

THE CONSEQUENCES OF ORGANIZATION

A lecture given on 22 November 1956

Well, we don't have actually very much going on today in Scientology. There's hardly anything happening. There's very, very little to talk about. Things have settled down for the long haul, you know. There's little excitement, very little excitement, very little randomness.

As a matter of fact, I can make a very truthful statement. There actually is so much less confusion in the organizations than there used to be – in spite of the existing confusion that's still there, of course – but so much less than there used to be that I feel a little strange in America now. I feel just a little strange. There's something missing. Something missing.

But I'm going to be developing here, I suppose, some kind of an appetite for confusion if this much confusion is missing.

The truth of the matter is, we are in a circumstance today which has probably never before been beheld by any single group anywhere in the world at any time. Now, that's very peculiar.

Many groups have existed on earth who had a certain amount of know-how on how to push people's faces in the mud. And those groups... Well, I'll give you an idea: the priesthood of Chaldea, Babylon and Egypt. These priesthoods were very expert at that.

Take some other groups. There were some space-opera boys fooling around earth here, and they were very expert at pushing people's faces in the mud. And there were some chaps around that were running a government down in Italy someplace that you might have heard of I think the name of it was Rome. It's just a bunch of ruins now, but they were very expert at pushing people's faces in the mud. I mean, they were all expert.

And more laterally, there was a group called – something to do with Castoria. Oh yeah, nuclear physics! And this group – this group – has inherited all these abilities of pushing people's faces in the mud.

And matter of fact, the technology of how Homo sapiens is depressed face down into silica negras is very, very extended and very, very accomplished.

It's no wonder that they now feel that man comes from mud!

But these groups, as you would expect them to, did a very, very good soup-dunk – very good. They are not with us any longer. They are stumbling around. The last one I named – the nuclear physicist – is now a captive group. They're held without ransom by several governments, and so on. They knew too much about destruction so governments couldn't resist them.

Today if you were to quote one of Einstein's formulas out loud on the steps of the capitol of any one of about four countries, you would undoubtedly be thrown in the clink at once for releasing confidential information.

But these groups, one and all, had this wonderful accomplishment, they could succumb. And from our standpoint this was really their best technology, their best art. They themselves could succumb, and so we're not troubled with them anymore.

But across the world, man has seldom seen a compact group possessed of an ability to pick men out of the mud. Not particularly for their own deserts and benefits, but just have the ability to pick man out of the mud. Not to sell him pie in the sky, not to put him into further mud, no further pitch.

So man, you will discover, has something today, I hope, to be thankful for. I hope.

But there's something very, very remarkable, very remarkable about this, is I don't think he can understand this. And that, I think, is our greatest single difficulty in Scientology that produces the maximal randomness.

Man has lived so long as a bedfellow to such groups as I have named, that he is not quite capable of believing that a group exists that could do something else. So that every time we say we're going to do something, he compares it to the mud groups. And he says, "This must be a pitch. This must have a large, wide curve on it. There must be some English on this ball which I do not at once detect."

It's fabulous. His reaction goes from a reverse reaction to a no-reaction. It has seldom risen to a positive reaction.

In other words, he sort of has a "Let's classify it all as something else," alteration, alteration, "Let's classify it all in some other way" or "Let's just not face it at all."

The numbers of reactions which have come on the upper positive level of "Say, see here, there is something we can do" are very few.

It's quite interesting, as an example of this, that one of our fellow Scientologists has been involved for some time with the project of the British Olympic team. And he graduated up from just the status of special coach right straight on up.

They tried to break the team apart at one point, and he was talking to air marshals and brigadiers and British brass. You know British brass is really "brass." All that is upper snob about the American brass is just a feeble effort to copy British brass.

And here we had a scene which was enacted at Aldershot – not many months ago – of the highest and the mostest and the brassiest of the British Army, Navy and Air Force, gathered around to take to pieces the Olympic team. Because they did not consider that it would be successful in Melbourne.

And one lone Scientologist, using communication, stepped forward and held the team together. That was quite an accomplishment, in view of the fact that they wanted to fire everybody on the team since there had been a lot of interservice jealousy.

