instrument embodies purposes which are currently charitable in law.

The Commissioners are in effect an extension of the High Court; they act in a quasi judicial capacity and must apply charity law as interpreted by the Courts.

The Commissioners' decision could be the subject of appeal to the High Court by the Attorney General or the Inland Revenue or both.

There is no question of the Commissioners being able to "ban" the Moonies as some people appear to assume. There are about 90 organisations connected with the Unification Church. The Commissioners are concerned only with two religious trusts registered as charities and with the question whether the objects of the two trusts are charitable in law.

The Commissioners have suggested on four occasions to the Attorney General that the real issue underlying public disquiet in this case is whether the Unification Church as a whole is contrary to public benefit and public policy; and indeed whether the Church should be banned. These are much wider and more fundamental issues, which raise the question of religious toleration. They are for the Government and Parliament, not for the Commissioners.

Notes on the history of the matter and the considerations involved are attached.

Press Enquiries: 01 214 8770 or 6213

1. A suit for defamation against the Daily Mail (Orme v Associated Newspapers Group Limited) ended on 31 March 1981. The jury added a rider to their verdict (for the Daily Mail) saying that the tax free status of the Unification Church should be investigated by the Inland Revenue Department on the ground that it was a political organisation.
2. On 3 April 1981 the Charity Commissioners issued a Press Notice explaining that the title Unification Church appeared to be an umbrella name for many organisations, most of which were outside the jurisdiction of the Commissioners because they were either established outside England and Wales or were non-charitable commercial enterprises. Two institutions associated with the Unification Church (The Holy Spirit Association for the Unification of World Christianity and the Sun Myung Moon Foundation) had been registered as charities under the Charities Act 1960, on the basis that they were charities for the advancement of religion. The Commissioners explained in the Press Notice that if either of the two Charities had indeed been engaged in impermissible political activities this might constitute a breach of trust, but was not a ground for loss of charitable status. The Commissioners' statement also referred to the allegations that the Unification Church engaged in certain undesirable activities, and explained that it was for the Court or for Parliament to decide whether these were contrary to public policy so as to affect charitable status.
3. A representative group of Members of Parliament urged the Commissioners on 7 April to consider the case again, on wider grounds than that of the jury's rider; the Commissioners agreed to do so. The next day the Attorney General announced that he was considering applying to the Commissioners for the removal of the two institutions from the register, and he did this formally on 23 June. On Counsel's advice the Commissioners asked the Attorney General for further and better particulars relating to his application.
4. In answer to a written Parliamentary Question on 21 July 1982 the Attorney General indicated that it would be inappropriate for him to comment further at that time, in order to avoid any suggestion of pre-judging or interfering in the appeal in the libel action.
5. The Court of Appeal dismissed the appeal in the libel case on 20 December 1982 and in answer to a written Parliamentary Question the Attorney General explained on 17 January that it would still not be appropriate for him to make any comment about the application for removal of charitable status because the time limit for a petition for leave to appeal to the House of Lords had not yet expired.

6. On 5 January 1983 the Attorney General wrote to the Commissioners asking them to consider taking action in several ways, including holding a formal inquiry into the two institutions. One of the objects suggested by the Attorney General was the establishment of a scheme to create an independent body of controlling trustees to ensure that the two registered charities were used for the public benefit. The reference to an independent body of controlling trustees presumably meant trustees unconnected with the Unification Church. But the law is that persons appointed to be trustees of a denominational charity must be persons who hold the beliefs of that denomination. In any event, the Commissioners had no power to make a scheme without an application from the trustees (which was unlikely), or in special circumstances from the Home Secretary.

7. The Commissioners could not find in the Court of Appeal judgment any reference to prima facie evidence of breaches of trust. If they were to institute an inquiry it would have to be a full fact-finding exercise in respect of the two Charities but not in respect of the Unification Church. The issues were different from those in the libel action. The Commissioners accordingly came to the conclusion that it would be an oppressive and unjustifiable use of their powers to institute a formal inquiry into the two Charities. They replied in detail to the Attorney General on 20 January.

8. On the 7 February the Attorney General wrote to the Commissioners inviting them to reconsider the position. The Commissioners considered the matter again but had to tell the Attorney General on 10 February that they remained of the conscientious view that on the information before them there was insufficient justification to use their powers under the Charities Act to subject the two Charities to formal inquiry or to take the other steps suggested; it would be an oppressive and unjustifiable use of the Commissioners' powers to do so.

9. On 7 March the Attorney General formally renewed his request that the Commissioners remove the two institutions from the register of charities and two days later supplied details of his grounds for removal.

10. The Commissioners have carefully considered the Attorney General's application and have now informed him that they have decided that, in law, they have no power to remove the two institutions from the register.

11. Inclusion in the register of charities carries with it no moral or social approval of the purpose of an institution or of the manner in which it is administered: it is simply a recognition that the institution has objects which are charitable in law.

12. It seemed to the Commissioners that as a matter of law the teaching and practices of Divine Principle which is referred to in the objects of the two institutions do not go beyond the very wide bounds which have been applied by the

Court for the purposes of ascertaining whether or not the propagation and practice of any particular religious creed is charitable in law. It seemed to the Commissioners that this view was also supported by passages in the judgment of the Court of Appeal. Passages in that judgment indicate that the evidence showed that many well-educated people all over the world believed the tenets of Divine Principle and that those tenets, however unorthodox, were arguably within the scope of Christianity in the broadest sense.

