

The Dianetic Auditor's **BULLETIN**

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Official Publication



DIANETICS

The Hubbard Dianetic Foundation, Inc.

The Foundation has been chartered in the State of Kansas with these grants: "To study and conduct research in the field of the human mind and of human thought in action; and the application of the principles discovered therein for the relief and cure of all human ills which may be found to originate in the mind of man; and in connection therewith to further study, explore, develop and do research in the science of Dianetics, as discovered and founded by L. Ron Hubbard; and in furtherance and not in limitation thereof to teach, educate, demonstrate, explain, show, publish and declare, by any means, the facts, findings, results, principles and axioms ascertained in dianetic research of the human mind for the cure, relief, and release from all human ills, and ailments which are derivative from engrams and psychosomatic control and command of the human mind and body. To have and exercise all powers conferred upon a corporation by the laws of the State of Kansas."

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The Hubbard Dianetic Foundation, Inc., Don G. Purcell, President; John W. Maloney, Secretary; Bette Jo Krehbiel, Treasurer; Gene Benton, Director of Training and Processing; Waldo T. Boyd, Director of Publications.

Note: Procedures set forth herein should not be applied until the auditor is familiar with the textbook **SCIENCE OF SURVIVAL: Simplified, Faster Dianetic Techniques**, and **THE AUDITOR'S HANDBOOK**.

WALDO T. BOYD
Editor

Stability

Stability is a quality that has not been greatly emphasized in Dianetics. The expression "stable optimum" is well enough understood, but what about those who are not optimum? Should not there be value attached to their stability?

How about the stability of the preclear? We speak of the computing and dramatizing psychotic: probably the dramatizing psychotic is the most unstable of all types of human beings, and certainly many neurotic people are far from stable. No doubt most auditors who see one of their preclears rise some in tone and stabilize feel that he has been at least partially successful, and the auditor who has had preclears come to him for succeeding sessions with a new problem each time has seen instability. Also, the auditor who has seen a preclear leave a session "walking on air," very high on the tone scale, and then come back the next morning completely depressed with no apparent reason, may feel a little discouraged if this continues several times with the same preclear. The very unstable preclear presents a definite problem to the auditor.

A bigger problem, however, in many ways, is the unstable auditor. The rule that practising auditors should have adequate, regular auditing for themselves is a very good one, at least until that time when the auditor becomes himself a "stable optimum." The spectacle of the auditor who is constantly restimulated by his preclears, and therefore unable to do a good job of auditing, is a sorry one. It is pretty well known, of course, that in most cases the auditor can by self-determinism, or perhaps by raising his necessity level, carry on for a session even though he be restimulated. He can perhaps put himself into the valence of a good auditor. There is the story of the auditor who was found by his team captain at the Foundation curled up into the prenatal position, saying to his preclear, "Now let's go through that again please!"

Some auditors, however, do not seem to have this kind of experience. They simply do not seem to be restimulated by

their preclears. They audit full schedule for many months with little or no auditing for themselves. Yet they do not "need auditing" in order to go on, nor do they seem to drop in tone.

Observation at the Foundation seems to indicate that there are two types of auditors: Those who are quite stable and those who get restimulated continually. It may even be that one is restimulated while auditing and the other discharges while auditing, or soon after. This latter auditor may yawn a great deal, and probably is not consciously aware of what he is discharging. He does remain stable, becoming a better auditor as time goes on because of his increased experience, and feels no "necessity" for being audited.

There is another factor that probably is of importance here, and that is that some auditors seem to carry on at a stable level for some time, and then suddenly feel the need for being audited. This, or any other feeling of urgency or necessity for auditing, should not be ignored.

—Wayne L. Dunbar, HDA

Upon reading the following portion of the report of the June Conference after a lapse of six months we suddenly discover that our viewpoint has changed somehow, and that things which seemed very important then seem only unpleasant now.

These things did occur then, and because it is our responsibility to communicate data we are publishing the facts as they happened. If you find parts of this report unpleasant, as we have, remember that much time has passed and that these things have long since been resolved.

—Ed

Business Meeting, June 12, 1952

(Continuing the material from the Second International Conference)

DON: Ladies and gentlemen: The first thing to be presented tonight is a report by our attorney on the various actions that the Foundation has taken in recent months. We thought that you would be very interested in hearing this from our own legal counsel. At this time, I would like to introduce to you our own attorney. Will you step forward Jean? This is Jean Moore who serves as counsel for the Foundation.

MOORE: I would like to say that I am very happy to meet with you here. I can only tell you what I know about Dianetics since this is a factual report. For me, at least, Dianetics began in August 1951. A client of mine was arrested by the local police on the charge of grand larceny and was placed in the Sedgwick County jail. I was appointed by Judge Clair Robb of the district court to be his counsellor. Conferring with this man, I found out that he had a record. There was no defense which we could possibly interpose in his behalf.

This man of whom I am speaking, had a sister, who was living apart from her husband, and three small nieces and a nephew. He had contributed to their support from time to time and was regarded as the family's breadwinner. He wished to make some provisions for the support of his sister and her children in the event that he might be sent to the penitentiary. Consequently he enlisted my support in selling his eyes. He had the idea at that time that certain medical research institutions would purchase his eyes for a corneal transplant operation. The story was given quite a lot of publicity. One morning as I came to my office, I was handed a telegram which read "Offer your client three hundred and fifty dollars for his eyes and he may keep them. Also a job at the Dianetic Foundation mailing room for two hundred and fifty a month." This was signed L. Ron Hubbard. Mr. Hubbard came to the office, and we talked the matter over.

I was able to secure a parole for my client in the custody of Mr. Hubbard for a period of five years. This was the beginning of my relationship with Ron.

Ron and I hit it off from the first. This is a fact. It passed rapidly from the attorney-client relationship, and we became fast friends. In December of 1951, Ron brought me here to the Foundation to act as his advisor in the corporate structure. At that time I met Don Purcell, Betty Jo Krehbiel, and Jack Maloney who were then associated as personnel. The Foundation, even in those days, was in fair shape. I was informed that in July 1951, a suit had been brought against the Foundation here in Wichita. This was brought about by the creditors of the Foundation in New Jersey, seeking to have this Kansas corporation declared a successor corporation to the Foundation in New Jersey, hence, liable for its debts. This matter had gone to trial, and had resolved in favor of the creditors. This Foundation was decreed to be a successor to the New Jersey Foundation, and a receiver was appointed. To forestall the operation of the receivership, Mr. Purcell posted a bond for appeal to the Supreme Court of the State of Kansas. In January of 1952, shortly after I had come into the Foundation as Mr. Hubbard's personal attorney, this appeal was dismissed. At this time, Mr. Maloney, Mr. Purcell, and Mr. Hubbard, at a meeting of the board which I believe was dated January 2, decided to retain me as general counsel for the Foundation. Mind you, at this time the suit of the New Jersey creditors had been resolved, our appeal had been dismissed, and receivership was imminent.

From January to the middle of February, 1952, was a trying time. We were faced with law suits every day. The creditors who had secured a claim against this Foundation in the receivership hearing the previous July were pressing for an immediate settlement of their accounts. If they couldn't have their money, they were going to put the receivership into operation. We had every reason to believe that the receivership would not be an operative receivership, but would be a liquidating receivership which would mean the end of Dianetics and the Foundation here in Wichita. Other attorneys here in town representing other creditors of the New Jersey Foundation, the California Foundation, the New York Foundation, the Illinois Foundation and various points between, informed us repeatedly that there was no surcease in the litigations which they intended to bring. We tried to settle the law suits, and as soon as we would settle one, two more would ominously pop up. It became obvious that there was no buying our way out. Dianetics, as the lawyers say, had become an easy plum. All you had to do was sue to get an

easy judgment. All you had to do to get a judgment was bring an action. From then on it was only a length of time until you got a check. Consequently, in the middle of February of 1952, anyone could see what was happening. It was a matter of weeks, a matter of months, but the end was inevitable. We would be in bankruptcy, voluntary or involuntary. We had a meeting wherein Mr. Maloney, Mr. Purcell, Miss Krehbiel, Mr. James J. Noone and I were present, and we discussed the pro's and con's as to whether or not we should take bankruptcy. Mr. Hubbard was not at this meeting. This meeting was, I believe, the eighteenth of February. And six days prior to that on the twelfth, out of a clear blue sky, without discussing his action with me or anyone else, Ron convened an extra-ordinary meeting of the board of directors. In the space of five minutes he sold his stock back to the corporation for one dollar, and walked out. That was the last time that he was ever in this building as an officer of the corporation. Now, legally, since he had resigned his position with the Foundation, and severed his connections with us, he was not entitled to notice. The officers of the Foundation and the corporate stockholders who controlled the majority shares were present at the time we had this bankruptcy meeting. None the less, it was felt that due to the personal arrangement that Mr. Hubbard had had with the Foundation, he should be given notice.

The next evening in consequence, Mr. Noone and I went to Mr. Hubbard's home at 910 North Yale. We were there for not less than three or more than five hours. We talked with Ron and explained to him exactly why we were going into bankruptcy, what we intended to accomplish and what the results would be. Ron agreed that it was a wise thing to do, and that the action should have been taken long before. Consequently on the twenty-seventh of February we filed a petition of voluntary corporate bankruptcy, scheduling our assets and our liabilities, asking the court that we be admitted as a debtor and discharged as a bankrupt. We are still in Federal District Court, Bankruptcy Division, District of Kansas. We have some three hundred thousand dollars in liabilities and some sixty thousand dollars in assets. Our creditors met, a trustee was elected, and the assets were marshalled and sold on the fourth day of April, 1952, to Don G. Purcell. His bid of six thousand dollars was entertained by the court and accepted. Now, from the standpoint of the law, the title to all of these goods, everything scheduled in the petition of the bankrupt, passed, by virtue of the court's order of sale to Mr. Purcell.

All creditors must now pursue the assets of the sale, which means the six thousand some odd dollars which was

paid into the court for the assets at the time of the sale. This is not a new Foundation, you must understand this. We have not surrendered our charter back to the State of Kansas. We continue to operate under the charter of May, 1951. This was obtained by Maloney, Purcell, and Hubbard last year when they came here from New Jersey. This is in all respects the identical Foundation which was here a year ago, or six months ago. Certain of its policies have changed. The Foundation is now in a more tenable position both financially and legally than it ever was before. This is the first time that we have gone three months without being sued. I feel that this is a remarkable accomplishment. We have banded all of our creditors together under sort of a legal-size Morris Plan, and disposed of them all in one stroke instead of defending fifty actions fifty times. We are scheduled to receive a discharge in bankruptcy probably in July or in August. When that discharge comes through, the whole matter will be over with.

GROUP MEMBER: Is it possible for anybody to sue and set aside this sale?

MR. MOORE: No, it is not.

GM: Do you have anything to say with regard to the use of the name Hubbard and Dianetics in this Foundation now?

MOORE: Good question. We felt the name Hubbard was a trade name so it had trade value, like Ford Motor Co. We scheduled within our petition and listed the value of the name Hubbard at \$100.00 as a creator of good will, and we paid that price for it. Once a man lends his name to a business and later withdraws from the business the name stays with the business. I don't know if the Foundation wishes to continue using the name Hubbard or not, that is up to the board of directors.

GM: What if he withdrew the use of his name and of the word Dianetics, from this particular Foundation?

MOORE: Hubbard claimed in his letters that he withdrew it before he left the Foundation. You are all familiar with the situation as it has arisen in Phoenix. I suppose all of you have received literature from Mr. Hubbard. I was not there, and don't know why it was done. I do think it was regrettable. Mr. Hubbard's legal connection with the Foundation was severed on February 12, 1952, by his own act. From then on he ceased to have any right or voice or interest in the Foundation so far as the law is concerned.

GM: I don't know just what these legal entanglements were, but what could be done about putting a stop to that?

MOORE: There are legal entanglements, certainly. Slander and libel and falsification and misuse of the government mails has occurred. The Post office has received numerous complaints about it. We are not the only ones who are the targets. Mr. Purcell was urged by me, when the first letters came out of Phoenix, to put a stop to it immediately. It should not be tolerated. He refused to do so. Don wouldn't do it. He said that just because one person did something bad there was no need for us to do something as bad by calling the law down on him. When the second letter came out I renewed my protest and appeals to him to take definite action and he held off. It wasn't until the third letter came out that he and Mr. Maloney, very reluctantly told me to go ahead. We filed action against him in Arizona on that one.

GM: Was it some sort of restraining order?

MOORE: No, we can't bring a restraining order against the misuse of the mail; that is for the Department of Justice.

GM: The Foundation has suffered loss. In other words, a certain amount of business has been lost because of his action. What is being done to get damages of some sort? It has cost this Foundation a lot of money.

MOORE: The damage has been done to Dianetics as a whole, not just this Foundation, and it is irreparable. There is no amount of money which could restore it. Mr. Hubbard has made a laughing stock of this organization and of his own organization. There is nothing which hurts quite so much as ridicule. But we are not especially interested in collecting money from him. What we are trying to do is to stop the activities before they go any further and make the situation any worse. Any more questions? If not I'll turn the meeting back to Don.

DON: I think the first thing we should do is to get at this contract.

