

AIMS AND GOALS OF SCIENTOLOGY

A lecture given on
14 February 1956

I want to talk to you now about the dissemination programs of the organizations of Scientology and the definite and immediate goals of Scientology.

Once upon a time (and somebody probably has heard me tell this story before), a very little known battle was fought, called the battle of San Juan Hill. It's a fascinating battle. Had a lot of contradictions and paradoxes. One of them was, the people who fought the battle of San Juan Hill were the Spaniards and the Rough Riders. And the Rough Riders were infantry who had left their horses home and were operating as dismounted infantry. And in the hot climate of Cuba, the Rough Riders were supposed to take San Juan Hill. And they arose one fine morning with the orders of the day as follows: "Proceed and take San Juan Hill." See, nice set of orders. So they proceeded.

Now, there's a certain reason why they didn't take San Juan Hill until about six o'clock in the afternoon. That's because the orders also said, quote, "Jump off from El Caney and take San Juan Hill." The only difficulty was, is they had not taken El Caney. And they fought until noon to take the jump-off point called El Caney, and then jumped off and took San Juan Hill.

But of course general headquarters, looking at this battle from afar, as general headquarters generally do, you know ...

Well, anyhow, general headquarters was very, very upset with the Rough Riders for not arriving on San Juan Hill at noon. They had arrived at El Caney at noon.

Well, we don't have any general headquarters watching us, but the funny - very funny part of it is, is we've been trying for five years to take El Caney.

What would El Caney be to us? It would be a good, predictable processing result done by any and all trained auditors in the entire field. That would be one part of it. Another would be a solid and constant organization which could carry the responsibilities and burdens of carrying on the general dissemination and training. Another part of El Caney would be a publications program which brought dissemination to the various levels of society to be reached by Scientology. And that would be about it. Add some other things if you'd like.

But the predictable result, done by each and every auditor in the field, was not ours. That was not a point. Very many of us did splendidly. Some of us did poorly. And it wasn't a question, so much, of the auditor being good or bad, it was the question of the quality of his training, and the tools with which he was asked to work, plus the great randomness entered into the problem by all manner and types of preclears. And this combination of circumstances was a difficulty.

Today, with the new type of training which is undertaken and being carried forward, we have discovered that there is a difference between a technique and processing. So that we have auditor procedures and techniques. They're quite distinctly different.

You could use any technique with an auditor procedure, but first you had to codify what was an optimum auditing attitude, what was an optimum procedure, what exactly is the auditor supposed to do and say, when and where, never to get caught flat-footed in any way. Just what was he supposed to do?

Well, we learned these things and it took a long time to learn these things. And then it took quite a little while to find out exactly how we could train individuals, here and there, in order to produce in these auditors, a state of mind which at once did not render them restimulable, and which brought in, on behalf of the preclear, a raise in tone. Just by procedure. That we are right

today, is demonstrated by the fact that the indoctrination week is, with dummy auditing - which is zero processes, no techniques - is exteriorizing people and breaking cases.

Everybody is very mystified as to this because no techniques are being used. The actuality is, it's just nothing but auditing procedure, and that's all they're learning how to do, and that's all that's being done. So therefore, a proper attitude all by itself, on the part of a human being toward another human being, can produce an increased gain. Just that.

Well, as soon as we know the elements of this so well that we can teach it, and know processes which put it down painlessly, we of course, have established with the professional auditor an answer to the questions he himself has asked, "What is my best response? What is my best attitude toward this preclear?" And of course, it would be the most workable one. And we have established this, and in addition to that, have worked out an indoctrination which puts it down painlessly without making a robot out of somebody.

Now, that was quite important. But how about the randomness of this preclear? We had to answer the question "What is this preclear really doing?" We have the answer to that. This preclear is either trying to, or trying not to, play a game. And if he is well off, he's capable of playing a game called life, and if he's not well off he is not capable of playing the game called life. And you ask what is the why of the totality of his existence and I'm afraid it is contained in that interesting phrase "play the game." That's all. I mean unfortunately there doesn't seem to be anything lying outside of this.

Now, we use game of course, because it's a microcosm at which we can look. We can see individuals involved with the contest of existence, and seeing these individuals involved with the contest of existence in the macrocosm, we can thereby understand them. In other words, we take the little microcosm, we take a look at this fellow playing tiddlywinks. We take a look at him playing football and we can understand his motives and what he is doing. And now when we apply everything he is doing to the macrocosm, we now understand what he is doing and that is really why. So you might say we have a datum of gradient magnitude by which we can achieve a vaster understanding of the entire situation.

Now, once we fall away from this modus operandi in processing and neglect those various factors which we can isolate immediately in a game of marbles, tiddlywinks, we discover that we are not improving somebody. And that is the final test: does it work in the physical universe. And it happens that this works. And so, we have established, fascinatingly enough, a series of processes and an attitude, and a definite goal of processing which makes it possible for us to say, "Well, we're at least that far." And this goal of processing, of course, is not toward greater freedom, but toward the ability to play a better game: the game being called life. And that is where the preclear is going.

Now, you will see this as you use these processes, but, at the same time, it is quite amusing that looking at these various limitations, we see exactly where a preclear hangs up as he's coming up Tone Scale. And to say that we are about to free all of man would be the same thing as saying we are about to kick everybody overboard. You see? I mean that's as outrageous a statement as that.