13. In a Press Notice of 11 May 1976 relating to the Exclusive Brethren (reproduced in paragraph 131 of their Annual Report for 1976) the Commissioners said that, in the absence of a judicial decision in point, it would not be right for them to conclude that the particular doctrines and practices (of the pro-Taylorite section of the Exclusive Brethren) which might be contrary to public policy were such as to negate the presumption of public benefit, and that it was for the Courts or for Parliament to decide the matter. The Commissioners added at that time that other sects might have particular doctrines or practices which, taken in isolation led in some instances to harmful consequences. In a statement dated 21 March 1977 the then Attorney General expressed the view that the Commissioners had taken a correct line, and the Commissioners' decision on that aspect attracted no criticism, at the time or since, in Parliament or elsewhere. In the case of the Unification Church, the Commissioners consider that it is not appropriate for them to determine whether the presumption of public benefit has been negated, but that this is a function which more properly falls to the High Court or to Parliament.

18/10/237.



CHARITY COMMISSION
14 RYDER STREET, ST. JAMES'S, LONDON SW1Y 6AH
TELEPHONE DIRECT LINE 01-214 } 6069
GTN 214 }
SWITCHBOARD 01-214 6000

The Rt Hon Sir Michael Havers QC MP
Attorney General's Chambers
Royal Courts of Justice
Strand
London WC2A 2LL

17 March 1983

Dear Attorney General,

Thank you for your letter of 7 March renewing your application for the removal from the register of charities of the two Trusts of the Unification Church, and for your further letter of 9 March enclosing details of the grounds for removal.

2. As you know, the Commissioners have to apply the law as they understand it. Inclusion in the register carries with it no moral or social approval of the purpose of an institution or of the manner in which it is administered: it is simply a recognition that the institution has objects which are charitable in law.

3. The duty to remove certain institutions from the register is expressed in narrow terms. In the present cases the Commissioners should remove the two Institutions only if they decide that the original registration was a mistake, and that the purposes of the Institutions never were charitable. There is, in the Commissioners' view, no power to remove from the register an institution whose governing instrument embodies purposes which are currently charitable under the law, and which still operates and has not ceased to exist.

4. The Commissioners have carefully reviewed the governing instruments of the two Institutions as they have done on previous occasions. To facilitate reference the aims and objects of the Institutions are set out below:

1. The Holy Spirit Association for the Unification of World Christianity:

"to promote the Christian Faith by the worship of God and the study teaching and practical application of Divine Principle and in particular to support expand and advance Christian Unity throughout the World".

2. Sun Myung Moon Foundation

"...the following purposes but only so far as the same shall be considered by the Trustees to be conducive to the principles enunciated by the Founder and are exclusively charitable according to English law:-

- (i) the advancement of such monotheistic religions and religious thought throughout the world as are in accordance with the Divine Principles by which God has been seeking to restore the Kingdom of Heaven on Earth
- (ii) the general advancement of education including in particular but without prejudice to the generality of the foregoing the furthering of a greater understanding of the progress of civilisation and of the social economic and legal principles necessary to better society and the fostering and promotion of teaching in ecology in the preservation and extension of public amenities and in the improvement of the environment.
- (iii) such other exclusively charitable purposes for the benefit of mankind generally or of particular communities as the Founder or after his death the Trustees shall from time to time in writing direct".

5. The Commissioners are satisfied that the expression "Divine Principle(s)" used in the governing instruments of the Trusts refers to the book so entitled, despite the fact that in one case the second word is in the plural. Consequently, the Commissioners consider that they cannot properly ascertain the purposes of the Trusts by the examination of the evidence on which you rely in support of the contentions made in paragraphs 3 and 4 of your submission of 9 March.

6. Turning to the Association, it seems to the Commissioners that the objects quoted above can reasonably be interpreted as a single purpose, namely, to promote the Christian Faith by the worship of God and by the study, teaching and the practical application of Divine Principle including in particular the practical application of Divine Principle to support expand and advance Christian unity. On that basis, provided that the study, teaching and practical application of Divine Principle is not fundamentally inconsistent or incompatible with the promotion of the Christian faith, there would appear to be no ground for concluding that the purpose is not charitable. Having regard to the very great variety of doctrinal view which the Christian faith has embraced the Commissioners are not satisfied that the study, teaching and practice of Divine

Principle is fundamentally inconsistent with the promotion of the Christian faith. The Commissioners recognise however that it is also possible to interpret the objects as two, or possibly three, separate purposes. On that construction, the status of the Association as a charity stands or falls on the question whether the study, teaching and practical application of Divine Principle is charitable in law.

7. Whatever one's personal views of the merits or otherwise of Divine Principle, it seems to the Commissioners that as a matter of law its teaching and practices do not go beyond the very wide bounds which have been applied by the Court for the purposes of ascertaining whether or not the propagation and practice of any particular religious creed is charitable in law. It seems to the Commissioners that this view is also supported by passages in the judgment of the Court of Appeal. The Commissioners note that passages in that judgment indicate that the evidence showed that many well educated people all over the world believed the tenets of Divine Principle and that those tenets, however unorthodox, were arguably within the scope of Christianity in the broadest sense. Indeed, you recognised the force of this consideration in your letter of 5 January, where you tell us that you cannot say that Divine Principle is adverse to the very foundations of all religion and subversive of all morality and so is not outside the bounds of religion for the purposes of charity.

8. The purposes of the Foundation, quoted above, include three (at least) separate purposes but only so far as they are exclusively charitable according to English law. If, therefore, one or more of the declared purposes is charitable, the purposes of the Foundation must be charitable, any application of the trust property for non-charitable purposes being expressly excluded. Each of the purposes must be considered by the Trustees to be conducive to the principles enunciated by the Founder, but even so, it seems to the Commissioners that the purpose (iii) is unquestionably charitable in law.