This agreement made and entered into by and between the Foundation, hereinafter referred to as the Party of the First Part, and so and so hereinafter referred to as Party of the Second Part, Whereas the party of the first part is the owner of all rights, processes and information concerning the process of Dianetics as promulgated by its founder, L. Ron Hubbard, and whereas said party of the second part

desires to practice the Science of Dianetics for profit, now, therefore, the parties enter into the following agreement, to wit; party of the first part hereby promises covenants, stipulates and agrees to give unto the party of the second part the right to use the name Hubbard and the word Dianetics with the operation of a clinic, center, school or sanatorium in which Dianetic Processing is done or the science of Dianetics is taught, subject to provisions hereinafter set forth and to assist the party of the second part to the full extent of its ability in maintaining a legal market. Party of the first part will give unto party of the second part discounts on all publications which have been published or which might be published or distributed by and thru said party of the first part. Said discounts to be as follows: a 35 per cent discount on all publications in lots of 10 to 24, a 40 per cent discount on all Foundation publications in lots 25 to 49 and a 50 per cent discount on lots of 50 or more.

GM: May I point out that that discount rate is higher than our discount rate with the publisher?

DON: It is a greater discount rate than we give to a conventional book seller, than book sellers get from any publishers on any kind of publication.

GM: Don, does that contract imply that the signer of that contract agrees that the Foundation owns any and all processes and functions that may be labeled Dianetics.

DON: I don't know; does it Jean?

MOORE: This contract stipulates after the heading that party of the first part is the owner of all processes and information of the process of Dianetics as promulgated by its founder, L. Ron Hubbard, whereas party of the second part desires to practice the Science of Dianetics for profit. You see, in order to have a contract, you must have an intent between the two parties to bargain, one must buy and one must sell. You certainly cannot sell if you do not own.

GM: In other words, the conclusion that I draw is that anything that L. Ron Hubbard promulgates is to be considered as Dianetics and this Foundation owns it.

MOORE: You mean future promulgations from Mr. Hubbard?

GM: Yes.

MOORE: No, we couldn't possibly guarantee to deliver to you any of Mr. Hubbard's techniques, valid or invalid, which may come out of the future. What we can do is to promise

to deliver to you all those processes, techniques, all the phernalia of Dianetics, to give you the right to use them, that we have here at the present time. If, three years from now, Mr. Hubbard comes out with a new technique, if he is not associated with this Foundation, how could we possibly offer it for sale?

GM: That is what I was asking.

DON: Is your question satisfactorily answered?

GM: Sure is.

GM: Could that be worded a little differently so that it takes account of that fact, the fact that it is set up to cover just what existed when Hubbard left? After all, legality is legality, I keep running into that in California on a very rigid basis.

MOORE: I think the date of this contract would serve, sir, as a margin of demarcation as to when we were able to sell and when not. If you wish, however, I see no valid reason why that couldn't be put in outside of the fact that one of the technicians or auditors here may develop a dianetic technique which might prove of value to the individual auditor, then by the terms of that contract wouldn't we be restricted from giving it to you?

GM: That's another question I was thinking about. What about it if the independent workmen in the field comes up with a technique and labels it Dianetics? How is that affected by this contract?

MOORE: Well, we have no monopoly on men's mind. If someone in the field thinks of something and uses it to his benefit we have no right in that whatsoever. If I am a mechanic, and invent a hub cap, would Gen. Motors have a right, *ipso facto*, to its use or control? Not unless they purchase it from me and use it with my consent and knowledge. If one of you should come across a straight-wire technique, something that you think might be of benefit to Dianetics as a whole, we couldn't possibly send out notification to the others that we had your idea; you would have to give us your consent. You would have to come to us and we would enter into a contract with you, the same as with any other commodity.

GM: Could you clarify the contract as to the processes and techniques owned by this Foundation?

MOORE: I suppose the ideal thing to do would be to summarize, in the contract, what we do own, but it would then resemble the Manhattan telephone directory. The best

thing to do is simply to state that all rights processes and information concerning the process of Dianetics as promulgated by L. Ron Hubbard as of the date of this contract being signed. I think you are familiar enough with this Foundation to know what you are buying.

GM: We are buying the survival and cooperation of the Foundation.

MOORE: That's right. You are buying survival for Dianetics. This thing operates in the nature of a franchise, but Dianetics is not in the nature of selling apples. Many the time I have held my aching head and wished that it were so, but it is not. You are dealing here with an idea. You can't catalogue an idea, itemize it and sell it, like you can peanuts or wrist watches or anything else.

GM: Do I get the impression then that a man cannot go out and practice Dianetics without having a license from the Foundation?

DON: Legally, that is the fact, but we intend to use this for the benefit of Dianetics, not its detriment.

MOORE: I think there should be an understanding of the fact that Dianetics can become a very amorphous thing unless there is this kind of cooperation, recognizing some kind of a sensible and overall organization, which does not restrict the self-determination, up to a point, of the affiliate. This is a matter of a bunch of people getting together and realizing that they have to make a reality out of what they have. This is more on that order than just selling tangible goods.

The most important thing that you have to do in Dianetics right now is to organize your own house. You have got to coalesce Dianetics right now. It's like dropping a ripe orange, the seeds go everyplace and every place you have a seed, sooner or later you will have a tree which in good time will bear its own fruit. Dianetics cannot exist with a thousand heads. You should have one head, whether it is here, in Phoenix or Saskatchewan; there should be one which the individual auditors and the people in the field can look to for reliable assistance, information and advice. This contract is contemplated to act as a protective device to preserve the ethics and purity of Dianetics as a science.

DON: This is another point which I think it would be well to discuss. There may come a time when one organization in a locality is operating on a high level and they are using Dianetics, and are trying to do Dianetics and research

some good, and across the street there is a guy who had a background in cultism or mysticism or something like that, who has developed a fondness for one or two of the spectacular phenomena of the mind. He is practicing this on people and calling it Dianetics. It might be such a thing that the real Dianetics clinic would resent this to a slight degree and might want to call upon the courts of law to put a stop to it. Now, merely because he is doing this you cannot call upon the law and put a stop to it, but the fact that he is doing it and calling it Dianetics enables you to put a stop to it by law. That right is in the transfer that occurred in the federal court. That's going to be a right that will be used at your discretion as an affiliate in the field. The only place where we will resort to that right, as far as the Foundation is concerned, is in the case of those people who like to use us for a punching bag, thinking that the Foundation is an organization which is altruistic to the point that it will not try to collect its just debts, and there are a few people around the country who have run up some pretty sizeable bills with the Foundation and show no inclination whatsoever towards paying them. We need that money to keep on functioning as an organization and we will take advantage of our rights to collect that money and to prevent those people from doing business under the name of Dianetics. I want to mention that point because it is in this situation.

O.K. We have covered the discounts. Are you satisfied with the schedule of discounts which we have set up?

GM: Very satisfied.

GM: Are discounts applicable to individuals as well as to affiliates?

DON: This is an affiliate contract, so this is only applicable to affiliates. Discounts to individual Foundation Members are listed elsewhere. To continue: *Party of the first part will make available to party of the second part and or his licensed H.D.A. associates regular refresher courses, said courses to be determined from time to time by party of the first part.* That would be in the nature of what we are doing here this week, making it possible for individuals to come in. We have a better plan for handling this, and if this plan develops, if our business expands, and our curriculum is expanded to the point we plan, then in the future it will be possible for an HDA to come in during any month of the year and get an adequate refresher course in a two week period. I believe we will be able to accomplish this without a great deal of trouble, when our student business expands to a point where we can establish that type of

curriculum. This would be a very advantageous thing to the HDAs in the field; they could come back to Wichita practically any time during the year and get an adequate two-week indoctrination into the very latest material and the latest applications that are being taught at Wichita. That doesn't, I hope, carry with it the implication that things are going to change every Monday night, as they have done in the past.

We are going to progress to a higher level of application and understanding of what we have in the science, so that is one of the things that the Foundation will furnish to the people in the field. *Party of the first part will furnish to party of the second part all of the latest publications published by the Foundation concerning the Science of Dianetics. Anything that we publish will be available to you. Party of the first part will publish the names and locations of party of the second part and services rendered by party of the second part in at least one of its national publications. Party of the first part will conduct and coordinate research in Dianetics and the result of said research will be made available to party of the second part.*

This means, essentially, that whatever development in research is achieved and is brought into the higher integration of Dianetics by the Foundation will be available immediately to all of its affiliates.

Said party of the first part will make available unto party of the second part assistance and protection against the unlawful use of dianetic processes by an unlicensed or unauthorized practitioner in the area in which said party of the second part conducts his business. That is within the concept of what we were talking about a minute ago. If his rights are being infringed upon and he requests the Foundation to give him assistance, the Foundation will do that for him.

Party of the first part shall conduct a referral service for such persons who request information and service from party of the first part. The names of such persons who reside in the area in which party of the second part is doing business will be forwarded unto said party of the second part. Before we do go into the second portion of this contract, are there any questions regarding the first section?

GM: Who would pay the cost of this protection?

MOORE: You mean in regard to controlling unlawful practice of Dianetics? Well, I imagine that it would be the same thing as if a franchise were breached by any other dealer; the cost would be distributed among the parties in

interest. You would have an interest in pinning it down because it hurts your business, we would have an interest in pinning it down because we have pledged our word that we would help you, so I imagine that would be split, fifty-fifty.

GM: Some states have passed laws against the practice of Dianetics in that state. Is the Foundation going to work on this?

MOORE: You mean in the event that Nebraska, for instance, should specifically outlaw the practice of Dianetics?

GM: Should attempt to.

MOORE: Most certainly, yes.

DON: If there are no further questions, we will proceed to that part of the contract which says what the Affiliates will do for the Foundation. *Second party covenants and agrees as follows 1. That he will maintain suitable quarters that will conform to the standards as set out by party of the first part.* Now I might just mention here that any point along the line while I am reading this, if anyone has a question go right ahead and interrupt. That is the time to discuss this, right at the point when it occurs to you.

GM: What do you mean by suitable quarters?

DON: Well that depends to a very large extent on the local conditions involved. Now I hope you don't think I'm being facetious when I make the following remarks, but we went over to Hubbard College the other day to save the assets that were over there from being thrown in the river or some such horrible fate, and I would say that looking over those premises I would not consider them suitable quarters from which Dianetics should be disseminated. I was a little shocked at what I found.

GM: Don, let's face it. You know that place where you were trained in Elizabeth?

DON: There is no comparison, Gene, between that place and Hubbard College. I would say that New Jersey had a lot of drawbacks. But the spirit, presentation, cleanliness, neatness and the atmosphere are the things I would say would be considered in whether a place were being maintained suitably. I wouldn't like to go into a place of business, and find an atmosphere of mysticism. I would not like to go into quarters and find cigarette butts littering the floor. I would say that if the place were clean respectable, calm, and had a professional atmosphere—it might be in someone's

home, it might be in the Y.M.C.A. buiding, or anywhere in between.

GM: I can't imagine any Dianetics center being calm!

DON: I'll not agree with that. We've managed to maintain a calm atmosphere here in Wichita. It isn't a lack of calmness you see here during the conference—it's just a bit of action going on. There is a difference.

MOORE: There are various kinds of calmness. (General laughter)

DON: *2. That he will employ only personnel of high moral and ethical character.* Now of course, there are implications in that coverage, but I don't think you can pin that sort of thing down too tightly.

GM: Something like that is pretty much covered in the code of ethics that the CADA set up in California.

DON: It might even be an ambiguous statement, but it isn't a bad idea to keep emphasizing the problem.

3. That he and his employees and representatives will adhere strictly to the approved procedure and techniques as . . .

GM: What does that word *strictly* mean?

DON: Actually, it is there only for emphasis; the word *adhere* covers the battlefront, don't you think? Technically, a person either adheres or he doesn't.

GM: It would seem to me to attempt to negate new thinking.

GM: That would be covered by reasonable research.

DON: I don't think we'd have that trouble. This refers to an application on a professional level. You are selling dianetic processing to an individual and he has the right, when he purchases that from you, to feel confident that you are giving him that which has proved to be valuable, that you are not going to take advantage of him as a preclear to try out some of your pet ideas or some of the pet ideas of a friend of yours in Hoboken, New Jersey, that haven't been thoroly tested, and published by the central communication center.

GM: Is there a provision, in this part of the contract, for experimentation on techniques?

DON: *5. That he will adhere strictly to all the standards of Dianetics as promulgated by said party of the first*

part and in the event that a question concerning processing should arise, the party of the second part should obtain the written information or opinion from said party of the first part before entering into an unauthorized procedure. That paragraph might cover a considerable number of things that might become questionable in paragraph four. Paragraph 5 does imply recognition of trust between parties involved.

6. That he will not publish or caused to be published any work concerning the processes or science of Dianetics other than by and thru said party of the first part except where written permission has been given by said party of the first part.

GM: What does that mean?

DON: Essentially, that means that the Foundation would be the agency which would publish all dianetic work and if it didn't want to publish the work, the right to publish would revert back to the originator.

GM: Would this right be automatic?

Don: Yes, but this contract is pertinent only to affiliates, and would not effect individual HDAs in any way.

7. Said party of the second part will not use the name "FOUNDATION" or "RESEARCH" in connection with the words "HUBBARD" or "DIANETICS" without special arrangement with the party of the first part.

8. Party of the second part shall maintain books and records according to standards set out by party of the first part and make said books available for inspection by party of the first part at all times.

9. That he will hold said party of the first part free and harmless from any damages which might arise from indebtedness, negligence or any other acts which might result in damage unto said party of the second part. As contemplated by this agreement, the party of the second part shall be a free agent and shall in no manner represent himself as being an agent of said party of the first part, except as authorized in writing by party of the first part.

GM: Just what does that paragraph mean?