The army had the dominant role there. One of the chaps, by the way, fell and broke his shoulder. That put him out of the running. He was the star. And the rest of the chaps then saw, in the other services and other parts of the British Commonwealth, "Here's a wonderful opportunity to leap in here and tear the team all to pieces because, you see, it has a weak point." They wanted their people in there, you see. And they didn't have their people in there.

And so this lone Scientologist, using nothing but the formula of communication, managed to get them all talking to each other and blew out the interservice animosity.

In other words, he was facing here what they were using in lieu of a war. That their tempers must have been terrible is easily demonstrated by the fact that a few weeks later, they did go to war, those very men. But they didn't go to war over the Olympic team. He just smoothed that out.

Well, he went from the status of hanger-on to special coach to the team and then went further to that person in charge of all training activities of the entire team. Now, that was quite interesting, since he had no athletic background. Like most of us Scientologists, pushing a newspaper away from the face and pulling it back again is about the totality of his gymnastic accomplishments.

Now, he used nothing but Scientology to coach this team. He made them, for instance, beat a British team by explaining to them game condition.

Now, he says, "There's games condition and there's no-games condition." It was a navy swimming team that the Olympic team was going to go up against just for practice. And the navy boys were pretty good. And again, this interservice jealousy could have entered in and destroyed the entirety of the operation.

So, he explained this to the Olympic team – game conditions and no-game conditions. "Now, a no-game condition is win. If you win you are in a no-game condition. See, that's part of it, see."

And the boys thought this over and then these fiends circulated amongst the navy swimmers before the race and said, "Huh, well, you boys have won. You've got it." And promptly, what do you know, the navy lost worse than anybody had ever lost. And thus with Scientology, he averted some more jealousy amongst the services which would have run in a new swimming team, you see.

So, here he was, in there pitching. The Association, the HASI, actually was paying his way. He had all obstacles, and he was aided and abetted, however, by necromancy – pure necromancy.

I'll give you an idea. I mentioned this chap who had his shoulder broken. Well, they didn't think the chap had his shoulder broken. They didn't think that his shoulder was broken. So, they were perfectly willing to bandage it up as a sprain. And the Scientologist looked it over, and he sent the boy over to the medico and he said, "You'd better look this fellow over more carefully."

How did he know that he must have a broken shoulder? An athlete is usually very easily processed and after a couple of minutes of processing this fellow's shoulder wasn't

completely well. So he said, "There must be something more wrong with it than I thought." And sure enough, the collarbone was broken badly enough... You see, a sprain, he could've taken care of like that. But it didn't go away. All right.

The collar bone was one and one-half inches off axis on a break – that much. Now, that's the end, as far as an athlete's concerned, isn't it?

Well, they took X-rays, and he took the boy in charge and he processed him and pushed him on through with a little bit of randomness – because the chap had to keep up his exercises all the time he was doing this.

After he processed him and was squaring him around and everything was getting along fairly well, the team coach, the regular coach of the team, saw these X-ray plates, and the medico was standing there saying, "Nah-h-h-h-h!" and "This is really serious."

So they sent at once for a Harley Street specialist. Harley Street: that's the Park Avenue of London. That's where everybody goes when they have too many bones or brains.

And they had this specialist come down and he examined it and he said, "Well now, we'll have to set that and he will be six or eight weeks at least in a cast and that is the end of your athlete."

So they got a hold of our coach and they said, "That is the end of the athlete and so forth. But what do you think?"

And he said, "Well," he said, "I'm just going to need four or five more hours to straighten this out."

And he did so, and the chap's shoulder mended entirely, so that it didn't even show up on an X-ray plate.

This all happened, by the way, before the randomness occurred with the air marshals and brigadiers and so on. They had already seen a witch doctor – they had already seen one, in this Scientologist. A broken shoulder had mended in about ten days, and the chap was right back in the running again. All right.

They had seen some other interesting things. They had seen the national pistol champion go from his standard usual score to double that score after processing. And they had witnessed this interesting mechanism and manifestation. One of the chaps was out there on the firing line. One of the team marksmen. And he was firing, and our Scientologist interrupted his conversation with a brigadier who had come down to watch all this, and walked over to the fellow. And he said "Hmmmuh." And the fellow said, "Oh, yes sir. Yeah, okay," and started firing again: bullseye-bullseye-bullseye-bullseye-bullseye-bullseye. See?