9. The Commissioners have considered the arguments put forward in paragraphs 3 and 4 of your Submissions. These arguments are all directed to the contention that the tenets of the Unification Church include principles and lead to or require practice which are repugnant to or not conducive to the public good; in other words, that the advancement of religion in accordance with the tenets and practices of the Church is not only contrary to public policy but so contrary as to negate the normal presumption that the advancement of the religion is for the benefit of the public. These arguments raise an issue much wider than the direct question whether the Association and the Foundation are properly registered as charities and in the Commissioners' view it is not an issue which they can properly decide. For the reasons we give in paragraphs 5 and 11 the issue is not relevant to the charitable status of the two Institutions.

10. The only contention in your Submissions relating to the tenets of the Unification Church which is supported by a specific reference to passages in Divine Principle is that made in paragraph 3(a). The Commissioners cannot accept on the evidence mentioned that the Church has a political purpose. The reference to the division between democracy and communism is simply the expression of view, as is the reference to the inevitability of a Third World war (perhaps this is a prophesy): these are not evidence that the Church is actually promoting or even advocating a war. Again we would remind you of what you said about Divine Principle in your letter of 5 January.

11. We are aware of nothing in the tenets of the Church as set out in Divine Principle supporting your other contentions.

12. The Commissioners said in their Press Notice of 11 May 1976 in the case of the Exclusive Brethren (reproduced in paragraph 131 of their Annual Report for 1976, presented to Parliament in June 1977) that, in view of the absence of a judicial decision in point, it would not be right for the Commissioners to conclude that particular doctrines and practices (of the pro-Taylorite Section of the Exclusive Brethren) which might be contrary to public policy were such as to negative the presumption of public benefit, and that it was for the Courts or for Parliament to decide the matter. The Commissioners added at that time that other sects might have particular doctrines or practices which, taken in isolation, led in some instances to harmful consequences. In a statement dated 21 March 1977 the then Attorney General expressed the view that the Commissioners had taken a correct line, and the Commissioners' decision on this aspect attracted no criticism, at the time or since, in Parliament or elsewhere. (In subsequent proceedings in the High Court, the charitable status of the pro-Taylorite groups of the Exclusive Brethren was reaffirmed, no evidence to the contrary being submitted by the Attorney General). So also in the case of the Unification Church, the Commissioners consider that it is not appropriate for them to determine whether the presumption of public benefit has been negated by the activities of the Unification Church, but that this is a function which more properly falls to the High Court or to Parliament.

13. Having considered the matter very carefully the Commissioners have concluded that as a matter of law they have no power to remove from the register of charities either of the two Trusts named earlier in this letter.

14. As a separate matter from our conclusion set out above, as we have said before (in our letters of 20 January and 10 February) we think that the central question in all this is whether the practices and activities of the Unification Church taken as a whole are in the public interest. This question goes far wider than whether the two institutions with which we are concerned are charitable in law. This, and the question

whether there should be an inquiry into the Unification Church,
are matters for the Government or Parliament, not for the
Commissioners.

Yours sincerely

Denis Peach

D A Peach
Chief Charity Commissioner

Home Oss

405 7641 Ext. 3040

Communications on this subject should
be addressed to
THE LEGAL SECRETARY
ATTORNEY GENERAL'S CHAMBERS

ATTORNEY GENERAL'S CHAMBERS,
LAW OFFICERS' DEPARTMENT,
ROYAL COURTS OF JUSTICE,
LONDON, W.C.2.

14 February, 1983

W.F.S. Rickett, Esq.,
Private Secretary,
10 Downing Street,
London, SW1.

Dear Mr. Rickett,
THE UNIFICATION CHURCH

I believe that Felicity Clarkson (Home Office) is providing
briefing on this subject for the Prime Minister for Question Time
tomorrow.

... I enclose a copy of the Attorney General's memorandum to
the Prime Minister on the line to take.

A copy of this letter and enclosure goes to Felicity Clarkson.

Yours sincerely,
Gareth Roscoe.

GARETH ROSCOE.



PRIME MINISTER

THE UNIFICATION CHURCH

The Attorney General has twice asked the Charity Commission to take certain steps in relation to the two trusts associated with the Unification Church, including, in particular, the holding of an inquiry under section 6 of the Charities Act 1960. The Charity Commission has refused to hold such an inquiry and the Attorney General is now considering what further action he can take.



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15/2

CHARITY COMMISSION
14 RYDER STREET, ST. JAMES'S, LONDON SW1Y 6AH
TELEPHONE DIRECT LINE 01-214 } 6069
GTN 214 }
SWITCHBOARD 01-214 6000

The Rt Hon Sir Michael Havers QC MP
Attorney General's Chambers
Law Officers' Department
Royal Courts of Justice
London WC2A 2LL

10 February 1983

Dear Attorney General,

Thank you for your letter of 7 February about the Unification Church. The Commissioners are sorry that you found our detailed letter of 20 January inadequate in its reasoning.

In the second paragraph of your letter you quote from paragraph 6 of our letter of 20 January. But, with respect, the partial quotation you make is slightly out of inflexion and context. We were picking up in our letter the reference in your own letter of 5 January - that the judgment of the Court of Appeal indicated "that it is a possible view that those concerned in the administration of the Unification Church in the United Kingdom (amongst whom I would number the trustees) are engaged in the running of a bogus organisation behind the religious, and indeed charitable, facade which they have erected - you may feel that the possibility is in itself enough to justify action...".

In paragraph 6 of our letter we tried to make clear our view that the judgment disclosed nothing more than a possibility that the trustees may have gone wrong and that we do not regard that as sufficient justification for our taking action in the various ways that you had asked us to consider; and we also questioned the statement of the view of the law about the considerations necessary to demonstrate that a trust has been abused.