DON: That paragraph means that any affiliate is an independent business organization and cannot commit the Foundation legally in any way and cannot assume obligations or debts for the Foundation to be faced with at a later date. *Paragraph 10. That he will pay unto party of the first part, as a consideration for promises of party of the first part, the sum of \$25.00 cash in hand, the receipt of which is hereby acknowledged, and five per cent of all money re-*

ceived by party of the second part which derive from any services sold in connection with Dianetics as contemplated herein. Said five per cent to be paid unto party of the first part at its place of business in Wichita, Kansas, on the blank day of each calendar month.

Be it mutually agreed between the parties hereto that this contract may be cancelled for cause by the parties hereto upon written notice served upon the other party stating the facts constituting the breach hereof.

This contract shall remain in full force and effect for one calendar year from the date first written above.

O.K. that is the contract as submitted to me by Jean Moore. Are there any questions now?

GM: Don, why do you feel that this kind of policy is necessary in Dianetics? I have the feeling that Dianetics is in the public domain and cannot be controlled by any kind of contract.

DON: Many people have the concept that Dianetics is unique, that it is a new science but this is actually not true in the broadest sense. There is a category of investigation that can be called a Science of the Mind. The work of Dianetics has added a more scientific flavor to this category of investigation but it is the same science that is dealt with by psychology, psychiatry, neurology and other designations. The field of investigation, itself, is certainly public domain, but could you go out and practice psychiatry legally? Of course not. There are very rigid controls that would prevent such a thing.

Incidentally, this is one of the problems we are faced with. A doctor friend of mine told me that when Dianetics became obnoxious enough to the doctors and psychiatrists that legal steps would be taken to put a stop to it. One of the ways to make it obnoxious is to develop a lot of mystic offshoots and allow them to be called Dianetics. And here is the basic reason for this contract. Dianetics is a specific branch of the Science of Mind and Thought. In order to gain the strength of public opinion and acceptance, it is my belief that it must be placed in a framework of rational control. We must set up a pattern acceptable to the public if we expect to have laws enacted recognizing the validity of our branch of the science. Unless we do this our only defense will be to move over into the field of religion. This is what Hubbard appears to be doing now but, in my opinion, this would be a fatal mistake. Perhaps I can convey to you the perspective I am using on this problem.

Dianetics may be everything that we believe it is including the concept that Hubbard supports that Dianetics

is THE science of all science and knowledge. But those of us who hold this belief are a relatively small group. We have a desire to bring this knowledge and the benefits that accrue therefrom to as many people as possible. In my opinion there is one sound practical way to do this. It contains many elements but it is a way that the public is familiar with. It is through the medium of a sane, rational, calm organization.

The problems to solve can be predicted with reasonable certainty. People buy products that they have confidence in and they have the habit of placing their confidence in authorized franchised dealers. People buy products that are 'Nationally Advertised.' People go to licensed practitioners, not quacks. Individuals are always trying to profit from the reputations of others. Quacks represent themselves to be trained doctors. Soap box dealers represent their products to be the same as the franchised dealer-sold products. They would even usurp the name of accepted products for their own concoctions if the law did not prevail upon them not to do it.

So we need an organization that can and will apply an ethical control over the product with the power to see to it that the product is not mis-sold, misrepresented or substituted.

The first requirement for this kind of organization is a nationally known source. We have that in the Foundation. The second thing required is a product, process and name that is protected by copyright. The Foundation has that. We need only to establish a franchised and licensed structure of distribution. The first step in doing this is to establish franchised affiliates as we are now attempting to do. Such an organizational set-up would insure both financial stability and public acceptance and public confidence.

Are there any more questions? O.K., there are some other activities planned and it is getting late so we will close this meeting.

The meeting is adjourned.

Business Meeting, June 14, 1952

(SECOND INTERNATIONAL CONFERENCE)

DON: The first thing that we will take up tonight is the matter of the stock issue. In June of 1951, just a year ago, Ron and I discussed the idea of a stock issue. Then, we decided to proceed. We applied to the State Corporation Commission for permission to issue stock. We did not make any public announcement at the time. We were not going to until we knew whether or not we had been accepted. We were turned down. We were thinking then of selling stock under the normal conditions for which you offer stock for sale. And, when we got that first turn-down, other developments occurred in other fields, and the thing was postponed and delayed, postponed and delayed and conditions here at the Foundation started down the spiral and nothing further was done. Then, after we had gone through the bankruptcy and re-established this organization on an entirely different level, the idea was suggested by some of the people in the field that we issue stock and sell it to persons interested in Dianetics. We immediately recalled the old idea and were enthusiastic about it, and began developing information regarding how it should be done. We put the attorneys to work on it again, contacted the Securities and Exchange Commission of the United States, contacted our local and state authorities and we found that perhaps there was one way in which we could sell stock in this organization. We still have limits, and we are still not entitled to the freedom that other organizations can enjoy. We haven't a very good reputation financially, and the Securities and Exchange Commission asked us what we might have to offer people who would buy stock in our organization. Well, I think that we have an awful lot to offer people. The S.E.C. doesn't. So we investigated all of the fields of possibilities. They tried to be helpful to us. They tried to present us ways in which we might be able to issue stock. We could issue stock if we didn't sell to anyone who is independent of the organization. In other words, it can't be a public sale. It can't be sold to anyone who is not

familiar with the risks involved. This is the point of view of the controlling board. It cannot be sold on an inter-state basis. We can not offer to sell this stock through the United States mail. We still have to demonstrate to the state authorities that what we tell them is true. We are going to have to secure a group of pledges from members of the organization and then go to the State Board and ask them for permission to make the stock issue. We are going to have to use as evidence the fact that you people are members of the organization and that you have signed an agreement to purchase a certain amount of stock at a certain price, in order to convince those people that we are in agreement as to what we want to do, that we have something here that we want to distribute the ownership of. Some of the people who are interested in Dianetics have suggested that selling stock isn't a good idea. I supposed that all people in Dianetics would be particularly happy over the fact that that this act is being contemplated. Some people think that the control of the organization should not be put in jeopardy in any way. I don't agree with that point of view altogether. I have been accused of holding the point of view that I am interested only in what money I can make out of Dianetics. Actually, I wish that we could arrive at some point where this business of "I" could be disassociated from this discussion, because I am just one of the members of the group. I was in a peculiar position at the time when no one else would accept the position and since I have a sense of responsibility in regard to Dianetics, I stepped into the breach.

I think of the little boy who stuck his finger in the dike. He didn't consider whether there was anyone else around who might be able to do it; he thought that the dike was in danger of collapsing and his finger was just the right size to fit in the hole and stop the water from pouring out. I really think that is the way I got into this position here. I took a lot of browbeating, and in spite of all that, I attempted to keep the dike from collapsing, and the dike is still being threatened. But I would like to have some help. I have been continually asking for help, and I have been getting some but I could use a lot more.

So we have drawn up a little slip which says "It is my understanding that the Hubbard Dianetic Foundation, Inc., a Kansas Corporation, intends to make application to the Kansas Securities Commission for permission to issue stock. In the event that such permission is granted, I desire and agree to buy blank shares for a value of one dollar per share, and to pay to the Hubbard Dianetic Foundation, Inc., the sum of blank dollars. This offer is open to all persons who are Associate and Professional Members

of the Foundation." I wonder if you would like to make any remarks or ask any questions?

GM: How many shares do you intend to issue? How much money do you intend to raise this way?

DON: Our intention is to sell sixty per cent. We do not know yet how many shares will be permitted.

GM: Will only common stock be sold?

DON: That is right.

GM: Will there be any restrictions on that stock that you will be selling? The American Medical Association might want to come in and pay you twice what you paid for it.

DON: There will be restrictions to this degree that when the actual sale of the stock takes place, the purchaser will agree to offer the stock back to the Foundation before he sells it to anyone else.

GM: How is the membership going to be determined?

DON: We already have that provision in the conditions. That will be determined by those paying Professional Membership dues and those paying Associate Membership dues in the Foundation.

GM: What is the planned use of the money received in this fashion?

DON: That money will be used as an asset, in the same way that the present assets of the corporation are being used. If we want to publish a book, we use some of our cash assets in the publishing of that book. It wouldn't be assigned to any specific and special use. It will be put to any use that will be considered by the Board of Directors to be good.

GM: Isn't it possible that it would be better to assign some of this money for this purpose and most of it for a project? I don't know what that project might be. You might ask for a vote of confidence for the use of a certain sum of that money for your other purposes.

DON: Let's consider this as strictly a business proposition. People are investing in the stock, because they would like to have the value of that stock enhanced. Now, the best way to do that is to use the money as operating capital for the purpose of enhancing the value. Any restrictions or limitations that are placed on that investment will restrict and limit the increase of its value.

GM: As stockholders, we ought to have a voice as to who the Board of Directors will be. I had an idea, from what

the gentleman just said, that he might think that the money would lay around and be misused or not used properly. I mean to say by that that they would have a voice in its use.

DON: Each stockholder has the right to vote his stock.

GM: What is the financial condition of the Foundation now?

DON: The financial condition of the company is just above zero. I don't think that it would take a very elaborate statement to convey that information. There are these physical assets around here which have very questionable value on the market. It might come to eighty-two hundred dollars or something like that.

GM: We don't have any liabilities because we just got out of bankruptcy.

DON: We have just been in business now a matter of five or six weeks. We haven't accumulated any significant liabilities in that period of time. Six thousand dollars in assets isn't very much. Our liabilities aren't anywhere near that. Right now there isn't a very clear definition on the position of the stockholders. The authorized capitalization is ten thousand dollars. All of the stock was turned back into the treasury after bankruptcy. Prior to bankruptcy, Mr. Hubbard turned all of his stock back into the treasury. When we went into bankruptcy, all of the stock went into the treasury. This was automatic whether anyone signed any certificates or not.

GM: Then, what did the court sell to you?

DON: All of it. It was a very unusual sale. Like the Judge said, "This is a peculiar situation." The court has all the liabilities prior to April fourth. My bill of sale covers all assets, tangible and intangible. A long itemized list is attached.

GM: Who holds the lease on this building?

DON: That is another situation that is not exactly satisfactory. I leased the building personally, and then I turned around and leased the building to the Foundation. The owner of the building would not lease the building to Dianetics. I spent about two days trying to convince him that he ought to lease it to me so that I could lease it to the Foundation.

GM: How does title to everything stand right now?

DON: Right at the present time everything stands in my name, according to the court decree.

GM: Did the court make any designation regarding the stock?

DON: No, the assets are not in my name in the form of stock certificates right now.

GM: How was the stock distributed prior to bankruptcy?

DON: Ron held 125 shares, I held 50 shares and Jack held 25 shares, prior to the night Ron called that special meeting in which he signed his stock back to the corporation treasury. Now all the stock is held by the corporation treasury.

GM: What do you have to show your ownership of the corporation?

DON: A certificate of sale issued by the court.

GM: How will the present authorized stock be issued?

DON: The present stock, which represents \$10,000.00 will be issued to me for the investment I have.

GM: Could you sell the present assets for \$10,000.00?

DON: It is a remote possibility but not very likely. If we held an auction sale on our assets such as typewriters, desks, tape recorders, air conditioning equipment, office supplies, copyrights, and books, we might realize \$10,000.00.

GM: Do you really think the Foundation can be successful financially?

DON: In my mind the ultimate financial success of the Foundation goes without question. In many medical cases Dianetics works better than medicine. In psychotic cases Dianetics works better than psychoanalysis. In many other kinds of human problems Dianetics works better than the presently accepted methods. It is just a question of time until this knowledge is conveyed to the public and public confidence is built up for Dianetics. From a financial viewpoint, not to mention the humanitarian viewpoint, I think that Dianetics is potentially one of the greatest things that has ever been discovered. The time required for financial success depends on the organizational development that is achieved.

The only thing that can keep the Foundation from succeeding is the time that will be required to build up public acceptance and public confidence. A year ago this element

was of no consequence but now it is. The Foundation has been torn up internally and Dianetics has been generally discredited by the actions executed within our organization. Since the bankruptcy further discrediting has been done by many individuals and groups. These groups will eventually die. Time and courage will be required to repair the damage they are creating while they are still alive. To me how people can profess that they are working for the high ideals of our science and at the same time bend every effort toward destroying the central organization of that science is the most incredible and baffling thing of all. In this respect, Hubbard is the greatest paradox of all. He organized and built the Foundation in a few months and has been trying ever since to destroy it. He had absolutely no rational reason to desert and attempt to discredit and destroy both the Foundation and myself in recent months. But in spite of these groups and individuals I have the courage to face the future with Dianetics and the Foundation.

How many of you would like to buy some stock and face that future with us?

GM: How can you sell much stock if you can't solicit the sale through the mail?

DON: Although we cannot offer this stock for sale through the mails I think we can sell the stock to anyone who voluntarily offers to buy it. You people here represent a large section of the country. You can go home and tell your friends about this stock issue that we hope to offer. You can tell them that permission will probably be granted to us if we can present a sufficient volume of requests from members to the State Corporation Commission. You can tell them that they can make an application to the Foundation for purchase of stock by making out their own purchase form. Then they can write us and tell us that they heard about the stock issue to members and would like to buy so many shares of stock.

GM: Do you think many people will be interested in buying stock in the Foundation until they find out if the Foundation is going to survive?

DON: A concept is involved in that question. Each person who is interested in a sane world without crime and without war has a stake in the Foundation already. I'm interested in these things so I have a stake in the Foundation and Dianetics. I think the Foundation is the way to achieve these goals, therefore I am investing more, both time and money, in the Foundation *now*, not after I find out if it will

survive. If enough people in the Dianetic Community would take this attitude and join their financial and moral assistance to mine, how could the Foundation fail? I don't know if I can single-handedly make the Foundation survive until all financial risks have been removed. Of course, if I don't get some partners, I will keep on trying anyhow, but the road would be a lot easier for Dianetics if I had lots of partners.