"What did you do?"

"Well," he said, "that's just Scientology."

Actually, what had he done? Always before, in firing, marksmen have depended on a training pattern laid in by the gruffness of sergeants. And the essence of firing a pistol has to

do with keeping it from going away. They don't pay much attention to the fact that the pistol leaves at every shot, you see – recoil, recoil, recoil.

And as a matter of fact, this Scientologist and I had a conversation about this, and we analyzed what was wrong with pistols, just as what was wrong with horses and things like that. And we had a lot of conversations about this.

And so if you keep the pistol from going away, you see, it just becomes rock still!

And the boy had neglected to keep the pistol from going away while he was firing. And our Scientologist had noticed this and had simply called it to his attention.

The brigadier's ears and eyes became excessively large. He said, "What did you do?"

Our boy said, "Why, that's just Scientology" you know, "so it'd be over your head a little bit."

And in subsequent conference he was able to point out the fact that "Well, you have seen that a small amount of correction or coaching on the firing line did improve somebody's marksmanship. You have seen this and you have seen a few other things. And therefore, I think you should take a couple of my recommendations more seriously," which they did.

And he really moved in on this outfit to such a degree that I will eventually be able to go down to the War Department down here – this is a dirty trick – and say, "By the way, did you notice what happened to your socks in Melbourne?"

And they'll say, "What about Melbourne?" This will be a sore subject; this type of thing.

And I say, "Well, they got knocked off. Didn't you notice?"

"Yes, yes. We – we did notice that. What's that got to do with it?"

"Well, that was Scientology that did that. Now, in order to ever win another Olympic..." That will be that.

Now, when you start to double people's scores and push people upstairs in terms of sports abilities, this becomes a foul and fiendish plot from our standpoint.

If you were to take the football Cards, or the baseball Cards or any one team, and give it a heavy shove in the direction of better ball playing, you would at once, of course, find that the opponents had no other choice but to get a heavy shove in the direction of ball-playing. See, no other choice.

We haven't started this program yet in America. We're looking around for some volunteers to go on payroll and go up and haunt one of these baseball clubs or football clubs. And just do nothing but process the boys and so on. A very interesting project.

Because, of course, they will then take all pennants, awards and TV programs. And then we can then go around to their archenemies and say "See what happened."

It's quite interesting. In spite of the fact, however, that you can demonstrate these things, people still regard this with some askance, some suspicion. They do not know quite what to do about it. But they are aware at this day and age that there is something to be had

from Scientologists. There is something to be gained. The Scientologist can do something for them, and they don't quite know what. They can't fit it in to any frame of reference they have ever had or have ever read about in their history books.

It's not quite the same thing and they keep expecting us to push man's face into the mud or to do something odd or peculiar or spectacular at any given moment. It is absolutely true that Pavlov the Punk got his expected 22 percent in his brainwashing cases.

You know, 22 percent of humanity, if you give them flour and water, if you wave a magic wand over their heads, if you let them listen to an ad on the radio, get well. It doesn't matter what you do to them, whether it's surgery or hypnosis or psychotherapy or otherwise, 22 percent recover from almost anything that's wrong with them. That's the expected gain.

Now, we have to improve that figure considerably before we start putting any stock in what we're doing ourselves. And we improved it originally to about 50 percent, and that was way above the expected 22 percent, so we knew we were doing something.

In other words a practitioner could do nothing and get 22 percent cures, you see that?

All right, we're at any moment, by the way – just as an aside here – we're going to send a letter to the American Psychiatric Association, and we're going to ask them why they don't get their allocated 22 percent, you see? Explain to them they must be doing something there that is cutting down their expected result.

Well, anyway, you've got to do better than this figure. You have to do a lot better than this figure in order to command any attention. But if you do too much better than this figure, you fall into an unawareness band.

People cannot be aware of this. You have to be reasonable with what you offer them. Don't better the 22 percent too much. If you do, you pass out of the realm of credulity. They cannot accept this. They cannot be aware of it. It is not something then that they are able to accept.