We hear a great deal of political claptrap; people pounding the drum and saying "liberty, liberty, freedom, freedom, freedom, freedom, freedom." And we have eventually worn this word freedom down to a point where the only way they can get the public to accept it is to say "freedom from." The next freedoms they'll be teaching will be freedom from eating.

You reevaluate this word and we get all sorts of oddities. But when we say "freedom" we mean "not connected to." And an ultimate or absolute freedom can be described, and maybe is attainable and maybe not, but it is not even connected with space.

You get the idea? We had the idea freedom is lots of space. Actually that's a low-toned definition of freedom. You wouldn't even have to worry about space if you were really free. You

see? You wouldn't - also, you wouldn't have to talk to any of your friends. Also, you could never enjoy a movie. Also, you'd never have to go through all of the worry of what you're going to do with your winnings. You see, immediately we have - we can immediately run down this whole thing called an ultimate freedom.

As a matter of fact, I imagine that sometime or another, some pundit or philosopher has come along and he's said, "Why, what we need is slavery." And he's gotten a complete revolution going, simply because people objected to being that free, you see? And he said, "What we Want is slavery for the masses." And, you know, had everybody in there fighting to get more slavery. And everybody fighting to get it too, you see? Very possible.

I mean, it's quite as idiotic to take an ultimate freedom as an ultimate goal as it would be to take ultimate slavery for an ultimate goal. Both of them are quite unreasonable and certainly not within, one, our frame of recognition and, two, unfortunately, not within our experience in processing. That's what's important. If we start processing somebody toward freedom, we're going to have to make nothing out of everything, including space, aren't we? Well, you just start making nothing out of a preclear in all directions as a consistent level and find out where he goes. He goes down, down, down; no preclear. It's an interesting phenomenon, an auditor sitting there wondering where his preclear went. Sometimes embarrassing. I remember one time at three o'clock in the morning sitting in an auditing chair looking at the limp body in front of me saying "Well now. . ."

Anyway, as we look over this problem of games, it receives further confirmation when we realize that the preclear, very often, processed in a certain direction toward freedom hangs up when he arrives at a lack of havingness. And so we restore his havingness, and it would be quite interesting if he would hang up further. Well, he does hang up further. He can be restored to an adequate havingness and an adequate freedom and still not move up the Tone Scale.

Well, the thing that is missing is problems. And if he hasn't an adequacy of problems, we discover he's not going to move up the Tone Scale. So after we give him a whole lot of problems, get him so he can handle problems adequately, then we find out he's still not moving up the Tone Scale. That's because we haven't restored his freedom. And we restore that a little bit, and we find out he isn't going any further and we look over here and we find out we have to give him some more havingness. And in such a ways and some gradient scale of each one of these things has to be worked on before he frees up to the next level. He has to be reassured at all times, "I am going to have a game." He won't go any further than he's sure he can have a game.

Maybe his game at the beginning is just to show you you're a bum. Maybe that's his game, but nevertheless it's a game. And now you're not going to take that game away from him without giving him a better game.

One of the ways to give him a better game, is the way we do it: we very often show him somebody else is a bum too, and thereby broaden his attention.

Now here we have this interesting thing then, that what was advanced about three years ago, as an -strictly in hypothetical height - as the highest activity that man can recognize as a game, comes true in the lowest levels of processing.

Now, it's hard to believe that somebody who is lying there in catatonic schizophrenia is playing a game. But I'm afraid that's about all the game they can play. It's not much of a game, but it's something like it. And your task of restoring a better game to them is quite considerable because part of their game is not communicating with you. So we get into these lower levels.

Now, of course, the human race is apparently playing a game called penalties more than they play anything else. Of course, there's penalties under freedom, penalties under problems and penalties under havingness. Problems can be penalties, havingness can be penalties, freedom can be penalties, alike. And so we have also the mood of game. And the mood of game is simply

that mood which an individual believes is best to use in the playing of that particular game. And he gets his games mixed and his mood mixed, and loses control of them, gets fixed one way or the other in some mood and we say "he's fixed on the Tone Scale." And so he is.

There's a little deeper significance into it than that, but we have a mood of game with regard to problems, we have a mood of game with regard to havingness, we have a mood of game with regard to freedom.

You see that an individual has various parts of these three parts then. But, they all break back to three parts. It isn't true that you can let somebody - make somebody invent a problem every time. First they maybe have to lie about them. Maybe they have to go on a gradient scale of problems. Maybe they're so low in their levels of games that their idea of a problem is picking up one foot and crossing it across the other foot, and this is a terrible problem. And maybe that's the game they happen to be playing. But that's at least a level of problem. Maybe their problem is how they are going to get back into the game they just got out of, which is still a game within a game, you see? And maybe their game is the fact their game has just been unmade, and they're trying to unmake the fellow who unmade their game - vengeance, and so on.

But they can make a game out of almost anything. And you have games within games, and telescoping and running across games and you're busy playing a game, something or other, and somebody comes along and is playing another game with a little more heavy ammunition and shoots you up while you're playing another game, you know? And it becomes confusing, and so you lose sight of the fact that it is a game. You weren't playing the game that hit you. But nevertheless, it does come under these headings. The proof of it is, does this process well? Well believe me, this processes well.