Harvey Jackins is anxious to get the group discussion started on the new theory so I expect we should formally close this meeting. We can go downstairs to sign up stock pledges.

I want to thank you for your vote of confidence in coming to this conference. I sincerely hope that you go home with a feeling of greater confidence for the future of Dianetics and that you will have the opportunity to come back next year to the best and biggest Dianetic Conference in history. Again, thank you and good luck.

Seven Pairs of Glasses

by

Waldo J. Boyd

This is the story of a pair of glasses. In fact, it is the story of seven pairs of glasses, all belonging to the same individual. The story begins way back, when the individual involved was only a few years old, even though the glasses do not enter the discussion until long afterward.

James was a shy youngster.* He had the intelligence and capabilities normal to most boys of his age, but somehow Father, in a tyrannical way, meaning to be helpful, never permitted the youngster to show just how much he was capable of doing.

When Jimmy entered the first grade he already knew how to read. In fact, when the first grade class was given a Saturday Evening Post each, and told to circle the words they knew, Jimmy circled entire paragraphs and columns, to his teacher's disgust. He was told to stay in that night and circle only the words he knew. It did not occur to him, being shy as we have pointed out before, to dispute his teacher's word, or to try to demonstrate to her that his mother had taught him to read long before he went to school. He stayed that night and deliberately encircled only the three letter words. But we digress a bit.

Father demanded that the children be home immediately after school let out and no excuses offered. Activities engaged in by most of the growing youngsters was denied Jimmy; marbles, basketball, etc., "Cowboy and Indians" was not for him. "If it's exercise you want, I'll find plenty for you to do around the house," his father declared.

So Jimmy became more shy than ever. He didn't want the boys and girls in school to know that his father forbade

* Case History on file.

him to come and play with them after school. He told little white lies, any little lies that served to retain "face."

And besides, Father got drunk every so often and made a considerable noise about it. He bragged often about being part Indian, and like an Indian with fire-water he dramatized. He yelled, swore and carried on at a great rate, until the whole town knew Jimmy's father as the town drunk. This, as well as the restrictions placed upon his extra-school activities, served to depress Jimmy further and further into himself. He tried to think of some way to balance the scales—if he couldn't play like other boys, and if his father brought lots of unwanted attention down upon him, he had to find some way of becoming acceptable to others of his own age, in his own way.

Finally he hit upon a master plan—he would become a "brain!" So he studied with a dogged persistence. When others were at play, he would be reading books, books far beyond his years. He learned much of philosophy before he was ten; he studied math a year ahead of his class, in order to sail through it when it came up. He asked questions of older people, and learned thereby.

But again father made things more difficult by making an occasional name for himself as a wife-beater. This called for redoubled effort on Jimmy's part. Finally he thought, "If only I had a pair of glasses, people would really think I was smart. People who are intelligent wear glasses—so I want to wear glasses."

But glasses were expensive, and besides, children who got as good grades as Jimmy didn't have anything wrong with their eyes. So he couldn't approach his parents for a pair of glasses. And besides food was scarce and glasses cost money. And his clothes were patched—he realized that glasses cost money that would be better spent on clothes and food. But he made a mental reservation that someday, when he grew up and had a job of his own, he would buy a pair of glasses.

And he did.

He joined the Navy at the age of eighteen, and passed the entrance exams with a 4.0, including perfect 20-20 vision. Twenty-one dollars a month, the navy base pay when he was

eighteen, did not provide enough to afford glasses. So he would have to wait a little while.

Finally, he was promoted to third class Radioman, with a raise in pay. With a few extra dollars in his pocket and a week-end leave, he walked into a San Diego optometrist's shop and was given a rigorous examination.

As he sat in the examining chair he had a qualm: if he had passed the Navy tests with 20-20, how would he convince the optometrist that he needed glasses? Why, that was easy! He'd just make out that he couldn't see the three bottom lines, until he had put on some lenses. Remembering having looked through some lenses of his grandfather's, he then made a mental note to tell the eye-doctor that little lines seemed to come from the letters at the top and bottom. Through grandfather's glasses letters had looked this way—so if he told the eye-doctor the chart looked like this, surely he could get some glasses like grandfather's.

It worked. He was fitted with his first pair of glasses, and three days later, when he picked up his prescription, he walked proudly out of the optometrist's shop, living little white lies as he looked up at the stars, and the neon signs. Finally, after a few weeks, his eyes adjusted to the glasses, and he could see very well with them—in fact, he couldn't see without them now!

And so Jim finally had his glasses. He had photographs taken while wearing them, and sent them to his mother, his sisters, and other relatives, and of course, his best girl friend. He was finally able to compensate for his lack of physical inactivity, long after the necessity for it had disappeared.

For thirteen years he wore a pair of glasses from the time he wakened in the morning until he went to sleep at night. One pair, the first, got broken in a friendly scuffling match between himself and his buddy. The second pair was hit by a ping-pong ball, as was the third. The fourth pair interposed themselves between his eye and a tennis ball. And by the time the fifth pair became necessary because of a style change, he thought he might just as well have a duplicate pair made with colored lenses for sun glasses.

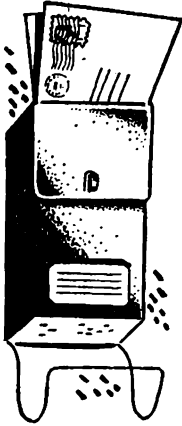
The seventh pair was a year old when he became interested in Dianetics, and six months older than that when he

was in a session one night that unwound the tightly wound ball of postulates, decisions and compensations that has been related here.

When he walked out of that auditing session, James could see without glasses. In fact, he couldn't see very well through them, but he was determined. For a full week he fought taking off those precious glasses, and finally, one night, after hearing about Self Honesty as being a valid processing goal, he finally decided he was playing the fool. He took off his glasses, carefully put them away in tissue paper, and hasn't worn them since. That was October, 1951. And since that day he has faced the world without his "crutches," seeing perfectly, enjoying the world about him unencumbered by the brittle, actually dangerous, lenses before his eyes.

Oh, yes. He remarked just the other day that he had saved himself over a hundred dollars by a little self-honesty—he was just about to go to the expense of some contact lenses when the auditor picked up all the threads of his career of wearing glasses.

The Mail Box



Washington, D. C.
July 6, 1952

Gentlemen:

Since starting Dianetics a little over two years ago I have increased my salary nearly 70 percent, have moved 2,000 miles, own my second home (prior to this I had owned no property), changed my 1937 Oldsmobile for a 1950 Cadillac, am a respected—at least salaried—member of the top levels of the government organization in which I was previously a technician, cured what was to me a disastrous case of ulcers, improved my eyesight, and shook the chronic colds and “flu” I had had since contracting pneumonia in the Army. My home life is stabilized, I love the wife I previously disliked and at times hated, and I love my son where before he was hardly tolerated. My philosophy, which was pragmatic at most and atheistic at least, is now not inconsistent with the best teachings in any religion you may choose. The ideals I previously dreamed of I now live by. The shams, disap-

pointments, heartaches and pains of life are largely understandable and so can be handled in an increasingly successful fashion.

On the other hand, all questions have not been answered, nor would I want them to be: the search for my purpose and destiny still goes on; the sharp disappointments I feel at my failures, although fewer in number, are nevertheless very real; I still occasionally differ with my wife over the consistency of the toast and I may, if pressed, tell my son to take his noise outside. In fact, the exterior appearance of my family and me is one of "good" normalcy so often represented in movies but so seldom seen in daily life.

Despite the cliché's used above, my purpose was to report on the relatively rapid rise in the health, well being, position and knowledge of one family group using and thinking dianetic principles for two years. Our only major dissatisfaction is the feeling of aloneness in other's understanding of our "way of life." Our desire and need is to feel around us in newspapers, in friendly discussions, in stories, on the radio, at work and in our general association with other people, the dianetic approach to life situations. Of the little we find, some is recognizable as the basic goodness of man showing through, some is extracted from other religions and philosophies, some arise from the naturalness of youth—but little can be directly attributed to Dianetics. A common bond of thought can seldom be established with the average member of this society on a consciously dianetic basis. In other words, I am in a foreign land and must translate my thoughts before uttering them.

I feel that my personal progress will continue at an accelerated rate, but I hope I don't progress out of contact with the major portion of the society in which I live. Accordingly, I feel that Hubbard should continue his efforts to push the forefront of Dianetics as a kind of graduate study, but that the Foundation should bend strong efforts toward the first-grade training of our dianetically "kindergarten" society. For example, many "translations" of dianetic thinking could be made in vital areas of our culture: reevaluations of war, politics, principles of administration, positive first steps in the correction of our penal and judicial systems (they

cannot be replaced overnight, to be sure), suggestions for educational systems, improvements in approaches to biology, endocrinology and other life related sciences, and other similar evaluations of the bases of our standards of life, not forgetting positive study of the most practical mode of change.

I feel that the roles of the Foundation and of Hubbard, representing the advanced echelon of dianetic thought, are both needed and non-contradictory, but *separate* efforts. We need Einstein, and we need the teacher of high school physics who simply mentions Einstein in passing! At present the Foundation holds a sort of dianetic monopoly. I hope this will evolve out and that other groups will publish and discuss and assist in spreading dianetically inspired thought. I may not agree with them but I certainly would like to hear of and from them. I would feel less like a dianetic orphan than I do, and would feel that the day was nearer when Dianetics is no longer a "cuss-word."

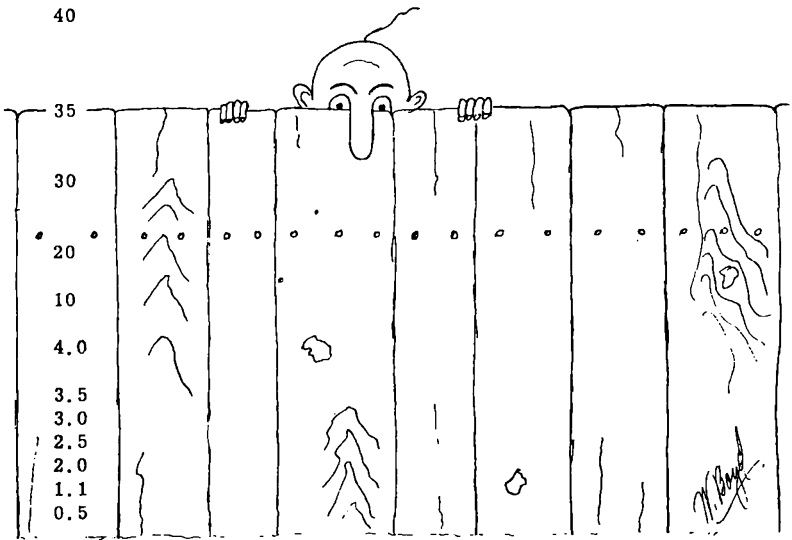
Enclosed is my check for \$15.00 for another year's membership and, I believe, another year of progress toward our goals.

Before closing I want to personally thank Don Purcell and his supporters for their courage in keeping the spirit of Dianetics intact while fighting for the Foundation. Under the circumstances, open bitterness would have been easy and perhaps satisfying to show. Hubbard, of course, continues to hold a special place in my thoughts and a few deviations from an arbitrary ideal of action does not invalidate for me the basic value of his ideas and opinions.

With best wishes,
Dale N. Evans.

Thank you, Mr. Evans, for a most wonderful and encouraging letter. The Foundation has a special place in its heart for our Associate Members, and letters like yours let us know that our long hours and hard work is not in vain. We would be very interested in a story from you as to how you went to work with Dianetics two years ago, what problems you came up against, and how you solved them.

—Ed.



"Threshold"

There is lots of room in the BULLETIN for dianetic humor. Your cartoons, poems and humorous stories will be given the same consideration as more serious works.—Ed.

A Dianetic Approach To Cancer

PAUL C. METCALF, HDA

One of the most extraordinary revolutions wrought by modern medicine is the tremendous improvement in the methods of obstetrics and infant care. In any pregnancy, the chances for the successful delivery of the infant, and for its survival through the delicate early years of childhood, are so great as to virtually eliminate the element of risk. Less than a century ago, a woman who conceived and prepared for child birth was faced with a host of fears for her baby that are now archaic. In our age, infant health has become commonplace.

The social ramifications of this revolution have been complex, and in some respects we are only beginning to understand them. It is like a pebble dropped into a still pool—the ripples go on and on, in ever-widening circles. One of the first results is the very obvious one of a rise in population. But with the vanishing of America's frontiers, with the end of the pioneer days, the "settlement" days, economic necessity has entered the situation: it is no longer financially possible for most of us to support a family as large as our grandfathers, and their grandfathers, produced. America was pioneered and developed with a tremendous energy, not the least part of which was the procreative drive. In the days of rapid geographical growth, families of ten and fifteen were average. It was practical, in those days, for the woman in the family to conceive and bear about as frequently as she could manage it—partly because of the many risks then involved in producing a healthy adult, and partly because of the tremendous need for manpower.

In our own age, the twentieth century, the picture is almost totally altered. Suddenly—very suddenly, in terms of normal human development—men and women find themselves with the frontiers gone, the cities filling to overflowing, human skills and labors more and more replaced by machinery—and children being born without difficulty and growing up in good health. At the same time, these men and women, inheriting the basic American energy from their forbears,

find the procreative drive, the sex drive, still in high gear. What happens? Economic necessity, and American ingenuity, come to the rescue—another modern convenience: contraception. By its use, which in most elements of American society is now widely accepted, men and women may indulge themselves as they wish, while remaining within the economic limits of the one- and two-child family. On the face of it, it would seem to be a perfect solution.