Turning to the latter paragraphs of your letter we do not accept that our letter of 20 January obscures the central issue - we think that our letter did its best to expose the central issue, which is that the underlying question in the whole of this is whether the practices and activities of an undefined organisation such as the Unification Church are in the public interest. (Please see paragraph 11 of our letter of 20 January).

We remain of the conscientious view on the information before us that there is insufficient justification for us to use our powers under the Charities Act to subject the two Trusts to formal inquiry or to take other steps; and that it would be an oppressive and unjustifiable use of our powers to do so.

We note the view in the last paragraph of your letter that we should take further advice from Counsel. This is a matter that we have considered but we have already had the benefit of advice from Counsel from time to time including the informal consultations to which we happily agreed between our Counsel and yours. We do not think that on the issues raised in our correspondence we need to trouble Counsel further.

The Commissioners would be grateful if you would let us know whether your original request to us to consider removing the two Trusts from the register of charities is to be formally withdrawn, or proceeded with.

I am sorry to send you another disappointing reply.

Yours sincerely,

Dennis Peach.

D A Peach



ROYAL COURTS OF JUSTICE
LONDON, WC2A 2LL

01-405 7641 Extn

7 February 1983

D A Peach Esq
Chief Commissioner
Charity Commission
14 Ryder Street
St James's
London SW1Y 6AH

Dear Chief Commissioner.

RE: THE UNIFICATION CHURCH

Thank you for your letter dated 20 January 1983, explaining your reasons for taking no action in respect of the two charities connected with the Church. I cannot accept that your reasons are adequate, and I must invite you to reconsider your position.

It is a function of the Charity Commissioners to promote "the effective use of charitable resources... by investigating and checking abuses". In paragraph 6 of your letter you accept that the judgment of the Court of Appeal discloses "a possibility that the Trustees may have gone wrong". This must refer to the possibility that the trustees may have applied charitable monies for unauthorised purposes. It seems plain therefore that you recognise the possibility that the trustees may have committed breaches of trust. In these circumstances I would have expected you to exercise your statutory powers so as to ascertain whether there have been breaches of trust, and if so then to take such steps as appear most suited to remedying the breach which has occurred and to prevent any such breach in the future. Instead you decide to do nothing.

*Not a
complete
quotation.*



In view of the sums involved, as shown by the latest accounts which I have seen (namely those to 31 March 1979) and the very considerable public disquiet as expressed in Parliament and the Press and the rider attached to the verdict of the jury, and in view of the functions imposed on you by statute, if this is not a proper case for the exercise of your statutory powers it is difficult to envisage any case which would be.

Accordingly I request you once again to exercise your powers under the Act, if in no other way then at least under Section 6. I have not dealt with the other points raised in your letter because they appear to me to obscure the central issue, but I do not agree with them.

I am sure you will certainly wish to seek the advice of your Counsel on this request. I am therefore sending a copy of this letter to the Treasury Solicitor.

Yours Sincerely
Michael H. A. H.



CHARITY COMMISSION

14 RYDER STREET, ST JAMES'S, LONDON SW1Y 6AH

DIRECT LINE 01-214 6069

SWITCHBOARD 01-214 6000

Mrs L Pallett
Home Office
Queen Anne's Gate
London SW1

20 January 1983

~~Mr Sutton~~
Mr Coffey
Mr Fowler
Mr Senker
Mr de Seny
Mr Johnson
Mr Mower
Mr Pilling

Dear Lesley,

The Home Secretary will wish to know that the Commissioners have now formally considered the Attorney General's letter of 5 January about the Unification Church.

I enclose a copy of my reply to the Attorney General.

Yours sincerely

Denis Peach

D A Peach



CHARITY COMMISSION

14 RYDER STREET, ST. JAMES'S, LONDON SW1Y 6AH

DIRECT LINE 01-214 6069

SWITCHBOARD 01-214 6000

The Rt Hon Sir Michael Havers QC MP
Attorney General's Chambers
Law Officers' Department
Royal Courts of Justice
London WC2

20 January 1983

Dear Attorney General,

I enclose our considered reply to your letter of 5 January.

I am afraid you will find it a disappointing reply.

We appreciate that we (that is the Commissioners) will come in for a good deal of obloquy on all this. But I can assure you that we have reached our conclusions only after the most conscientious deliberation.

In view of my recent - quite informal and proper - discussion with the Home Secretary I have copied the letter to him; and to the Treasury Solicitor.

Yours sincerely
Denis Peach

D A Peach



CHARITY COMMISSION

14 RYDER STREET, ST. JAMES'S, LONDON SW1Y 6AH

TELEPHONE DIRECT LINE 01-214 } 6069
GTN 214 }
SWITCHBOARD 01-214 6000

The Rt Hon Sir Michael Havers QC MP
Attorney General's Chambers
Law Officers' Department
Royal Courts of Justice
London WC2A 2LL

20 January 1983

Dear Attorney General,

THE UNIFICATION CHURCH

Thank you for your letter of 5 January and for the subsequent message that you had decided not to publish your letter.