Let's just look at goal posts. Let's take an elementary game situation. You have two goal posts and two teams. One team is trying to keep the other team from coming into its goal post, and the other team is trying to keep the first team from going into its goal post. So you ask the preclar, "What can you protect?" See, there's something there that must be partially attainable in order to be a game, and must be unattainable in order to keep the game going. So, "What can you protect?" And he finally tells you something he can protect. Remedy his havingness on it, and immediately afterwards have him create problems connected with it. Well, you have an elementary process there. You'd have to finish it off by saying, "What can you reach?" You see? "What can you protect?" - that's his goal. And "What can you reach?" - that's the other fellow's goal. But you'd have to balance up havingness, freedom and problems with regard to whatever he named that he could protect.

Maybe you ask this individual, you say, "What can you protect?" And he says, "cigarette lighter." After a long comm lag, he can protect his cigarette lighter. Fine, that's fine. Remedy his havingness with a cigarette lighter, and then have him give you some problems connected with the cigarette lighterinvent some. Sometimes you'd have to get him to tell lies about the cigarette lighter before he'd invent anything else but a lie about it. And then invent problems about it, and then "What could he be free from?" with regard to a cigarette lighter. "What could substitute for a cigarette lighter," anything like this, in order to establish a freedom factor. And then "What could you reach?" And if he's in this same groove, he could say, "I can sure reach Ronson for selling me that bad lighter," or something like this. He'll get a game activity going here. There must be somebody else, or something else, attainable at this game level. We process him in this wise and he has a tendency to come right on upscale.

One is pan-determined, then, on any game one is senior to with his game. And one-sided in any game that he is playing.

So, we can rehabilitate these factors. It does work. And we do have a predictable result. Now, even without this additional game material, we are getting today tremendous gains on test profiles, consistently, under good auditing with the ad interim SLP which appeared a short time ago in the Operational Bulletin, and which you here were given. The ad interim SLP, that's just

merely, "What body would you like to have?" Remedy havingness with it. "Good. What body would you like to have?" Remedy havingness with it.

Now we're getting good results with just that, because the individual, sooner or later, will run up into higher levels of processes. And this is to be run with Invent Problems, and it is to be run, at the same time, with some Separateness, which is part of the Remedy of Havingness. So all factors are in that ad interim SLP and it's working very smoothly, and it's showing very, very smooth gains. The difficulty with it, of course, is that it doesn't undercut all the cases that we process. All right, so much for that.

Just giving you a fast rundown here of what we have, and we can then exteriorize from the problem of wondering whether or not we have a predictable result. Yes, I can tell you very factually now having lost some of the items for a short time, and having found them again with some ardure, I can tell you and give you assurance on the fact that we can get a predictable result in auditing without any worry about losing some of it again.

We will go on getting these tremendous profile gains which are being demonstrated in our Scientometric Testing sections. Our tremendous gains in IQ. Of course this can be improved, but the funny part of it is, is this is pretty darn good enough. It is just about 9000 percent better than anybody ever did before, and we'll settle for that.

So, as far as processing is concerned, we have the Issue 8, SLP which has to be graphed and set down properly and issued. But with this - with this, we're actually at El Caney. There we are, there we are. There's been a tremendous amount of know-how gone into this, tremendous amount of experience. But look, we can not only produce these results, we can train an auditor who can produce these results. You see, that is the difference. See?

Now, organizationally we can, today, make a super executive. That sounds very funny, but we're doing it, we're doing it. We're one by one, taking the guys and gals in these organizations and saying, "The moving finger points and you're it: three weeks intensive. When you come out of there, you got an IQ of less than 160, we'll shoot you." And that's sort of a spirit - an attitude. All right.

We always had trouble before with management. Me included. And it's a relief right now, having just made another super executive on the other side of the pond, it's a relief to get acknowledgments back without anybody being urged to acknowledge anything. In fact we get acknowledgments back so fast - and origins come in so rapidly - but the acknowledgments come back so fast that they almost pass the cable we're sending. It's wonderful. Things are happening; things are happening.

Well, all right. As we progress along that line we exteriorize a little bit from the immediate organizational concentrations which we have had and we start to think about a guy - in FDR's early campaign days he would have talked about "the forgotten man," you know. He would have said, "My friends, the forgotten man must now be remembered," something like that. And that's the professional auditor.

Now, we have, still have, at this moment here in February of 1956, about twelve hundred professional auditors in full practice throughout the world. It's not very many, but it's still an awful lot when you look at the awful beating the professional auditors had to take all these years. What with techniques coming out and changed techniques and, "Let me see, maybe if I get that last PAB maybe it will have in it the process that will crack this nyrhh that's sitting in front of me." And this kind of an uncertainty on exactly what he was doing kind of kept him interiorized into techniques, just like I was in the organizations, and their clinics were, you see? And you had to bird-dog it awful fast.