More is involved, however, in the overall picture of man's cultural development—more than the opportunistic solution of a social problem. One of the most important steps in the development of Dianetics was Hubbard's inclusion of sex and procreation in a single dynamic. This must have dismayed many who have spent time and energy mastering various sex-dominated therapies and philosophies. It is odd, however, that sex and procreation ever became separated—to the extent that their philosophical reunion becomes important. And what factor is it, other than contraception, that has caused this separation? Physiologically, it is the contraceptive itself that causes it: the participants exploit their sexual energies, and effectively block the procreative. The two drives become separate and distinct, in every level of existence—mentally, emotionally and socially.

Again, what happens to the organism? On the face of it, in a Freud-educated culture, the individual is happy: he is not repressed. But what happens to the procreative drive? Considered over a period of generations, it is a major uncompleted cycle of action: man gears himself for a high rate of production, and suddenly, for other reasons, stops himself. Here we come upon a familiar pattern, familiar to those of us in Dianetics: the individual postulates an action, fails in it, feels the need for self-justification, and calls upon an old irrational facsimile, complete with mis-emotion and somatics. In this case, we are dealing with a national cultural phenomenon—and it is at this point that we enter a discussion of cancer. It would seem, from the evidence, that the procreative drive, blocked on the organism level, returns to the retrogressive pattern of cellular reproduction; unable to procreate, as individuals, we multiply, as cells—wildly, and without respect to the organism. This is cancer. The modern medical revolution, the end of geographical growth as a nation, the appearance of the machine age, the widespread use of contraceptives, and the steady increase of cancer—all these phenomena have occurred in more or less the same period of our history. They seem to form a pattern.

One important characteristic of cancerous growth is *anaplasia*: the tendency of the cells to break down to the simplest, least differentiated forms. This can often happen so rapidly that it is impossible, even in early diagnosis, to be

sure just where the cancer originated, so unlike are the anaplastic cells to their highly specialized neighbors. This type of simplified cell occurs elsewhere in man only on two occasions: one we will mention later, but the other, and more important at this point, is in the very earliest stages of embryonic development. These cells are designed, in short, for rapid mass production, at the simplest level. Now it is well known that all of us, in our prenatal development, recapitulate the various stages of evolutionary development, from monocell to man. Might it not be said, then, that the organism, frustrated in the desire to procreate, experiences failure, and, to obtain justification, as well as to dissipate the original drive, brings into present time the very earliest evolutionary facsimile—that of cellular multiplication—at the beginning of embryonic development? In both, the goal is rapid reproduction of undifferentiated cells—the principle is the same. Frequently cancers contain *gametes*, cells with only twenty-four rather than forty-eight chromosomes in the nucleus. These are of a very early evolutionary order—comparable to the sperm and ovum.

A little more medical data:

Carcinomas, the largest and most destructive branch of the cancer family, must find their roots in epithelial tissue. Very little epithelium is exposed in man—the lips and the nipples are examples—but it appears in most of the internal organs, and it is the seat of the principal internal cancers. In general, epithelium is charged with absorbing, transmitting and emitting the various fluids and nutrients of the organism. A characteristic of such tissue is lack of intercellular substance: nutrients pass directly from cell to cell, without benefit of a capillary system. Epithelium is designed for direct, open contact with the environment. It is peculiarly tender and sensitive; a cut on the lip, for example, can be unusually painful. The special ability of epithelium is the transmission of nutrition *rapidly*—which qualifies it to serve as a setting for the rapidly multiplying, anaplastic cells of a carcinoma. Speed is the characteristic of cancer, as well as of early embryonic growth; it is also characteristic of the one other circumstance in man in which anaplasia occurs: the rapid replacement of flesh during the healing process, following an injury or wound. In such a circumstance, flesh is mass-produced, simply to fill the gap, and is then organized and brought into relation to organic function. Many cancers have their origin in an injury or wound to epithelial tissue. The tissue so damaged sets to work to replace the cells, and a cancer begins; as it grows and develops, the epithelium speedily transmits more and more nutrients from the healthy organism to the ravenous cancer. Dianeticists are well aware that man brings many of his troubles upon himself out of a

desire to be noble, to carry the world's burdens on his shoulders, to help others beyond the limits of healthy self-determinism. This would seem to be the pattern of behavior in the cells surrounding a cancer—going all out to serve a wild growth that will eventually destroy the whole organism. The beginning of a cancer manifestly requires a breakdown in internal ARC. In processing a cancer case, might it not be possible, as body awareness is developed and ARC is restored, to contact the *effort to help* in the surrounding cells? This could be done in terms of the Help-Fail cycle, with perhaps the prior running of several incidents of this type, on a different level. The principle would seem to apply.

Epithelium is intimately associated with many of the various acts and customs of sex. Women paint their lips to attract a male—to the point where he will join in a kiss. Modern feminine dress, permitting more and more exposure, still insists that the nipples of the breasts, being erogenous, shall remain covered. Copulation itself involves epithelial contact. Epithelium, in fact, might be considered the setting for the basic physical interchanges of love. We judge character, particularly amorous generosity, by the shape of the mouth: the degree of epithelium the individual is willing to expose to the world.

All destructive cancers are noted for their *vegetative* capacity. The growth is sometimes compared to a coral, or to a cauliflower. Anyone who has tended a vegetable garden is aware of the principle behind "keeping the vines picked." The vegetable contains the seeds—the plant's individual effort toward survival of the species. As the vegetables are systematically removed before the seeds can be scattered, the vines or plants produce more and more—in their view, they are threatened with extinction. New stems or shoots will appear in odd places; they will grow wildly, without respect to the normal form of the plant. They will break their own rules in a frantic effort to survive. One wonders what frustration, other than that of the will to procreate, to survive, can be powerful enough to activate this *vegetative* pattern in man.

Until Dianetics is producing more or less uniform results in the processing of cancer cases, the above theories must remain at the level of theory. There is ample evidence to support them, however. How many of us know childless women, married or unmarried, who have developed tumors of one sort or another, usually in the reproductive organs or mammary glands? The removal of a tumor, frequently involving hysterectomy or breast removal, has become the fashionable operation of the day. It is well known that a woman who experiences abortions becomes prone to tumors. One case that came to the writer's attention involved a woman who became pregnant and developed a uterine tumor at the same

time; infant and tumor were removed in a single delivery. Many of us know of men who, following the decline of their sexual powers, develop cancer of the prostate gland. Cancer traditionally afflicts older people—people who have closed their eras of possible procreation, without satisfying their basic demands in this direction. As organisms, they can no longer reproduce—the drive dissipates in the cells.

From the above theories, it might be possible, by extrapolation, to suggest practical methods of processing cancer. As a beginning, one might simply ask the preclear if, given favorable economic circumstances, plus good relations with husband or wife, he would like to have, or to have had, more children. If the answer is “yes,” as it doubtless will be unless circuits intervene, then a method of Effort Processing suggests itself: ask the preclear if he can become aware of his latent procreative tendency; then ask him to feel the effort *not* to have children. In what parts of the body can he become aware of this effort? The effectiveness of the technique will of course depend on the level of internal ARC. The theory, however, is this: the effort not to have children is the effort not to procreate; behind this will be a basic, self-determined postulate against procreation. If the preclear can feel full bodily agreement with this postulate, it should lead directly to the area of the cancer: the one part of the body that is *not* agreeing. At this point, the preclear might contact the already-mentioned *effort to help*, in the surrounding epithelial tissue.

As for incidents to be run, the self-determinism of the preclear, as in all processing, should be consulted first. Beyond that, certain areas of the time track would seem to demand special attention. Manifestly, the very early prenatal area should be thoroughly scouted. Conception should be run, followed by the first awareness of cellular growth. It would be interesting to run this material, and then ask for a flash on when it was keyed-in.

What is the relation of cancer to the emotional tone scale? This is not easy to place. It would seem obvious that apathy is involved, if only for the cancer to originate. By theory, the acceptance of cancer is an admission of major failure on the second dynamic. This would involve apathy, and also grief—the recognition of failure. It would also seem to involve propitiation: cellular multiplication offered as propitiation to procreative responsibility. Cancer, in fact, would seem to operate over the whole range of the mis-emotional tone scale. Cancer cells frequently mimic the highly specialized cells they are replacing and destroying, handling complex functions with disarming efficiency—until overwhelmed by their own wild, vegetative growth. This would seem to be covert hostility. And the very word *cancer* means *crab*, so

named for the claw-like tenacity with which cancers cling to the organism. This, in turn, suggests the arthritic level of anger—holding on. Perhaps this is the highest level for which we need look, in processing cancer. It would seem certain, however, that until apathy has been run, we can expect no fundamental results. Thereafter, in swinging up the scale, the auditor should carefully check every level, up through anger to boredom. By the time he has reached this level, with the preceding steps properly taken, the preclear will no doubt carry himself on up to cheerfulness!

It should be emphasized that the theories offered herein have been put to very little test. They are presented for the benefit of other auditors in the field who may have more opportunity to experiment with cancer than the author has yet had. To date, no therapy—mental, medical or religious—has developed a basic principle from which to make a systematic approach to cancer; there is no reason why we in Dianetics cannot do it. We have the tools; we have methods for uncovering any decision made by an individual at any point on his time track. We need only to know what decision, or chain of decisions, to look for: we need a principle. It is hoped that the ideas offered here will be a step in the right direction.

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* The author will be delighted to hear any and all reverberations, particularly from those who may experiment with these theories, or who may already have had experience that will throw light on the subject.

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THREE SEMINARS

from the

June, 1952 Int'l Dianetic Conference

*Concluding the material presented in the
July and August BULLETINS*

DAVID RUSSEL,
SEMINAR LEADER

SEMINAR LEADER: We are here to discuss whatever you would like to discuss. At this particular point there are two assumptions: one is that you heard the lecture this morning. You might have some questions on what you heard between nine and twelve o'clock. My second assumption is that you have had a chance to look at the *Auditor's Manual*. This manual is the newest publication concerning the auditing techniques, a summary of what auditors can do to keep a case progressing. If you have had a chance to look at the new manual you might want to talk about how it is organized, how it differs from the *Handbook for Preclears, Self-Analysis* and some of the earlier writing that you may have in mind. Then, in addition to those items, you are at liberty to ask anything that you want.

In order to start things off, how many of you are *clears*?
(laughter)

How many of you have had at least a hundred hours as auditors?

(show of hands)

How many of you have had fifty hours as auditors?

(show of hands)

Twenty? None?

In the last few days, we have had some discussion as to what a *clear* is. I hope that before this week is out, you will be able to know by your own concept what a *clear* is. Actually it is not fair to use that one word by itself, because there is, supposedly, both a MEST *clear* and a Theta *clear*, and the question arises as to whether a person can be a MEST *clear* without being a Theta *clear*, and *vice versa*. Actually, it could be both.

Then there is the term *optimum*, which can be defined in a different way. What is the difference between an optimum

person and a *clear*? What is meant by an "over the hump" person? When does a person reach a certain stage when he is "over the hump," and is ready to start a certain program that will produce either an *optimum*, a MEST *clear* or a Theta *clear*? Do you have answers to those, or is that something that you would like to discuss?

SEMINAR MEMBER: I would like to hear the definitions of those three terms.

SL: Apparently there is no authority in relation to these definitions. Mr. Hubbard, in the first book on Dianetics, gave certain suggestions as to what the term *clear* meant. Since that time he has modified, retracted and edited that definition. It is a little difficult at the present moment to say what Mr. Hubbard had in mind. In fact, at one point, he suggested that it might be wise to drop the term entirely and use other terms. Auditors and PC's have not taken that suggestion. You still find people talking about a *clear*, or certain people who are approaching the *clear* stage, or certain people who would like to approach the *clear* stage. In other words, they are still using the term in spite of the fact that it has had a switch in original meaning. The word *optimum* is apparently a little better.

How do these terms relate to each other? *Optimum* immediately includes performance, which was not included in the definition of *clear*. By clearing out all destructions, clearing out all past data that was untranslated or unevaluated, by clearing out the part of one's past memories which was disturbing, by re-evaluating that data to the point that one could handle it, one supposedly clears himself or clears his mind. The sound of that word implies that a person gets blanker and blanker; that of course, is stretching the point slightly. But by trapping the things that are interfering you leave yourself more and more in the position to be free to do what you want to do. The clearing process results in a type of mind that can take over on the basis of self-determinism, and do certain things.

Another thing that was implied by the word *clear* was that the cleared person could use the equipment from the present or the past to handle the present in such a manner that there would be no present-time problems. If these problems should arise, he would immediately see an answer or he would see a possible answer to handling the problem. He would immediately see a way of handling the present. He would be able to relate himself to the environment, the physical environment, and the people around him. He would be an individual undisturbed, free to act in a supposedly rational way.

The term *optimum* implies a number of other things. In defining the term *optimum*, I think that we have a little clear-

er picture of what we are trying to achieve in Dianetics. The term seems to be based on a more comprehensive explanation; That is, discussion of the possible drives for survival or for a reality in which an individual is conscious of himself as an individual, moving toward survival.

In evaluating one's self or a preclear, it is necessary to take these dynamics, spread them out, split each one individually, find out how the PC is using that particular drive, that particular motivation, to what extent he is able to handle himself, his personal family problems, his relation to groups, to mankind, to the material universe, his relation to all living organisms, thoughts, and to the intangibles. Spread out the field for investigation and check on each one for performance. When you do that, there are more things that you can consider as possibilities.