2. We understand too that your letter is not yet to be taken as withdrawing your formal application to us for the removal of the two Trusts from the Register.
3. The Commissioners have now considered the suggestions put forward in your letter as to possible action they might take to protect the interests of charity arising under the two Trusts if they remain registered Charities.
4. Your first, and main, proposal is that we should consider whether, for the long term, a scheme is required to create an independent body of controlling trustees to ensure that the two registered Charities are used for the public benefit. This suggestion is based on your belief that reasonable trustees, aware that their sincerity had been called in question, are under a duty to seek independent assistance in the performance of their trusts; and that failure to seek such independent assistance constitutes an unreasonable failure to carry out their duty. We know of no rule or other authority requiring charity trustees to seek independent assistance if there is, in effect, a public outcry about a body with which they are closely connected. The most likely persons for them to approach for assistance and advice would be their solicitors. Such assistance and advice, and even the fact that it had been sought, would be confidential. We have no evidence to show that the Trustees have not sought independent assistance, whether or not they are under any obligation to do so.
5. Your reference to an independent body of controlling trustees presumably means a body of trustees who are not connected with the Unification Church. It would appear, however, that the law does not permit this. According to Tudor, Sixth Edition, page 404, the law is that the persons appointed to be trustees of a denominational charity must be persons who hold the beliefs of that denomination. It follows that the Trustees of the two registered Trusts must be members of the Unification Church. We do not think that it would be

right for us to get round this difficulty by making a scheme under section 19, as it must be wrong to include in such a scheme provisions which the Court would regard as objectionable. Furthermore, if we were to make a scheme for the purpose of appointing independent trustees, it should in our view be made under section 18 so that if the scheme purported to do anything which the law does not permit there would be a right of appeal to the Court to have the mistake rectified.

6. Towards the end of the fifth page of your letter you refer to the greater importance of ensuring independent administration of the trusts for the future, and you invite us to consider whether we could act on the basis of the Court of Appeal judgment. Presumably this is again suggesting that we should make a scheme setting up an independent body of trustees. But we cannot see that the judgment discloses anything more than a possibility that the Trustees may have gone wrong, and we do not regard that as sufficient justification for inviting an application from the Trustees and, if it is refused, seeking to operate section 18(6) of the Charities Act 1960. The Trustees' decision not to apply has to be unreasonable before action can be taken under section 18(6). We are unaware of any authority for the statement near the top of page 6 of your letter that "it is in no sense necessary to demonstrate that a trust has been abused to justify acting to protect the trust against a discernible possibility of abuse" in the context of replacing or changing the trustee body.

7. We have no power to make a scheme for either of these two Trusts without an application from the Trustees, or in special circumstances from the Secretary of State for Home Affairs. We have no reason to expect that the Trustees of either Trust would be willing to apply for a scheme to appoint an independent body of trustees who were not members of the Unification Church, or that their failure to do so could be held by us to be 'unreasonable'.

8. In the last paragraph of your letter you say that if the Commissioners do not consider it appropriate to take steps to secure independent administration of the Trusts it would seem to be your duty to take steps before the Court to achieve that end. That might well be the best and certainly the quickest solution. The Court may be persuaded to overrule the requirement mentioned earlier that trustees of a denominational charity should be members of the denomination. It is most unlikely in any event that the Trustees would accept a scheme of the Commissioners and they would almost certainly appeal to the Court. If the matter has to be dealt in the Court in the end it might as well start there. There would be no saving in costs by the Commissioners making a scheme in the first instance - rather the reverse. Furthermore, because of the contentious character of the case and the question of law concerning denominational trustees, the case is probably more fit to be adjudicated on by the Court (see section 18(9) of the Charities Act).

9. Consideration will no doubt be given to the wider implications for all religions and denominations of a decision to appoint as trustees of the two Trusts persons who are not members of the Unification Church. That is not a matter for the Commissioners.

10. As to the suggestion of an audit under section 8 of the Charities Act, the accounts of the two Trusts have been professionally audited and we can see nothing suspicious in them. There would be little point in such an audit if we were to decide to hold an inquiry under section 6 since this would include any necessary examination of accounts. But we can find no reference to prima facie evidence of breaches of trust in the Court of Appeal judgment. We do not regard the failure to seek independent assistance - if it has occurred - as such prima facie evidence. If we were to decide upon an inquiry it would have to be a full fact-finding exercise in respect of the two Trusts and not in respect of the Unification Church. The issues are different from those in the libel action. We have come to the conclusion that it would be an oppressive and unjustifiable use of our powers to institute a section 6 inquiry into these two Trusts or to require an audit under section 8.

11. It is, of course, for you to decide whether to apply to the Court for a scheme to secure independent administration of the Trusts "for the furtherance of their true charitable purposes" but it seems to us that this begs the question of what are the "true charitable purposes". The underlying question in all this seems to be whether the practices and activities of an undefined organisation known as the Unification Church are in the public interest. The fact that the Unification Church may have certain practices which are considered objectionable does not necessarily mean that those practices are so objectionable and widespread that the activities of the Church taken as a whole are not directed to charitable purposes. And as you say in your letter, many persons sincerely believe in the Church's tenets. This is not a matter which the Commissioners can decide. Other religions and denominations which are accepted as charitable, (eg. the Exclusive Brethren and Jehovah's Witnesses) also have practices which are objectionable to many people.

12. The underlying question mentioned in the preceding paragraph also impinges on the suggestions that there should be an audit under section 8 of the Charities Act or an inquiry under section 6. It seems to us that what may be needed is an inquiry into the undefined Unification Church and not into the two Trusts, and such an inquiry is a matter for the Government and not for the Commissioners.

13. As your earlier application for the removal of the two Trusts from the Register of Charities is still extant, perhaps it may help if I said that on the basis of the information before them the Commissioners see no grounds for removing the Trusts. This would not reflect any moral view, but simply the law as we understand it.

14. A way of bringing the matter of these two Trusts before the Court quickly would be by way of appeal under section 5 of the Charities Act in the event of our rejecting the application for removal if you decide to renew the application.