Of course, this does have its uses on a far continent. The other day an auditor who had been away for three weeks, had been over to an island and - on a vacation - came back and his center is a bit on the squirrel side and not very popular locally. And a couple of the auditors who are

“right there on the orthodox line,” you know, they were kind of waiting for this boy to go crash anyway. And they were delighted to find, when this chap came back, he sent out a bulletin to all of his friends and to everybody in the area and said, “Come in and listen to all the latest techniques.” And they all came in and he stood up on the stage and he read them material which they had had for three weeks. That was the end of him. So it did have its advantages, did have its advantages. But here was a point where if you had an advancing science which was very, very alive and yet it didn’t leave you with a complete and utter certainty that every preclear you faced was a cracked case just because you were sitting there, see?

This type of - actually it isn’t cockiness, but this type of competence, that when you’d look at somebody and he’s limping, and you’d say, “Well, he sits down in the chair, he’s as good as well. That’s that. That’s the end of that.” You see.

No fumbling for “What am I going to run on him?” You just run this and this and this on him and that’s going to fix him up. You could relax, couldn’t you? You could certainly relax under a condition like that. Of course, it’s costing you a game and the game is: “What is the latest technique?” So at once, at once, we must supply another game to fit in that place. I’m not going to release SLP Issue 8 until I’ve got that other game well established. I don’t want to create chaos here.

So here we have - here we have then, this interesting fact of the forgotten man, the professional auditor, getting some attention from the two chief Central Organizations in the world in the United States and the United Kingdom. I don’t know whether he’ll be able to stand up under it. I think very - probably at first he won’t believe it. And I think that he will think there’s a hook in this someplace, and he will wonder about this, and he will a bit comm lag on it, and maybe not use it at once and immediately, but I’m sure that he will come around to using it.

We have developed three methods of dissemination which places Scientology out into the public ken, and which forms for the auditor a group, to the degree that he cares to be active with these three plans.

Plan One is a very simple plan. It depends upon a newspaper ad. Everywhere this thing has hit and has been well tended by the auditor, and he’s been quite alert to it, he’s gotten rather swamped. And that is, it says, “I will talk for you, to anyone, about anything. Call _____” and the name, and the phone number, and the hours.

This actually is capable of producing enough commotion that it always brings the big city papers around. And having been run in New York City, Dick Steves claims that he has cut, I think something like a quarter of a million dollars off the New York relief rolls or something on this order. He’s doing terrible things. I don’t know whether he was joking or not because - I don’t doubt that he was - because when a guy like Steves gets around, and so on, things happen; not always good, but they happen, that’s for sure. He’s a genius at that. And he has been piloting this program in New York.

Actually, the organization in the United States simply sent Dick up there and said, “Run it.” We had already tried it in Washington. I dreamed this up in Washington, got it started in Washington and gave it to a very, very poor auditor who was noted for blowing up on everything. Horrible thing to do, but I did. I got ahold of him and I said “You run this.” And he made a howling success out of it, so much so, that he had to leave it, quit and run.

Now, terrible libelous thing to say. I told him the same thing. I mean I’m not saying anything I didn’t say to him. I said worse to him; there are ladies present here. When he cut out from under and left this setup that he had running, we just stood and looked appalled, you know? He was getting on the basis of four or five preclears a week. He would have to have hired two or three more professional auditors to have helped him out. He couldn’t get a big enough room to have everybody meet in, and he just skipped it. Too much havingness. We couldn’t get our hands on him and audit him. All right.

So immediately after that we sent Dr. Steves up to New York City and said, "You start rolling." And we gave him a couple of dollars so he wouldn't have to pass the hat and sell lead pencils on the street, and started him in. And he's been most tremendously, interestingly involved in everything. The only trouble is, he's not doing the thing whole-hog, all the way. All he's doing is beating up the field, and people who come to him he hands over to other auditors and groups in the immediate area. He's not running his own group, which puts a little flaw into the channel, as far as he's concerned. That is to say, it just splits the program slightly because he frankly couldn't handle the number of people who come to him. They call up day and night. We've even had the Problems Unit in Great Britain and the Problems Unit in America being contacted by the husband and wife of the same split-up couple. This is quite fabulous. All right.

And then having developed this technology, we developed further technology right here in London, and we found out this again is tremendously workable. All right.

This does require a little finance. It requires enough money to put an ad in the paper, and to have a place for people to meet. But we have learned many things about this. One of the things is, don't solve the problems when they call you up.

They call you up and say, "I want to communicate with my husband. My husband has left me, and here I have these eighty-four kids, and so on, and he's gone."

And you say, "Well, what could you do about it?" (This is the way not to do it.) "What could you do about it?" Well, that's fine, "What could you do about it?"

All of a sudden they solve the problem. You never hear from them again. Well, that's all right, you've helped one person out and probably took the last problem that person had in the whole world. You just wrenched it out of their hands with a little hot auditing, you see, over the phone.

You don't do that. You say, "Who do you want me to call? Come up here and see me." And when they get there they say, "Fine, I've called them and it is in the works, but very difficult. And here is some literature about Scientology, and we have a group that meets here every Sunday. Be here."

Not quite that crude, be a little kinder about the thing. But if you look at his - on the Tone Scale, be tougher. Anyway, then you go ahead and smoothly complete the person's communication.