Then, another division that came in was the division of SELF and EMOTION and EFFORT—accepting effort as action and all things that are called action. Effort itself has had a variety of uses. Sometimes a person uses muscular effort. If you are lifting a chair, or pushing an automobile, you are using a great deal of muscular action. Effort can be counted in terms of energy within the neural system. How much neural effort does it take to institute a certain motion? How much effort does it take to sit in a chair? What is the effort, when you are sitting perfectly still, that you can feel gradually pulling you down toward the floor? How much effort does it take that knee which you have crossed over to push down on the other knee? How much effort does it take that foot to stay still in that particular spot? There is a certain amount of effort involved as long as we have gravity to contend with.

If you can evaluate energy at different times it will vary with intensity. Apparently there are different kinds of energy; that is, the theoretical effort behind the nervous effort that you are using, even if you are standing or sitting still.

There are moments that you can analyze the effort to remember, the effort to forget, the effort to keep somebody from knowing what you are thinking, the effort to avoid responsibility, the effort to listen, the effort to keep from understanding what is said by someone, and the effort to reject the unpleasant sound-waves in a room.

Someone asks, "Where is all that going on? What part of the anatomy is functioning, doing all that work?" There is difficulty in answering. Maybe we are talking about such invisible things as sound vibrations, heat vibrations; they are at least much more invisible than our physical anatomy. If you know something of the anatomy of light you can be aware of the vibration of light, in relation to the amount of energy or effort that is expended, in a number of rather subtle ways.

Effort Processing deals with all kinds of effort—muscular, nervous system, functional, organic, memory, thought effort, the energy involved in those processes.

The word *Emotion* is broken down into a two-way split which is very easy to follow when directly related to response, or the emotion in terms of the physical or mental universe. To some people that is the limit of emotion—some organic response to a stimulus. Some individuals respond with their physical anatomy to an emotional stimulus. You can say that a person is angry at this moment, for you can watch him being angry and you can analyze what his physical body is doing in terms of anger, in terms of fright; whether his muscles contract, if he changes the position of his torso, if his hands tremble, or fists clench.

Then there is the other part of emotion that is more difficult to spot—the part of *emotion* that is really *thought*. When that differentiation is involved, we try to be theoretical. Apparently there is a connection between *thought* and *emotion*. If that weren't true, there would be a complete separation between thought and the MEST universe, and, by definition, life is a combination of interaction where Thought and MEST combine. When these separate, we have death. All Dianetics can be interpreted in terms of that simple statement.

If you want to dismiss the philosophy of Dianetics, you can set that aside and go ahead and learn Dianetics without going into the philosophical basis. In simple terms, Dianetics accepts that dichotomy. Most of the terminology that we use in Dianetics is derived therefrom. That part of *emotion* which is the bridge between *thought* and the *MEST universe* is more intangible than the emotional physical combination. Thought acts upon man by means of emotional contact. The three-fold approach of *thought*, the *emotion*, and the *effort* must be analyzed.

When we speak of an optimum person, we are talking about someone who can perform in an optimal way in at least twenty-four different brackets. If he falls down in any of these twenty-four categories, he is certainly less than optimum. If a person can perform at optimum on two-thirds of the different ways, he is pretty good. There is something here that is capable of being well-defined. Who can perform in an optimum way on ONE dynamic? If we find a friend of ours who is performing in the thought realm, for instance, he is able to theorize, he is able to analyze, he is able to reason. We give him credit there which is, perhaps, undue. The moment he leaves that particular bracket, or must come in contact with one of the other dynamics, he immediately sinks down on the tone scale. He isn't at all optimum. He may be warped or irrational in his group relationships. One must

be able to manipulate well on at least one of the dynamics in order to get along. He does better and better if he gets along well on more and more of them. A person who can get along well on more than half of them is not just an average person. If we can postulate a person who is high on all of the dynamics, then we have the type of person who is really *optimum*. In the last consensus, we have a person who is really high on the tone scale.

I understand that there is some confusion on what the tone scale looks like. I know this from my own pre-clears. We auditors meet every Sunday night to talk about the problems and compare notes on the various cases. Each week somebody expresses some confusion as to what is meant by tone elevation. How can you tell when a person is in a high element? What are the manifestations of tone rise? How can you guarantee that the tone will be brought up and stabilized so that it will be wise to leave the person there? Then you take a look at the charts, and you discover that one chart goes from zero to four, another from zero to fifteen, and another chart from zero to twenty. Can this *forty* mean the same thing as *four* or is this a different type of scale entirely?

Some of you must have had that question. Four and forty have nothing whatever to do with each other. It is a different kind of picture, a different kind of thinking. Your old-fashioned *zero-to-four* is still usable. As we know, the people in our society are almost inevitably leaving some of the geniuses out, or are leaving people out in their better moments. A person under normal conditions, battling the worries and stresses of our civilization, is doing what a person does when his survival is pressing, at a moment of crisis. A person can say that he is at Tone Three. Fine! Just wait awhile and we will see. What would he do if someone would hold him up with a gun? Immediately, there is going to be a tone drop. Where to? What is his reaction in a moment of greater crisis? Actually, that tells you more about him than what he does in his better moments.

Take a group of people at a party; they are all laughing, singing, talking, perfectly rational. Nobody is mad at anyone, no jealousy, nobody is passing along twisted information. Take a group of people on Sunday morning. They are all intent on observing the day in their best manner which includes wearing Sunday clothes, putting on the "Sunday manner." It is rather difficult to tell what those people are like. They are all on "good behavior." That isn't the time to be checking them on the tone scale. The time to check them on the tone scale is when they are having a little difficulty. Find out what their reactions are when they are faced with problems.

A person will be held down by his lowest behavior; the better moments will take care of themselves. If the lower moments can be analyzed and worked on with Dianetics, the upper tones will be fine. The upper tones are on the reliable side, so there is no question about them at all. Work on the lowest brackets. Because of the state in which we are living, the old tone scale from zero moving slowly up through apathy, fear, grief, antagonism, suspicion, on to boredom, a state of well-being, increased interests, excitement, and pleasure is the one that we still consider most of the time when we are working Dianetics. It is only when we are trying to postulate what he is like in terms of the *optimum* person that we drive the scale on up and find out what would happen if he were turned loose so that he is free to move wherever he wants to. He zooms somewhere, and the higher he zooms, the better it will be for him, as you heard earlier this morning. Most auditors like to use the chart of from *zero* to *forty*, using approximately *twenty-two* as the OPTIMUM point. Those degrees above twenty-two are somewhat questionable, because there is more and more spirit involved, and less and less contact with the physical body and the MEST universe. It is proven by theory that if a person climbed high enough he would be all spirit. He would be in a state of beingness that would be completely devoid of action. The moment action is subtracted, the human anatomy falls apart. The heart stops beating, the blood stops functioning, there is no vitality left in the human body, therefore he goes out as pure spirit and his body disintegrates.

On the other hand, if he goes below the point of twenty, the MEST universe increases in proportion. The balance is lost, and he becomes physical body. He is pushed around by the physical universe about him, and if you get down to Two or One, you are getting pretty close to loss of motion because the MEST universe is squeezing out all thought. And then you have death.

That is pretty hard to explain to some persons, because it is hard for them to understand how one can die up or how one can die down. There is a certain value in leaving Forty up in the sky because our concept of *thought* is even lighter than MEST. It is always harder to get down than it is to get up; that's always the trouble when a cat is on the roof. He can climb up there, but getting down is the problem. There doesn't seem to be a safe way in coming from thirty-nine down to twenty-five or TWENTY-TWO. I don't want to get into that argument, but I have talked with some auditors who believe that that is a possibility, if things are worked right. You may have heard the theory that by zooming very high and then settling down, you can reach the state of optimum, and have a wonderful time. According to most

auditors and from the data that I can gather, it is much safer to start with your two or three points, and then build gradually from that. By working with the physical body, working with the material universe with the feet on the ground, there is no doubt whatsoever that you can reach the point TWENTY. But curiously enough, from point twenty, if one has reached that on all dynamics in the three brackets, it appears that one can travel anywhere up or down the scale.

How do we know what an optimum person really is? How do I personally visualize an optimum person? Well, I'll tell you how I work it out. I pick out the people who have accomplished the most. I pick out the people whom I admire the most, the people who have achieved the most. I take a close look at those people, and find out what they did. Then I take a second look, and say, "That person is a human being." They may call him a poet, or a musician, a painter, an architect, or a sculptor, but I know he was a human being. He had flesh, he had blood; he had the same organisms that I have, for he was a human being. Michaelangelo was able to accomplish something rather wonderful with statuary. How did he do it? I am not quite sure that I know how he did it, but I do know that he DID it. If he could do that, I can do it too, because I am also a human being. In other words, taking one individual who has had a particular high success in one dynamic, I visualize this human being as one capable of doing what human beings have proven that they can do. There is no reason why I, as a human being, cannot do the same things. People are rather wonderful when they are at their best.

This is what we all can become. This is what the entire human race can become. It really doesn't depend on race, on family standing, it doesn't depend on fortunate circumstances. It depends on something inside the individual who is willing to accept the opportunities and the responsibilities. Inside of each person there is this idealized person, and all that we need to do is to get rid of a few things down here, and open the door, and go on up there and be an optimum person. There is a certain kind of acting in living to which we all recognize to some extent. Children are natural actors. Now, with the generalized discussion, I can picture what an optimum person will look like. It is to me a fairly complete picture, including all dynamics, the scale from Zero to Forty, the three Zones, and how a person at his best will act. He does not avidly remain on this one level, but can go either low, or up, as he sees fit, and I think that this is rather wonderful.

Some people in the early days of their life are on the point Twenty-Two for a day or two, and then they drop slightly, and then for the rest of their days they live on the

memory of when they were there. For some, that is a moment of love—they are actually walking on clouds for a certain time, can do anything, spiritually, mentally, emotionally—the world lies before them. And then something happens and they lose that particular masterpiece of joy. For some, it is limited to one dynamic. This one dynamic gives them a view of what life is at its best, and then all of a sudden they lose it, and for them it was certainly grand while it lasted, but it is a past glory.

I would like for each person in this room to say something about what has been said here, or that relates to Dianetics in any way. Something that relates to your own dianetic practice, if you wish.

SM: What about those individuals who work for just one goal all their lives?

SL: A person of that type has some compulsion forcing him to do one particular thing. When that one goal is achieved, he will drop dead. That seems to be a pattern, but we do need more data, more statistical data.

We had a case in Dallas of a very successful businessman, forty-eight years old. He had certain goals set that he felt he must achieve. The week before he died he received a very coveted prize from the Chamber of Commerce. His name had been highly honored in the newspaper, and the radio had proclaimed him a great success. The next Sunday morning, he dropped dead—heart attack. We read into that, not knowing too much about the case, that he had no other goal to achieve, so life was of no more use to him. It was an unnecessary tragedy.

SM: Then there are those who live to fulfill what someone else wants.

SL: Well, of course an individual can't be very happy if he is having to live by someone else's drives. The most important thing is for the individual himself to decide what he wants. When the parents and grandparents decide that the child is not capable of thinking, it is then that the child loses his own personality. The dianetic program is as you know, one in which you have each individual from birth on standing on his own feet, making his own decisions.

When the youngster makes certain decisions which assist him to conform to the social group, the important thing would be for the youngster to realize that he could look back a week later or a year later and say, "Yeah, I decided to break my arm." "At this particular time I decided to be bad in math." "At this point I decided to cover up so that they wouldn't call me teacher's pet." Then he knows that he made the decisions, that they were his, and that he can either stick with them or

can change his position and do what he most wants to do at any later time.

The danger is that he will forget that he made those decisions, and will find himself in a peculiar predicament—will find himself cutting his finger every day or stubbing his toe, breaking his arm every so often, failing mathematics—he is so positive that the original decision was necessary that he slides from the temporary basis and places the decision on a permanent basis. There's the danger. It is not the fact that he decides to conform, or decides to break his arm. If he wants to break his arm, and breaks it, that is his privilege. The sad point is that he forgets that he made the decision and that he alone was responsible for the broken arm. Later, he complains that life is pushing him around and that he doesn't have a chance.

SM: What interests me is how much of this decision business is going to be on a conscious level and how much is going to be on a lower-than-conscious level?

SL: It may not always be a conscious decision. We can use the term "semi-conscious," but actually some of his decisions are on a conscious level. For instance, he is finding that it is a good idea, a very productive idea, to be sick occasionally.

Then there is the dianetic picture of praises which are planted during moments of unconsciousness—another entire field wide open for investigation. During the pre-natal period, during infancy, during sickness, fever, and operations he is compelled to do certain things that his basic nature does not call for. That person is not on a conscious plane, but is agreeing to something outside of his conscious range. And it is in Dianetics that you bring those things into conscious range, where they can be analyzed, evaluated, and the possibility of changing or retracting those decisions is presented.

SM: In December my oldest boy, then in kindergarten, did not want to go to school. He was sick periodically. The little boy he played with had been sick, and did not have to go to school. In December my boy began having trouble with his ears and developed a case of bronchitis. We started treatment, but I didn't offer him any sympathy, and I did not allow him to sleep in my bed with me. He made very obvious demands for my attention.

SL: Why is it important to study Child Dianetics with children? Because we were all children once, and this is the way that we acted. In order to understand your own, adult, present-time case, you have to be able to understand how you acted when you were seven or eight.