Yours sincerely
Dennis Peach

D A Peach
Chief Charity Commissioner



01-405 7641 Extn

ROYAL COURTS OF JUSTICE
LONDON, WC2A 2LL

5 January 1985

Dear Chief Commissioner,
The Unification Church

I enclose my reply to your request of 5 October 1981 for further and better particulars of my letter of 23 June 1981 which asked you to consider removing from the register of charities the two trusts of the Unification Church.

As you will see from the letter, I have concluded that I should not pursue my request that the two trusts be removed from the register. However, I have indicated what appropriate action I believe can and should be taken in relation to the trusts, both in the long term and in the interim.

In view of the public concern over this matter I am bound to make a statement of my position. Moreover, Sir Anthony Royle, M.P. has put down a question for oral answer by me on 17 January. That question asks whether I will take action forthwith to apply for the removal of charitable status from the Unification Church. I would like to answer this P.Q. by publishing (as a written answer) my enclosed letter to you. Would you have any objection?

I am sending a copy of this letter and enclosure to the Treasury Solicitor in order that he may, if so instructed, seek the advice of counsel for the Commissioners.

Yours sincerely
Michael Howard

The Chief Commissioner,
D. A. Peach, Esq.,
Charity Commission,
14 Ryder Street,
St James's
SW1Y 6AH



ROYAL COURTS OF JUSTICE

LONDON, WC2A 2LL

01-405 7641 Extn 3201

5 January 1983

D A Peach Esq
Chief Commissioner
Charity Commission
14 Ryder Street
St James's
LONDON SW1Y 6AH

Dear Chief Commissioner.

THE UNIFICATION CHURCH

You will be aware that following the hearing at first instance of the case of Orme v. Associated Newspapers I wrote to your predecessor in office on 23 June 1981 requesting him to consider removing from the register of charities the two trusts which are commonly associated with the Unification Church. Subsequently I was asked to give particulars in support of my request, but I have postponed replying because once it had become clear that an appeal was to be pursued I took the view that it was inappropriate for me to take any step which might be thought to pre-judge or prejudice its outcome.

I have, of course, in the intervening period given much further thought to the position and have examined the issues which arise with Counsel who advises me in charity matters. I now write to inform you that I have concluded that I should not pursue my request that the trusts be removed from the register (while fully accepting that you can if you so think fit act of your own motion in that respect). I must, however, make plain that while I am now satisfied that it is my duty to accept and indeed to protect the charitable status of the two trusts, that is not in any sense to say that I accept the Unification Church or its

Morris *May 6 public interest / leaders*

ROYAL COURTS OF JUSTICE
LONDON, WC2A 2LL

leaders as proper recipients of charitable funds (unless, of course, they accept them as trustees for specific charitable purposes). As will appear later in this letter, I therefore wish to make alternative suggestions to you concerning actions which I would invite you to take to protect the interests of charity arising under the two trusts.

My reasons for withdrawing my application for the removal of the trusts from the register are as follows. The trusts have specified objects which on their surface appear designed to allow the support of the Unification Church by the propagation of the tenets of Divine Principle (the title given by the Unification Church to what may conveniently be called its creed). The trusts are, however, not limited to that object. Each has other objects which are unexceptionable (for example in the one case the advancement of education and in the other case the advancement of Christian unity). Moreover their objects are in the one case expressly and in the other case possibly by implication limited to those of the specified objects which are charitable. On a true analysis it appears that the specified objects are only linked with the Unification Church by means of the inclusion amongst the objects of the propagation and practice of Divine Principle; but I am advised that in the light of certain passages in the decision of the Court of Appeal I must assume that Divine Principle in itself does not go beyond the very wide bounds which have been applied for the purposes of ascertaining whether or not the propagation and practice of any particular religious creed is charitable at law. Accordingly, as protector of charity, I consider my duty to be to accept the charitable status of

/the



01-405 7641 Exn

ROYAL COURTS OF JUSTICE

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the two trusts; and if it be the case that the Unification Church is (as the Court of Appeal indicated to be a tenable view on the evidence with which it was concerned) an organisation in fact carried on for bogus and commercial purposes behind a screen of charitable character taking the form of the teaching of an unorthodox but nonetheless religious creed, then my task is to ensure that steps are taken which result in the trusts being used for genuine charitable purposes (including so far as may be relevant, but in no way limited to, the pursuit and teaching of Divine Principle), and not for the non-charitable purposes carried on behind that screen.

It is right for me to say that in the conclusion which I have reached I have to place much reliance on the passages in the decision of the Court of Appeal which indicate that the evidence showed that many well educated persons sincerely believed the tenets of Divine Principle and that it could be said that those tenets, however unorthodox, were nonetheless arguably within the scope of Christianity in the broadest sense: in that case I cannot say that Divine Principle is "adverse to the very foundations of all religion and ... subversive of all morality" as would be necessary if I were to assert that Divine Principle lay outside the bounds of religion for the purposes of charity. I have also been much influenced by the belief that if the trusts claim (and appear to be entitled to enjoy) charitable status, then the logical reaction is not to set them free so that the trustees may act as they choose in a non-charitable manner (as would be the case if charitable status were withdrawn) but to protect the trusts and thus to ensure the result that they are indeed used for the purposes of charity: if an insincere

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pastor collects money avowedly for religious purposes, intending to use them for his own purposes, the proper response is to take action to ensure that the moneys are used for the purposes for which they were avowedly intended, and not to treat those purposes as subverted by the insincerity of the pastor.

On the other hand I must bear in mind the allegations which have been levelled against the sincerity of the leaders of the Unification Church; and if those allegations are justified it seems likely that they apply to the trustees of the two trusts. In the circumstances I cannot be confident that the trustees will confine their trusts to charity if the Unification Church is not a proper object of charity, and I therefore now ask you to take such steps as you see fit to achieve that result.