If this person is in all that trouble with people in the world, they can use a little understanding of life. And if you solve that one problem for them, they're going to have another one next week. Thing for you to do is to give them some processing. And the thing for you to do is to get them in that group.

But, having gotten a group together, let me assure you that you will again defeat your purposes by processing them in group every time you turn around. You just lose your group. Group walks in, they get processed, they say, "Terrific, wonderful, where's this been? My goodness, up and at 'em." They get a raise and become general manager of the firm - you never hear of them again. You know why?

They didn't know anything was there. They thought that you were a very engaging person, and that it was a lot of fun being with these other people and they had some idea of why they got that way, just because the other people were so pleasant and they found out that everybody in the world wasn't mean after all. And so they went away from there feeling fine, and they thanked you very much and that was that.

And then they get out battling life, with no greater understanding than before, no better tools with which to handle their fellow being, they gradually go on down Tone Scale again to the place you found them in the first place How's that? Because on a group basis you don't get the strings of cognitions you get on individual auditing. You get some, but you certainly don't place these people in any other than - well, they're in good condition.

But we have something. Scientology amounts to something. There is something there called Scientology. It isn't just a bunch of Group Auditing, you see? And if you were to talk with these people, you might have the experience, which one chap had, who had a mother-in-law of a fellow who was being processed. Can you imagine a mother-in-law interrupting somebody's wanting to be processed? But he - this fellow did have a mother-in-law, and she was just death on Scientology. Oh, was ughhhhh! And this fellow would go home from a session and "Yow-yow-yow," all night long, you see? The wife was a mild, meek, little thing and she went to bed and the mother-in-law stayed up and chewed ... Anyhow, here he goes.

So all of a sudden the auditor got a happy thought. Nice bright thought, great big electric light bulb, blooming between his ears. And he tucked a copy of Dianetics in his pocket and went over to see the mother-in-law. And in spite of the fact that she obsessive comm lagged at him, yappety-yappety-yap, he still got in the four dynamics - not even the eight, see. The four, the first four dynamics; explained what these were.

And finally toward the end of this time she started to cognite that there was something organized about this, there was something there that was useful, and she all of a sudden kind of got people separated apart from a lump and herself. You see, people were divided into these two categories - a lump and herself - to the categories of herself and families and groups and man at large. And this was a tremendous gain and it did her so much good she was just as friendly with the auditor, and was insisting now that the son-in-law go get processed.

Now, here was an interesting thing, wasn't it? Well you and I are so used to such a thing as the eight dynamics that we don't think for a moment that anybody could go along without knowing these things.

Well, your groups don't know them. I can say that very bluntly.

You say, "All right, come on kid, give me the fifth dynamic. What's the fifth dynamic?"

They'll say, "Dah." They'll say, "Me."

We have then, in that elementary technology, just that little stuff, eight dynamics. If a fellow really knew these, rattled them off and really had a good idea what the dynamic principle that life seems to be progressing on was, and if he just knew this, and he knew that well, he'd be able to handle life better.

And through that knowingness, would be able to handle people better and get along better and he wouldn't keep slumping, because he wouldn't keep meeting these tremendous, unsolvable problems like "a lump and me," you know?

He could say, "Well, that fellow's awfully short on the fourth dynamic, isn't he?" You know, that would mean something to him. He could get an evaluation through about some leader, ruler or some friend. He could classify opinions to some degree. He could get things into slots and compartments and separate in his mind and think about them, and to that degree would become a thinking. . . "Well, what's this? Eight dynamics - that's nothing, is it?"

What if we started in, and after teaching him the eight dynamics, we then started right in and taught him good old ARC. Affinity, reality and communication, and the interdependency of these three elements and how they were used.

Well this would be fascinating, and they, tsk-tsk up a bit, huh? Here they go. A little greater understanding of life. What does life amount to? What is the value of communication in life? In other words, they could think about things. You're giving the man tools with which to evaluate the universe about him. And as he evaluates it, so can he understand it.

And what if after we did this with this group, we taught them a Tone Scale? We taught them the various responses that people can have, the moods of game, in other words. And we taught them where these responses were, and how you could evaluate and predict people by finding them and placing them on the Tone Scale. And then the Chart of Attitudes, and if along with this we taught them just old Book One Axioms and nothing else.

It's very fascinating how many of these people - they haven't any idea what pain is. They couldn't possibly cognite on a thing like this. "What is pain?"

"Well, pain is - uh - it hurts." Get the idea. I mean, "Pain, it's - it hurts." They don't even think of pain as a penalty. They don't even think of pain as something that could occur. They just hurt. They can't even define it or isolate it or anything else.

Well, if you were to take these simple elements which you and I know with such ease, you would find out that they had actually put their feet on a ladder of knowledge and livingness so they could understand what they were doing and understand what somebody else was doing, and so make something more out of life than they're making out of it. And then if you processed them along with this, they would be able to hold their gains because they'd know what they were doing and where they were going.

Fantastic to see that thee and me, but probably only really me, has miscalculated to such a degree, on the basic knowledge not had by the human being in general. He just doesn't have any basic knowledge. And to some degree, I'd miscalculated this. So that you, in talking to people about Scientology, possibly have a tendency to go upstairs someplace, and you find out that if you could explain the first one of the eight dynamics, you'd probably be in agreement with the chap. If you'd explain to somebody how to handle agreements in order to create reality, or something like this, you would have made a terrific advance.