SM: The little boy who was out of school with Stan was out of school for six weeks with a serious case of virus pneu-

monia. He as hospitalized. Stan asked me if he had pneumonia like Charlie had, and I told him that he didn't. He thought that over, and come up with a conversation some time later that it wasn't very smart to have pneumonia. "You don't think that I am getting pneumonia, do you, mother?"

SM: Just as a matter of statistics, I would like to know the increase in the cases of polio in the year following Mr. Roosevelt's death. It seems to me that it jumped drastically.

* * *

II

SEMINAR LEADER: In Dianetics I find it is much better if you don't say, "Now you go home and learn these 50 terms* and if you can pass a quiz tomorrow, we will have a session in Dianetics." Your preclear will say, "I learned this and that and sat up half the night studying, but what do you mean by all this? What do you mean by somatic strip?"

You can waste hours trying to define these terms. If a person is willing to accept or respond when you ask, "What did you decide that time?" or, "What will help you to decide?" "What is your attitude toward this person?" "What is the relation between that person and this experience?" and you get answers to these questions, then work from there. You can get these things boiling up and they will go straight into Dianetics without high powered terminology. They will start telling you why they feel this way; what they decided and why they still hate somebody who hurt them when they were five years old. They will not even think of the dianetic terminology.

We haven't been using these terms during the last year. I am not saying you shouldn't use them, because Dianetics must have some kind of phraseology, or some basis for discussion, but when it comes right down to running the session, the material can be run in the preclear's terms. If he is a scientific man who likes fancy terms, of course use fancy terms. If she happens to be a housewife who likes to relate her moods, emotions and feelings, that is fine, run it in terms of that and you will get the same results. "What did you decide at that time?" "What did you think about that guy?" "How does it make you feel now?" "How would you handle the situation if you had it to do over again?"

A woman came to me just after last Christmas, who had one strike against her, as she did not come of her own free will. She was a housewife with two children. She couldn't

* Theta, MEST, Enturbulate, Entheta, etc.

keep house, and had to employ help to manage the children. Her children made her nervous, and at times she hated them. She was a poor hostess, and she had very few friends that she liked. Her most difficult time was at night, because she was afraid that something would happen to the children. She would wake up, sure something was going to happen to them. She would jump out of bed and run to see if they were still alive. Her dreams were not exactly nightmares, but they left her trembling all over, and frightened. She had been to many doctors, but they couldn't find the difficulty. A year and a half ago her family physician recommended her to a psychiatrist. After about a week's time, she couldn't stand him any longer, so they chose another psychiatrist and she spent three or four months with him, but no change resulted. She was disgusted with her own idea of health.

She was brought to my house. I processed her for a total of sixty hours. The sessions were not consistent. In fact, she would occasionally miss a week or two between sessions. But after sixty hours she felt no more processing was needed. What took place in 60 hours of dianetic processing? What happened?

She learned she could keep house. She found life was interesting. She took full charge of her children. At night she would go to sleep and not awaken until morning. She began to invite friends in, and go on picnics. She began to play bridge with the neighbors. Her remarks were, "I don't know what it is, I don't know what has happened, but it's wonderful!" Here is a case which medicine and psychiatry failed to resolve. She gave Dianetics a chance and it worked. To me that is wonderful.

This is a good example of Dianetics on a small scale, but think of the thousands of people who are in need of just such help as this woman received. If each individual could line up the people in town who need such help, and get them to the point where they could find life, health, and a sense of well being, Dianetics could change the nation.

There isn't any valid reason for anyone remaining below 2.0 on the tone scale. It is regrettable that people in our own neighborhood are below 2.0. It is something the rest of us should attempt to correct. I don't mean we should be missionaries, but somehow or other, we should be able to manage the people who come within our range so that in a very short time they would at least be on speaking terms with themselves.

SM: These things you have mentioned are very interesting, but let's take a "psychonetic" slant on communication and control and apply that to the human body, to communication with ourselves, to pick out what you want.

SL: Now you are going into education.

SM: Some of it *is* plain education.

SL: There are folks who haven't discovered that they themselves are responsible for what they do, what they think, or how they feel. Of course, if they have migraine headaches it is difficult to tell them they are responsible.

SM: I have migraine headaches and I am willing to be responsible for them. They still don't stop.

SL: Are you willing to take a good look into something in the past that has been responsible for them? Are you willing to go back and take a look and decide what incident or series of incidents are the cause of your headaches? After finding those incidents will you be willing to re-evaluate them in the light of present time? This may take hours of processing, but I know it can be done. Let me give you an example of what I mean.

The average person cannot remember the time that is causing his trouble. The reason he can't remember is because the incident was, to him, a survival moment. Let's take a time in a person's childhood when he didn't want to go to school. To make it convincing he had to work up an ailment that would convince Mama. His head began to ache, and it got hot so Mama would believe it. He was allowed to stay home. Something happened that day at school and two children were killed. Then the child reasons, "If I had been at school, I would have been killed too. This headache saved my life." Of course, five years later, he will have a headache, but won't remember why he has it. Would it be possible to go back and find that first headache?

SM: That fits in very well with the anatomy of forgetting.

SL: They don't want to give that up. It saved their life that day.

SM: Would you give us a demonstration of how a person forgets they control their aberrations?

SL: About a year ago, I made a postulate that I would never give a demonstration run. The reason I made that postulate was because, to me, the dianetic session has a certain value—it is *personal*. Even with Straight-Wire, I like to think of the dianetic program as being started with plain ARC, which means the auditor and preclear must know each other to some extent. They have to be really interested in seeing to it that this thing works. I feel that in a private session you can get some results in an hour's time. But if you use the same preclear in a demonstration run you could easily spend six hours and get little or no results. In a demonstration run, there is a good chance of muddling up the case.

SM: Perhaps that is true. It is food for thought.

SL: How many of you have any data on scanning out an auditing session? Do you practice scanning at the end of every session?

SM: Yes.

SL: Do you think it really successful?

SM: Not completely.

SL: Do you scan on the line of what was learned in the session? What value was received in view of re-evaluation?

SM: I think it works very well.

SM: I had an experience like that myself. I had some things all stirred up that weren't run out in the session. I realized this when I was scanning the session.

SL: There are many things one can do besides scanning at the end of a session. The auditor should find out what the person has accomplished. He should find out what is being re-evaluated, and also what has been stirred up that still needs running or re-evaluation. When he does this he will have an idea of what the preclear is trying to do, and what success he is having. Keep working until all the stirred-up material has been taken care of.

Through my experience, I have found that this is a pretty good practice. If you are running on a clock schedule though, you may run into a little difficulty at times. If the time to close session arrives, and there is still material that should be run, you may have to put it off, and hope that it will be ready to run the next time the person has some free time.

Here is one way of ending the session, if this has to be done. Bring the preclear to present time. Stabilize present time by recalling pleasure moments. Have the person describe the room to make him aware that he is in immediate physical surroundings. Now, make him think of something immediate, like eating or cooking supper. These are little things that can be done in a brief time to keep the preclear from lingering somewhere in material that is not completely run out.

* * *

III

SEMINAR MEMBER: One particular technique that is useful for starting is some of the "Here and Now" techniques.

SEMINAR LEADER: I know approximately what you are talking about. Tell us what you mean.

SM: There are many ways of saying it, and having a person do it. Ask a person to take a sentence which is true for him. Then continue with, "Here and now, I am aware." He will say, "Here and now I am aware." He is aware without putting in awareness. "Here and now I am aware that so and so hit Johnnie down the street, yesterday." If a person actually has the awareness in recalling, now that he is remembering it, and since he is picking up splits, off-time phrases will come in.

SM: Aren't you trying to get the person to be fully aware?

SM: What do you mean by fully aware?

SM: You can be vaguely aware of something, can't you, and not fully aware of it?

SM: The concept of differentiation is a little tricky to define. In order to make up questions about it, we have to think of this problem as the difference between then and now, or the difference between how I felt at that time and how I feel at this time. What I postulate at this time, or what I want to postulate at this time, the necessity at that time of what I felt was necessary to my well-being, or what I feel is necessary to my well-being at this time, are some of the point-counter-point concepts that must be viewed to define differentiation. Differentiation on any level whether it's on the thought level, postulate level, concept level, emotional level, or effort level, compares to working mathematics in the fifth grade. Did you feel that was a difficult job? Do you still feel that way about it? Are you still carrying over past attitudes in the way of energy-concentration-effort when it isn't necessary now? There is a big difference between the time square, the geography square, and the body-growth differentiation. That one word is so big that it is a basis for a discussion in itself. We walk about evaluation. Let's put aside the word temporarily, and put in the word differentiation, and base our whole therapy on that concept. What you are trying to do is define the difference between somebody else's feelings and your feelings, somebody else's thoughts,

and your thoughts, somebody else's responsibility and your responsibility, the way you used to feel and the way you feel now. These things must be kept from getting muddled up.

SM: This indicates a split in personality, too. For example, here and now I am aware that my leg is bothering. This is the implication that this object, while a part of me, is somehow carrying out an automatic process—moving.

SL: Some theorists would correct you on that. Here and now you are aware that you are body, and that you are at rest, not that your leg is bothering.

SM: That would be a bad example.

SL: Right now you are conscious of the fact that you are experiencing sitting in the chair, or that you are experiencing holding a pen in your hand. Keep the personality that maintains awareness in present time.

SM: If you were aware of doing this, would you do it?

SL: Sure.

SM: I don't think you are aware of it.

SL: Did Mr. Benton talk to you about the danger of saying, "My head hurts," or "My foot is cramped?" Those are the techniques that I find interesting to run through. There is a page in his book explaining the difference between saying, "My head is now hurting," which immediately infers, "Here I am, my head is severed from my body," or "My head is doing something, and I am over here looking at my head. My head is hurting, oh, that mean old head, it's hurting." If you can switch that around to say, "Look, my total personality is saying, or I am saying, 'I get a sensation that there is something going on in a certain part of me.'" Now it's the same total personality that is doing the awareness and is aware of consciousness of the experience, and the consciousness of the pain. If it is located in that same area, and if one is conscious of what oneself is doing, there is a better chance that one can change what one is doing.

I am now holding my hands together. I am now holding my hands apart. It isn't that my hands are "out there" and I am not having anything to do with them. I'm putting my hands together or holding my hands apart. I can turn my headache on, I can turn my headache off. I can move my foot, I can take the cramp out of my leg or put it back in my leg. I am the one that can do this. I am the only thing that I am aware of. I know myself. I am able to think. I am able to feel. I am able to move. I am able to stand up. I am able to sit down. I am able to get a cramp in my back, I am able to take a cramp out of my back.

SM: This technique can sometimes elicit quite a bit of surprise and change, or experience. When the person uses certain metaphors that occur in the use of the language, various ailments are pictured as occurring—such as a head-aching all by itself. Perhaps there are better examples than this.

SL: We have a lot of phrases; for instance, “my heart is heavy.”

SM: You say, “Well let’s see now, what am I going to do about it? My heart is heavy.” It’s like taking the heart over there and taking a look at it directly.

SM: Speaking along this line, did you ever go up on top of the emotional curve and make yourself feel these different emotions?

SL: I don’t like the term, “*make yourself feel.*”

SM: It’s very interesting when you get in a situation where you think it would be nice to be 3.5, and find out that you can *make yourself 3.5.*

SL: That was tied in with the demonstration session this morning. During the seminar in the other room, questions arose which mentioned something about children in their relation to experience. It’s quite obvious that young people in order to learn about themselves, or to learn about life, are continually going around turning on, or assuming experiences. One minute the boy will be a cowboy. At that particular time he walks like a cowboy, holds his hands like a cowboy. Ten minutes later he may be a Indian. At that time he changes his attitude, his means of expression, his walk—the entire assumption is something else. From period to period, he drops into a certain pattern that he himself chooses as to what is desirable at that time. He might decide to be a bad boy. He does something to demonstrate to himself the experience of a mean little boy. How will he look? How will he feel? How will he move his hands? He chooses experiences, and then tries them out. Grown people hate to admit that they are doing that. A grown person builds up various kinds of reserves, such as, “No, it’s not ladylike to go around being too variable. No, that’s for the stage.” An actor can walk out and look as though he’s on his last legs, and the audience would think, “Oh, isn’t that horrible?” They would look at the sag in his shoulders, the muscles in the legs, hear the tone of his voice—and swear he’s about to die. The same actor can walk off stage, smile, tell jokes, and then go back on stage and be the tough guy. He is the villain”; in another valence,” as we say. It is the complete enactment of a personality. Actors are trained to do that.

Grown people do that too, don't let them fool you. Your friends can do that, and the chances are, YOU do that. When you go to a party, you decide to put on your best manner. So you think, "Now what will I wear to go with that personality? How will I fix my hair? How am I going to hold my face?" You walk in and for the duration of that party you say, "This is the kind of a person I want them to think I am." Later, at home, you want to put on a good act when husband comes home, so you decide to be the tired housewife. "I've got to convince him that I'm just worn to a frazzle, that I have too much to do. We've got to hire a cook. I just can't go on." The tone is complete impersonation of someone who is tired out.

If people could just realize that, moment by moment, they are putting on a show, that they themselves "write" and "direct!" They themselves create the voice, the tone, the emotions, and choose the vocabulary, the whole character that they want to impersonate. They dress, they fix their costume, and do the pantomime form. How much fun it is to go along and expend that effort, and say, "I don't really have to impersonate that old, worn out washer-woman if I don't want to. I know how to do it, but I don't have to be in low tone if I don't want to. If I really want to show some of my friends how depressed I am, how ill feeling I am, or if I'm going in to talk to the judge to get a divorce I've got to put on an old dress and shoes worn down at the heels, I can really do what I want to. But I can just as easily choose to be a young, 16-year-old girl, full of sunshine, good health, and happiness. Let's see—I'll choose this costume, assume that expression. O.K., I'm tired of that now, I'll show anger for a while."