It may be helpful for me to indicate the action which I believe to be appropriate, first in the long term and secondly by way of interim action.

For the long term, I start by stressing my belief that reasonable trustees, aware that their sincerity had been called in question, and that there were grave doubts whether the body with which they themselves and their trusts were closely connected was a proper object of charity, would feel bound to seek independent assistance in the performance of their trusts; and any failure to seek such independent assistance would constitute an unreasonable failure to fulfil their paramount duty to charity. If so you may consider first that a scheme is required to create an independent body of controlling trustees to ensure that the trusts are used

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for the public benefit, and secondly that (both because of the great public concern which this matter has aroused, and in the interests of the speedy resolution of all issues) the case is one in which you should make application to the Secretary of State for Home Affairs for a reference on the basis that it is proper that the scheme should be subject to Parliamentary review under Section 19 of the Charities Act 1960.

In the interim I would invite you to consider requiring full accounts of the trusts and an audit under Section 8 of the Act to ascertain how the trustees have applied their monies in recent years, and you may also wish to consider holding an enquiry under Section 6 of the Charities Act 1960 into the affairs of the two trusts so that if necessary action may be taken under Section 20 of the Act. So far as concerns the latter possibility, I accept that you may consider that it is not appropriate for you to undertake a fact-finding exercise which might amount to a re-hearing of some of the issues debated before the jury in Orme v. Associated Newspapers: it may be that there is a case for holding an expedited inquiry on the basis simply of an examination of the evidence placed before the Court and any further evidence which the trustees may wish to put before you. For my part, however, I consider it of greater importance to ensure independent administration of the trusts for the future; and invite you to consider whether for that purpose you are not entitled to act on the basis of the judgment of the Court of Appeal, indicating as it does that it is a possible view that those concerned in the administration of the Unification Church in the United Kingdom (amongst whom I would number the trustees) are engaged in the

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running of a bogus organisation behind the religious, and indeed charitable, facade which they have erected - you may feel that the possibility is in itself enough to justify action, for it is in no sense necessary to demonstrate that a trust has been abused to justify acting to protect the trust against a discernible possibility of abuse.

It remains for me to add that if the Commissioners do not consider it appropriate to take steps to secure independent administration of the trusts for the furtherance of their true charitable purposes, it would seem that it would be my duty to take steps before the Court to achieve that end. I believe that the circumstances of the case render it one in which it is preferable for the Commissioners to act, both in the interests of the two trusts here at issue, and for the protection of the good name of charity at large; for you will be as well aware as I am of the public concern aroused by the use of charity apparently not just to propagate religious views but to support a body which, in the light of the decisions of the Courts, can at the least be said to have failed to make good its claims to a true religious character, let alone to serve the public benefit, as is essential if it is to be within the ambit of charity.

Yours sincerely
Michael A. [Signature]

PRIME MINISTER

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You were asked about the "Moonies" in the House a few weeks ago.

It turns out that one of Mr. John Browne's constituents had written to you about this sect. The Home Office have now replied on that particular case, but you might like to see this internal Home Office submission on the subject. I think that this particular cult is going to generate quite a lot more publicity.

You have, of course, considerable personal experience of the Scientologists controversy over the use of immigration controls in that case. My own personal impression, from my years in the States, is that the Unification Church is a very much nastier organisation than the Scientologists ever seem likely to be, not that I was ever a great fan of the Scientologists.

MAP

17 March 1980

First, it is alleged that young people are brought under immense psychological pressure, amounting to brain-washing, to leave their families, work or studies and give their whole lives over to the organisation. It is also alleged that in many cases they are forbidden to have contact with their parents, that they work for long hours for little or no reward, are deprived of sleep and food and are required to subscribe to the "divine principle" enunciated by Mr Moon and to take an oath of allegiance to him. But none of the complaints refers to people under 18, or suggests that any element of physical force was involved. On the question whether any of these aspects of the sect's activities have involved risks to health, we should mention that Mr Rose asked the former Secretary of State for Social Services to investigate the sect on the basis of hazards to health involved in its techniques. But that Department have so far found no firm evidence that the techniques involved health hazards.

Second, there are allegations about its fund raising activities. It is argued that the sect does not merit the charitable status which it has been granted, that it has abused this status without the authorities taking any action, and that in carrying out street collections it infringes the law. The police have investigated these allegations but, apart from occasional breaches notified to us of the law relating to street collections and obstruction of the highway, we have no evidence of criminal activities by the Church or its adherents in this country. Recently, cases have come to notice which indicate that breaches of street collection regulations may have become more widespread and the further views of the police about this are being sought.

Third, allegations have been made that the sect is a political, not a charitable body; that it is very right-wing; that there are links between its founder and President Park of South Korea; that it has been involved in large scale bribery of prominent Americans including Congressmen; and that it has connections with the armament's and communications industry, and the Korean CIA. An inquiry conducted by a sub committee of the Committee on International Relations of the United States House of Representatives has given some substance to these allegations in respect of the Church's activities in the United States and South Korea. A note of this is attached as Appendix A. But we have no evidence or reason to believe that the sect is in anyway engaged in political activity here in the way that is alleged in the United States and in Korea.

POSSIBLE ACTION BY THE GOVERNMENT

The Unification Church in this country has pursued a policy of working within the law, and the police have found no grounds for action against it. The Church's opponents therefore argue that the Government should take action on the ground that the Church's activities, if not unlawful, are socially undesirable. As Ministers will recognise, this raises major questions of principle regarding civil liberties. Whatever one may think about the merits of the claim of the Unification Church as a religious organisation, people in this country are allowed to propagate views which others may regard as misguided - provided they do so within the law. Some organisations and views may seem more questionable than others, but there is no clear principle, other than that of whether or not the law is infringed, on which the Government can distinguish between them.