It's - most of you have gone beyond any idea that these things are fundamentally powerful to the individual in livingness. You live with them all the time, it's so easy, you see, nothing to it. All right.

Now, if you did this then, you would do something else if you simply put into action a couple of simple little auditing assists. A couple of ways to get somebody to feel better. Then you would have given the individual, with all of these understandings, a control of a part of life he has hitherto been afraid of. And so giving him control of a little part of life, he can knock out pain, something like that. With what you teach him, he then becomes less afraid and more capable of playing a game, just like that. And if you were to teach all this and call it a basic course, and it was to be highly formalized against a textbook, you would be doing an awful lot for your group. In other words, if you were to teach these people these things maximally and process them minimally, you would discover that your group would hang together, would operate better, and would reach further into the society. This is a certainty. All right.

Now, there are a couple of mechanisms that the forgotten man and girl can use with regard to this. Supposing the Central Organizations were to turn over to you any and all fees collected by reason of teaching a basic course. Maybe you'd only charge three guineas for a six-weeks, ten-weeks, evening, two or three-times-a-week course, you see. Maybe you'd charge this much over a period of time. You could buy a textbook that had an examination paper in it. You could give it and you could then send the examination paper back to the Central Organization. It would be marked and a certificate would be issued, if the person had passed, to that person - to you, to give to that person. Be quite interesting, a little certificate that says he's taken a basic course successfully. He's really a basic course auditor. Now, that would be quite interesting.

And you didn't send the organization any money at all. You, of course, had to buy for a couple of very - some very small price, the basic training manual, naturally, just as you sell books in anything else. Little basic course manual which - I don't know, a couple of bob - with its examination paper shoved in it in order to issue this person so he'd have his instruction manual. And then you kept any fee that was charged by you for that. That's yours.

I think you could collect an awful lot of people who would take that sort of thing. You've got one dissemination there - that plan has been very well tested and worked - you talk to people for people. You get people calling in all the time, shove them into the group, teach them how to live.

In addition to that, people who are only casually interested very often don't like to invest in heavy or large memberships or anything of the sort, but they will buy an associate membership.

Now, supposing after you'd formed your group, you could send to the Central Organization and you could buy a card with a little pin. The little gold

"S" with the double triangle behind it, and the little pin is shoved through simply a postal card. And you can buy those things and you sell them to group members for, let's say, five bob. All right.

You sell them to the group member and he simply buys it to buy the pin, and sends in to the organization this card with his name and address, the name of the group and your name on it. And he gets back directly from the organization, by reason of this, an associate membership card. That's simple enough, isn't it?

It's another small source of revenue, much smaller than the other, but still a source of revenue, isn't it? And if you're going to teach people Scientology and they're going to find out what they could expect from Scientology, they could be expected then to get a little bit of individual processing from the leading auditor of that group.

Now, how could the organization possibly afford to do this? Well, as a matter of fact, occasionally out of these people will come people to be trained as professional auditors, who themselves want their own groups and so forth. It would work out. The sale of books and that sort of thing would carry the expenses of doing that. But it does provide an income.

"Well," you say "I don't want to go into this business of putting an ad in the newspaper and having people calling me up day and night. And besides, eight other fellows are doing it in my area."

There's another one: "Research foundation desires to examine polio victims." That's the way the ad reads. You put it in, they start walking up to the door. Because if there's anything polio victims, asthma victims or any other chronic somatic victim - if there's anything in the world that this individual will go and do, is go and be examined. This is the one thing that he does well. And you examine him three hours and he recovers. And you'll get a certain number of those people, because this has happened, of course, will be very happy to join a group and you'll get again some individual auditing from such people.

The third plan is called "casualty contact." You just read the newspapers and wherever you see anything has happened, you call in and give them an assist and leave your card. That doesn't require any finance then to put an ad in the paper. The lawyers used to get into practice by chasing ambulances up and down the street. And I don't expect any of you to chase ambulances, because it's not dignified. I want you standing on the front porch of the hospital.

You would be amazed. You probably are not totally cognizant of the fact that the portals of the world are open to you. They were for many years closed. But when an auditor qualified to be one is ordained as a Minister in the Church of Scientology or Church of American Science, which, by the way, has considerable requisites behind it, you understand; it isn't just a DOD. This auditor discovers a new world. You see, ministers never go casually to hospitals, sanitariums, police stations and stray-dog meets. They just never go. They're home, worrying about how they're going to talk the archdeacons out of a new wing for the church.

Now, it's a horrible fact, but a very broad, extremely broad coverage of ministers at large demonstrated that only 2 percent of these people even vaguely considered that Christianity could

do anything for anybody. Now, there's the world of ministry, and the public is sitting right there expecting ministers to turn up. And you turn up. Society believes you exist, you exist!

You walk in, you've got a card, you are one. And probably you're much better constituted, by the way, in our present organizational setup than - well, I don't know. I've never asked a Baptist minister for his church charter but I bet it's not as good as ours. That's a fact; it's a fact. I have my doubts about some of these upstart churches that have spread away from the faith of the founding church. They - I do, I definitely do.