The moment a person accepts the possibility of changing within himself, he can see that none of this getting-stuck-in one mood is necessary. He doesn't have to go around being angry all the time, being suspicious all the time, or just being bored all the time. He might as well go on and enjoy some of the other things. But the tragedy is that some grown people, whether college graduates, Ph.D.'s, or professional people, don't even know that these upper levels exist. It isn't taught in school. They don't teach it in some families. There are actually grown people walking around right now who have no conception whatsoever of exhilaration and enthusiasm; in fact, they have been told and have agreed that for a grown person to be enthusiastic about something is child-like and silly. "Be calm, now. Keep things under control! Don't show any emotion! Don't go around being giddy!"

One of my preclears had just picked up internal awareness, and while talking to a neighbor about it, the neighbor said, "Ah Haa! Where'd you get it? Drunk, huh?" That was the only experience they could find for what she was

feeling and doing. She must be drunk, because only drunk people have any enthusiasm. Now isn't that an event of note in our society, when a grown person can't be enthusiastic and joyful?

If a grown person can't be enthusiastic and joyful, whistle a tune, and walk on his toes, and have a smile on his face occasionally, without being accused of being a fool, or silly, or giddy, then what is our society coming to? It's sometimes difficult for grown people to be happy, and sane at the same time. But that doesn't mean everybody that is giddy is sane!

SM: There is a nice way of saying that in dianetic language. If you consider what you are going to say in facsimiles, and if the person has a block where he keeps his facsimiles, then this represents a tone level of 3.5. Conditions are putting on his clothes, or fixing his hair a certain way. He also makes himself feel happy inside, his internal awareness is 3.5. Also he gets tired of that particular facsimile, decides he wants to change it, goes in pulls out his 1.5 facsimile, and calls for a little physical action. He sizes up a few things in this world, then after a while decides to change again, and this time drags out a service facsimile. About this time he really starts running it. But again it should be said that it's nothing but a facsimile.

SL: I didn't mention anything about getting stuck in one. Being stuck in some material, some valence, in some mood, can be handled in different terminology again. But when a person finds himself habitually in one particular character facsimile, mood, reaction, or response, and he finds himself doing that thing over and over and over, that is when he need to start worrying. Because we know with Dianetics that it isn't natural for a person to stay in one mood all the time. If he does then he's doing that because somewhere way back down there, there is a compulsion causing it. Instead of here-and-now-free-choice, he finds something difficult to put on and take off. Something that grandma says, such as, "You've got to be that way all the time." There is the person who needs Dianetics. The person who can change from minute to minute, and hour to hour is all right. If he knows what he's doing, if it's a free choice, if he does it consciously, and if he chooses the right tones to do the right things, then all is well.

The guy who giggles all the way through the funeral is to be suspected. We would suspect him of being a little irregular, socially. But the person who is stuck in one groove is the guy we rush to the auditing room. If you can't use your own self-determinism and mentality here at this time, let's find out why. We've got the tools to do it now; we've got a whole program of techniques. We talked this morning

of certain things you do first, second, third, and fourth, but we have a whole technical program with lots of tools for finding why a person isn't free. We want a society of free people; people who are free in the best sense of the word. We want people who are free to decide for themselves, to think for themselves, to act for themselves, to move as though they were the motivating power. We don't want people to feel as if they were being pushed around by somebody else in the environment. Moment by moment, they must be able to feel. "Yes, I'm deciding to do this. I'm the one who's doing the thinking here. Yes, this is my own free choice, I'm not being pushed by anybody. I'm not being forced to be here." Some past decision isn't forcing him to be here.

That doesn't mean that a person will go around being what we call a free soul, in the negative of the term. That doesn't mean he will walk down the street insulting people right and left, shooting people down, or breaking out windows. He will do the thing that is logical at the moment on all dynamics, within the framework that has been set by people as a social target. But he will do the deciding, and if he decides to agree with somebody else, fine, he decides. One person wants to go to a movie, the other wants to go swimming. What does he do? Here and now he has a choice, he decides to go to a movie. He is the one who is doing the deciding minute by minute. He may decide to stick by his own decision, or give up his own decision, or something else. He might even decide to be a slave for the moment. But he is the one who is deciding at that time.

We want a society of free people. And they are not going to be free of these chains, these aberrations, these blocks that are holding them down until they have re-evaluated all their past decisions, all their past experience, and their relationship of past to present. Then they are free to be intelligent, to be sane, to manage themselves in a position in society, and to be rational.

I wish somebody would eventually decide what it means to be rational. We use the word hoping that there is a good definition. The opposite is irrational. "What you do is irrational, what I do is rational." I hope we do have some kind of agreement on what we postulate as irrational behavior. If we can come to some agreement on that as the days go by, we can say free people are completely rational! Free people then will be sane, they will be able to perform in an optimum manner on all dynamics, in emotional relationships, intellectual relationships, and physical relationships.

We still have a little time if you have something that you want to question. The assumption is that you have read this new book, **THE AUDITOR'S MANUAL**. If you have had time to look at it, you might express an opinion on it. Have

you looked, for instance, at the seven stages? There is a little technical point. Some of us have been using the fifteen acts. Here is the simplification. One way they are simplified is to have the first four of the earlier work put into this first stage, so that the first stage includes four things. The first thing up at the top is before you start processing. There is first the prologue, and then the seven steps, and what the auditor decides to do himself. The goals of the auditor are not really in the program at all here.

The other assumption is that you heard Mr. Van Vogt this morning, and in these seminars you have the chance to ask any question related to what he said. If there is anything you want to argue about, we'll argue about it. If you want to agree with him, or disagree with him, we can do that. These seminars are to give you a chance to catch up on anything that is important at the moment. Did any of you have questions about the talk this morning? The demonstration? Could you hear the demonstration?

SM: Certain phrases were lost.

SL: In that large room, it was difficult to hear every thing that was said. Could you follow the suggestions in the lecture? Have any of you been worried about the new techniques that have been coming along since Christmas?

SM: Let's discuss them.

SM: Yes, for me the new techniques like the Overt Act, the Motivator, the Grim Weaper, are very useful *but*—

SM: For me they have proven very useful.

SL: Here's a question that I would like to have an answer or two on: Imaginary incidents. You tell the preclear to just imagine a certain situation. Let him fill in with a complete imagery of where he is, what he is doing, and what is happening to him.

SM: I've used it. It works as a gauge to let the preclear know that he is free to imagine things if he wants to. There is the possibility that a lot of the material a preclear comes up with falls within the category of either inventiveness or imagination. We don't have an exact validation on the reality of Past Lives. Sometimes I come across a scene in a movie that suddenly reminds me of a past life that a preclear ran the week before. It is not our responsibility to stop and make a decision as to what is right and what is wrong there. It cuts down on worry considerably if we say it really doesn't matter. Let's take the material and get the value out of it. We know what value we are looking for. We know we are trying to get the person to be optimum. We are trying to get this person to coordinate better. We are trying

to get this person to become the kind of a person that he would like to be as a more rational, optimum person. And if he comes up with a scene, and running it does some good, run it. Don't stop and argue whether it is according to Joy, Tarzan, or Moses. You can spend an awful lot of time debating the actuality, or the reality, or the source of some of the material that comes up.

SM: Has anybody any data on this method of reaching occluded grief that young Ron Hubbard talked about, in the seminar in Seattle? He said that they had uncovered a scene where they visualized the death of a clam, to reach a grief charge that was occluded. He had seen it done, and tried to demonstrate. People in the audience were weeping.

SL: I have this piece of data, I believe: Mr. Van Vogt is going to bring that in tomorrow or the next day.

Now in relation to Control Centers, I'm not ready to give a lecture on what Control Centers are, how many there are, where they came from, or to what extent you have to base your entire therapy on balancing the centers, but it is mentioned here in the manual as one of the steps of processing.

To me this expression carries with it a certain connotation that has compulsion involved. Control is not what Dianetics is concerned with. We do not try to control ourselves, and we do not try to control others. We do not want somebody else controlling us, and we don't want certain parts of us controlling the rest of our body.

SM: Does it ever occur anyway?

SL: It comes down to some kind of a cooperation, actually. There is a relationship, and interplay, a correlation, that is interesting. The word Control Center is used with a fairly definite meaning. There is something, somewhere, relating to focal point of awareness. It would be like light coming to a point in a lense. Now the question arises, whether there a spot in your anatomy where your thought comes to a focal point. We have said that thought is not material. Thought is basically a static. Thought does not have geography, and it does not fit into the framework of space or time. It is static. If I can find the focal point of awareness there is the focus that I call myself. Is that in the heart, stomach, elbow, ear, or in the middle of the forehead? Where do you think of yourself?

This brings us to centers of control which resulted from some kind of development. What were the centers of awareness in the biological development? Was there a time when there was only one center? Was there a time when two Centers existed in the plan? Does the human anatomy have need for two Centers, or do you only need one?

At the present those are questions rather than specific data. Some auditors will give you their reality on it. They will say each body needs two Centers. Where are they? I have discovered in my preclears that there are only ten. If you are wise, hold off your reality on that for awhile, until there is more data, until there is more agreement as to what we mean by Center, and, also, until we know how the Center functions in relation to the total personality.

Do any of you have any more data? Do you know the number of centers involved? Do you have a reality on it?

This concludes the material which was edited from transcribed proceedings of the June, 1952 International Conference.

—Ed.

The Auditor's Note Book

The following account of an experience with Child Diagnostics was sent to the BULLETIN by Grace Alice Packer, an Associate Member.

Nephew David, age eight, came into the living room one morning after we had had a sudden cool night. He was sniffling and sneezing and his eyes were watering. He wrapped himself up in a blanket and lay down on the davenport in front of the television receiver.

He and his Aunt Grace, who was visiting in the home for a few days, were alone in the room. Auntie sat down beside him.

"David, how would you like to have a 'just pretend' story?" she asked.

"Sure," said David, with but little enthusiasm.

"All right. This is about a small boy who wakened up with a very bad cold this morning. (Grin from David). Do you know that back of every little boy's face, behind his cheeks and nose and eyes there are some open spaces—that is, there should be open spaces? But this morning one little boy found his 'open spaces' closed with a bad cold and running nose.

"Now, close your eyes, and let's pretend that these openings are big living rooms for millions of little elves. Around the big rooms each one of the little elves has a little room just big enough for one little elf not larger than the point of a pin, and they all open into the big room.

"Last night when you went to bed it was hot, and then in the night it got cold and you did not wake up and pull your cover up, so along came Mr. Sniffle and Mr. Sneeze. Of course, nobody likes Mr. Sniffel, or Mr. Sneeze either. They always sneak in where they are not wanted. They found these nice clean rooms which belong to the good elves, and they said, 'We will just take possession while Master David and the elves are all asleep.'

So after a while the elves wakened up, and they all commenced to cry out, 'Who's pushing me? I can't get my breath!'

“So they cried and cried ’till two big tears came into Master David’s eyes just a bit ago. Mr. Sniffel and Mr. Sneeze thought that Master David could not do anything about it, but the joke is on them, because we are going to do something about them right now. You get a great big thought and send it down there to help all those little elves. Send your thought down to this side first (touches right side of David’s face) and tell each little elf to take his little elf broom and commence to sweep and push just as hard as he can, and Mr. Thought will watch ’till they have Mr. Sniffel and Mr. Sneeze clear out of their room.

“Now let’s go to the room on this side. Send the big thought over here the same way. Now let’s work up here (touching bridge of David’s nose).”

David’s eyes popped open wide, looking like stars, and his face was wreathed in smiles. Auntie asked, “David, where is your cold?”

“I don’t know. It’s all gone,” David replied.

The next morning he got up with another of his summer colds. He was rushing around, trying to get ready to go squirrel hunting with his father. Auntie said, “David, see if you can get rid of that cold like you did yesterday.”

David returned from the day’s hunting. He had no signs of a cold.

“David, what did you do with your cold?” Auntie asked him.

“I just sat down with my back against a tree and did what we did yesterday.”

And with no further comment, he went about putting away his gun and hunting clothes.

MOVIES

Recommended:

The Sniper

The File Clerk

Q: (From the Professional Course weekly exam): An interested person asks you to explain Dianetics. He knows nothing about it. Tell how you would do this, including a definition of Dianetics, what it does and how it compares with other therapies and schools.

A: (By one of the current students): I suppose the simple definition of Dianetics is that it is a science of the mind. Further stated, it is the science of human behavior, including techniques for relieving human beings of their aberrations and psychosomatic illnesses.

What is the difference between Dianetics and other therapies? I can best use a doctor's analogy and say that Medicine treats the symptoms of illness, while Dianetics locates the cause of illness, makes the patient aware of the cause, then allows the patient to treat himself as he sees fit.

One of the primary aims of Dianetics is to help individuals become better integrated beings; mind, body, and soul. Our tools for doing this are quite different from those that have been used in past centuries. Without these past century theories, though, Dianetics couldn't have been as efficacious as it is today, since the founder of Dianetics extrapolated many of the workable tenets from these various schools. Dianetics is not one man's belief, but the assimilated workable tenets of many partially workable therapies rolled into one approach, or therapy, which puts the right key into the long-locked door of human behavior and aberration.

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by D. L. Sterling, HDA

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(from introduction by Paul H. Beaver, M.D.)

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