POSSIBLE USE OF IMMIGRATION CONTROLS AND THE ANALOGY WITH SCIENTOLOGISTS

The opponents of the Unification Church would like a ban to be applied upon the admission of its members similar to that imposed upon people coming here to study, work for or otherwise promote the cause of scientology. That ban was imposed in 1968 because the then-Government took the view that scientology was not only socially harmful but that its methods could be "a serious danger to the health of those who submit to them". It followed a number of serious incidents in which persons enrolled and then rejected by the scientologists were found wandering about in a seriously distressed mental condition. Subsequently there were incidents in which one person involved in scientology committed suicide by jumping out of a third floor hotel bedroom window and another attempted suicide by cutting his wrists with a razor blade. There have been no incidents of such seriousness in connection with Unification Church members and DHSS have no evidence that their recruitment methods are a potential danger to health. The Church's opponents would contest this and claim that their practices were at least as harmful as those which provided the reason for imposing the ban on scientologists in 1968. That ban however has not prevented the scientologists from continuing to flourish in this country; and using the powers of the Immigration Act to prevent the propagation of religious or political beliefs, however dubious, can be regarded as undesirable in principle. Certainly that view was expressed in the Foster Report on Scientology. (The Secretary of State for Social Services, Mr Crossman, commissioned Sir John Foster QC to enquire into scientology: his report was published as a House of Commons paper in December 1971.) His report proposed the ending of the immigration ban and the imposition of controls through a registration system. Any misuse of immigration powers would be open to challenge before the European Court in the case of EEC nationals and generally on the grounds of infringement of religious rights or freedom.

The current practice is that members of the Unification Church subject to immigration control are required individually to satisfy the immigration officer that they hold an entry clearance if coming for "missionary" work or that they comply otherwise with the requirements of the Immigration Rules. Where there is any discretion, the Rules are interpreted stringently. A number of members subject to immigration control, including some groups, have been so refused entry but others have managed to obtain entry without the immigration officer discovering that they are not ordinary or bona fide visitors.

Applications have been made for about 700 persons in the latter category (58% non-EEC foreign nationals, 39% EEC nationals and 3% Commonwealth citizens) to be allowed to remain as "missionaries". They are said to be engaged on voluntary work including inter-racial projects in cities, helping and arranging social activities for the elderly or organising Sunday schools for children. There can be no bar on EEC nationals coming here for this or employment: and in other cases legal advice is that this unpaid work meets the permit-free employment requirements of the Immigration Rules. We are uneasy about admitting large numbers of dubious "missionaries" but it will not be easy to sustain refusal. It might even be argued that refusal is discriminatory and in breach of the European Convention for Human Rights. We propose deferring decisions on these applications until we have clearer information from the police as to whether we can sustain an argument that Unification Church missionaries are engaged in fund-raising activities or other doubtful activities to an extent which justifies our refusing permission to them to enter or stay.

CHARITABLE STATUS

The question whether a particular body should or should not have charitable status is a matter for which there is no Ministerial responsibility. Decisions on the registration of charities are solely for the Charity Commissioners to take in accordance with their interpretation of the law and consistently with the duties imposed on them by statute. Registration as a charity does not imply a value judgment regarding the effectiveness or desirability of the organisation that is registered. It simply means that the objects of that organisation are charitable according to the general criteria of English law.

Under the existing law the advancement of religion - that is, of any religion, not just Christianity - is in itself a charitable purpose. In deciding whether a body qualifies for registration under the Charities Act 1960, the Charity Commissioners act quasi-judicially and independently of the Government and their decisions are subject to appeal to the High Court. The declared objects of the Sun Myung Moon Foundation and the Holy Spirit Association for the Unification of World Christianity are based on the advancement of religion and the Charity Commissioners have no evidence that the trustees of these charities have acted in breach of their trusts. Consequently there is no action that can be taken under the existing law to deprive these bodies of charitable status.

REMITTANCE OF FUNDS ABROAD

In recent years the Treasury have received a number of applications from the Unification Church for exchange control consent to remit funds abroad, said to be "towards the maintenance of world-wide missionary activities". The Treasury have on occasions delayed a decision on applications, taking the line that it would be inappropriate to give consent while the activities of the Church were being considered, but it is not a position they could sustain since the Unification Church is formally and legally accepted as a charity, the recipients of the remittances appear to meet their normal criteria, and in such circumstances exchange control consent would normally be given. In response to the allegations in the American report of breaches of United States currency and foreign exchange laws, the Treasury have assured us that they have no evidence of breaches of UK exchange controls by the Unification Church.

"BRAIN-WASHING" TECHNIQUES - CHANGES IN THE LAW

Since the principal criticisms against the Unification Church are directed against its recruitment techniques, it is sensible to consider whether any change in the law would be appropriate to make such methods unlawful. The prospects, however, are not hopeful - the techniques are common to a number of sects and probably overlap with legitimate interrogation techniques, for example, by the police and the army. Even if it were possible to define the techniques and make their use ^{un}lawful either individually or in combination, it is difficult to imagine in what circumstances a successful prosecution could be brought. Most concern is expressed about those who have been "converted" but they will not be prepared to make a complaint or give evidence. Lapsed "Moones" may seek to provide evidence of methods used against them but much of their evidence is likely to be uncorroborated; it will be vigorously opposed in the courts; and the prospects for successful prosecutions seem slight. Even more vigorous criticisms were levelled against the Scientologists' recruitment methods in 1968, but the Sir John Foster inquiry did not reveal any practical methods for outlawing such activities.