Anyway ... By the way, the organization is even in the - getting into more and more of these - this lists all of the churches in the world and their ratings and so forth. The organization is in those. And the head nurse looks over and looks you up or looks at your card or something of that sort. And then you want to go visit the accident ward or you want to go visit someplace in the hospital. By the way, you can go anyplace - surgery, contagious ward, anything. Evidently ministers don't carry germs. You can go into contagious wards and walk out just easily. It's very interesting.

So anyway we - you'll find consistently that, however, you won't get much chance to visit patients. This is the bad part of it. All these years these people knew ministers did this and nobody's ever shown up. And there you are. And it's just like walking in and standing in front of a vacuum.

The chief nurse of an insane asylum which is very, very ornery about Dianeticists and Scientologists (that insane asylum is) - this auditor went in there, and he had qualms because he'd never before made a call as a minister. He had just had his ordination a very short time and actually had only been out of his professional course for about two months. He was still finding his feet, you know.

And he walked in expecting to be arrested, you know, expecting when the second time when he'd go back that they'd have the police waiting for him, at the very least. That they would throw him into a cell, that they would recognize him as an enemy agent, almost any of these things could occur. And he walked in and he just wanted to look over and find out if any of the patients needed looking after, is anyone he could comfort in the place, you see. That was the only thing he said and he kind of had these lines stiltedly ready to get forth. He never got a chance. The chief nurse got hold of him and escorted him through the place, all the time talking to him about her problems. Very, very remarkable.

He, by the way, did quite a bit of good with regard to that particular place. He went back every now and then, straightened things out, made certain recommendations to the head of the hospital, and - who accepted them very humbly, I assure you, and put them into effect. And things ran a bit better because he had been alive.

What auditors normally do when they do visitation of this, and casualty calls in general, calling on homes where somebody's been awfully upset or somebody almost got drowned yesterday or the parents almost lost little Betty, you know, anyplace you can pick it up in the newspaper. Go around and pay a call and give a little assist.

What they do is they get embarrassed usually and forget to leave their card, and they just never quite get brash enough about saying "Sunday, you will appear at such and such a place." Because if they said that, the people would just appear and that would be that. And they do a lot of legwork, which they don't get group members for.

The other thing they do wrong about this, as long as we're on the subject of the horribleness of it all, is they get the persons there and they've got them there and the people are sitting down and following the Group Processing all the way through and just doing wonderfully about the thing, and they just never spark up and tell them any individual auditing is available. Or they never tell them that there's anything else available. See, they just don't push it. All they need is - it's the tiniest little technique

You'd be surprised, but people have to be invited, usually individually. You know, you send out a form letter to a whole bunch of people telling them to come in. Nothing happens. You have to individually invite them to come in for exactly the same thing. In other words, it isn't enough to put some literature in their hands saying "this service is available" unless you also say, "Arrive. You have our permission to arrive."

Another thing is that ministers sometimes get embarrassed when they have weddings or funerals dumped on their heads suddenly. You'd be surprised what a young auditor looks like conducting his first marriage ceremony. You'd think he was the bridegroom. But anyway, that is merely an entree which is available, just as many things are available. But the main point is that people handled in this fashion contain the answers to good groups, individual auditing and so on.

Occasionally auditors get so successful at procurement that they stop procuring and the group runs along beautifully for a couple of months and then falls flat on its face. You know, they stop the program of procurement and dissemination. They should always keep this up, always keep it turning over. Treat the actuality of the group and handling it and its preclears as a routine, and the other as a routine too, which must be continued at the same time. It's very embarrassing for an auditor to have a tremendously successful group in July and all of a sudden have it disappear on the first of September. Very embarrassing. He often stands around looking embarrassed, you know, when the landlady comes too, and says, "Where is that rent?"

The organization is well aware of the fact that an auditor faces highly practical problems. And these problems are the problems of food, clothing, shelter, cash. And the organization today, in its dissemination planning, would rather an auditor face the problem of whether or not the Rolls Bentley is the right color, or whether or not the Cadillac should have automatic changing tires or something of that character. This is the kind of problem a fellow ought to have. As far as these big chunks of masonry you see sitting around with big steeples on them and all that sort of thing, they're not being used at all. And one of the problems an auditor really should have is, to what use are we placing these things. That's one of the problems he should have.

Quite distinctly, another problem: he should have the terrible problem of the appropriations for mental patients and things like this, you know.

The forgotten man, actually, is not very badly forgotten. But just exactly how to place in his hands a considerable amount of give and take in communication in life and the elements of immediate financial success and practice were difficult problems. They were as difficult for the organization as they were for the individual auditor, I assure you. And these problems here, through the alertness of the organization and so forth, have been piloted out and most of the answers have been discovered along this line.

An auditor who has a group less than thirty or forty certainly ought to be thinking in terms of, "Boy, there's an awful scarcity of people here." And if an auditor has about fifteen hundred in his group, I would be rather satisfied. I'd say, "Well, he's doing fairly well. He's young, of course." This would be the spirit with which we should be tackling things.

Now, having attained an El Caney, having attained an El Caney in how do you collect a group and what do you do with them and how can revenue be obtained along in this line, and an El Caney of stability on processes and predictable results on the thing; and the organizations, having attained some semblance of order which at least the organizational people can live with and you'll learn to live with it too, sooner or later, because it's not as disorderly as you remember.

You'll discover that another factor of course is needful, if we've taken all these things, and that factor is San Juan Hill. That's a necessary factor. If you've got all of these things, then what do you take?

Well, let me tell you that every great political leader who succeeds in making nothing out of the mostest in the society, gets elected. Do you realize that? You can look at every overwhelming landslide election and discover that just before he was so elected, that political leader had made nothing out of something, on a grand scale.

The populace then goes toward any organization or group of people who obviously are making nothing out of something. That's a fact. They go in this direction. It's a rather indicated thing.

Now, I invite you, by the way, to look over history and find the popularity succeeding the great nothing-makers. US presidents and British prime ministers alike have succeeded to enormous popularity, and to their positions, on the heels of some salient victory over something or other. It doesn't much matter what, as long as they made nothing out of it.

Well now, on Earth today there is an element which threatens to make nothing out of a great many things. Namely us, too. And that thing is called atomic fission, and it is - threatens to make nothing out of the works, to be technical about it, you know. It's going to smack everything fiat. That's what they say. And that will be the end of all of us, and it's so horrible nobody dares quite look at it. They get sick at their stomachs in theaters and leave when they show too many pictures of it.

Well, they're of course the - they're the big men these days, they're the big men the way the gangsters say in Chicago, big men.

What's San Juan Hill? Well, I don't know, how about making nothing out of the atom bomb? That's an interesting thing though. The thing that everybody knows is going to make nothing out of everything places a certain category of the society in an enormously powerful and influential position the scientist, the physicist, the guy who couldn't care less, really, even about that position; he's your key player today, not your government. Nobody's interested in fighting governments, nobody's interested in Scientology tearing down or building up governments. Governments are governments.

Scientology is interested in the Scientologists in any area assisting to the best interests of the populace as a whole, the government which exists in that area. We're not a revolutionary group. But there is a revolutionary group ahead of us on the track and that is the one that's going to - says it can make nothing out of everything. So we could easily make nothing out of it. How?

We are today the only people whose processes will actually cure or handle, in any way, shape or form, atomic energy burns. And I stand on a better security on that tonight than I did a short time ago. It is a very odd thing that you'd flash a light at somebody, which light goes through concrete walls, but it burns this body. That should tell you that something is haywire there.

Actually, all - most standard processing - you get some guy's case in order, and then you can cure his radiation burns with fair rapidity. More work has to be done on this, but I can tell you right now that it is the one thing that does something about it. Gives us a monopoly. More importantly, it gives us this interesting position. Just being able to cure this makes us the only civil defense agency on the face of Earth today. Think of that for a minute. Because no other agency has the knowledge or equipment to even vaguely handle it.

Now, our researches are going out at once in the direction of proofing human beings against being affected by atomic radiation, which of course makes nothing out of the bomb. Now, mind you, you know that an exteriorized person who is no longer yanked back into the body (you know this as auditors) of course is not influenced by things that hurt the body. So it is true today that a thetan is not affected by atomic radiation. We can put a being, a thetan, into a position where he cannot be affected by atomic radiation. This you know in your experience line. You think it over for a moment and you say, "Well, that's right. We run a pain test on him. We get him used to the idea and of course he wouldn't be affected by it."

We're trying to go further than that, much further than that because that has no salability. That's pie in the sky as far as the public is concerned. But proofing a body against atomic radiation is quite another problem. And that problem is under study at this moment. And we have gone so far in this program that we're already establishing the exact format, and so forth, of the publications to be called "Radiation Burns, Their Danger and Treatment," published by the organization saying, "See your professional Scientologist and if you can't see him at least go to a group and get some Group Processing. If you can't do that, why, god help you."

Now, this program is a far look ahead. This program takes form about August, complete with publications in the various bookstalls. And between now and August we need groups. We need membership. We need big membership already, and we need a lot of people who know that Scientology is a formulated series of ideas which can do something, because in every one of those people you teach in the basic course, you have potentially a technical, not trained, but just a technical pattern auditor.

In other words, by substituting for five thousand professional auditors, five thousand basic course auditors, and then working toward five thousand professional auditors in the very near future and then increasing that, we can achieve the goal of actually having enough people handy to make nothing out of the effects on a human being of atomic radiation.

Now, maybe you're not interested in atomic radiation at this time. You haven't just wasted enough of it, that's all. Maybe you think you can't have it; it's delicious stuff.

But, the point is - the point is that the organizations today are the only possible civil defense agency against the only threat which is trying to make nothing out of the human race. And therefore in our hands, whether we like it or not, there is resident considerable power which is - assistive to those governments we are closest to. And we therefore must be soundly trained and must be soundly organized and must conduct our business soundly, because whether we like it or not we are faced with a major responsibility that anyone can accept on this Earth today. Because if we don't accept that responsibility we've got no Earth, and that's the end of it.

All right. Now, if we, organizationally, can measure ourselves up to doing something about this and to carry on forward with this, no matter how poorly, at least take on some of this responsibility and carry it forward in the direction of that goal, that's San Juan Hill.

Thank you.

Male voice: Thank you.

Thank you.