Just by doing what you can do routinely in the field of assists is beyond man's ability to conceive. He cannot conceive that a woman who has just delivered a child after a great deal of ardure could be made to recover from that delivery in a matter of a day or two with some Scientology. He could not conceive that anyone in this room at this moment could go to a hospital right here where somebody is haemorrhaging in some fashion – haemorrhaging and is going to die – and could shut it off. There isn't anybody hardly in the room here that couldn't do that.

That is beyond their level of belief, their level of acceptance. There's never been a training pattern. There has never been any training pattern laid down in the society by any group.

There has been the man-to-mud training pattern. There have been a lot of people around who said they could do miraculous and wonderful things, and then never lugged any bacon in the front door. The public even stopped waiting for the bacon to come in. So that you can show – in graphs and figures – you can show your results, you can show changes in

personality, gains in intelligence that are quite spectacular. That is the bacon they were promised two thousand years ago or ten thousand years ago.

See, that was what they were promised a long time ago, and nobody ever delivered. So, now you come in, dragging this great big side of bacon and you say, "See?" There's no audience. They've all left long ago. They know that you can't do it even though they do it.

Like the farmer; the old wheeze – the farmer who went to the zoo and he stood there looking at a giraffe for a long while and he finally said, "There ain't no such animal." We all know the cliché but it certainly is terrifically applicable here.

We show them these results and they say...

Now, here's something very weird; here's something very weird. We show an individual these results – he gained them on a gradient scale, he rather knew what he was looking at, he'd attained a higher level of awareness, and we expect at the end of that line that he will say, "Well, now, that's really wonderful what Scientology can do." He really doesn't say that. Do you know what he says?

He says, "Isn't it wonderful what we Scientologists can do?" This is his reaction. He leaves group public and joins Scientology. You never make any advance into the public!

And we finally get around to what I wanted to talk to you about tonight.

Now, this Olympic team phenomena actually should have made an enormous advance into the British Army. It did, a little bit, on a very high echelon. As a matter of fact, I have been tapped very quietly on the shoulder wondering whether or not I wouldn't write a master textbook on brainwashing for the British Army which would be their standard textbook. And I have said, "Well, no. Well, I'm busy, you know."

Because you can't write about brainwashing without making it possible to do brainwashing. And present man doesn't have good technology on how to do brainwashing. And if you teach them how to undo brainwashing without making Scientologists out of them, you merely taught them how to do brainwashing. So we have a certain responsibility for our information. All right.

Why, at once though, with such spectacular results, with a national marksman doubling his score, didn't we at once – didn't we at once – have the British Army at our beck and call? That doesn't say we won't have the British Army at our beck and call. Right now they're busy down in the Suez but we expect to call them back any time.

These fellows, however, are not at our service, but several people who were wholly British Army are now wholly or partly Scientologists. And that is what happens; that is what happens.

You never make any advance into another organization or the public. You might as well just forget about making an advance into the public. It is totally a games operation.

They will never understand you, don't ever expect them to do so. In order to understand you, they would have to understand Scientology, and if they understand Scientology, they are Scientologists!

It's very interesting that we ourselves should look ahead and understand this a little bit better, because we might not then go on doing some of the more interesting activities we have engaged upon. They're mainly interesting because they fail.

We expect the public at large to accept what we are doing. The public at large may accept our position. They may accept our dominance of a field. They may accept the rumor that we know what we're doing, maybe. They may accept that. Maybe. But there it gets doubtful.

The public at large, however, will never accept what we're doing, itself, until they become it. This is a fantastic mechanism that we face.

We place ads in newspapers. Thin, tiny response. It doesn't matter; it doesn't amount to anything. We place ads in magazines – "We do this; we do that; we do something else" – and we still don't have people beating in our doors.

That's because we had a slightly curved error here. We were trying to get a public to remain a public and accept what we were doing. And that will never work. Six years has proven this.

It's a raid. It's a game condition. It's a matter of two teams: one brighter and smaller, and the other, larger and dumber.

We have never carved any wide swath into organizations. Some of us sometimes go down to the Rotarians and decide we will give them a peppy talk and tell them how to "rotar." We have done this. We actually have factually done this and, for some reason or other, we never get any phone calls afterwards. And we say "Why?"

That's perhaps because we maybe intended to take the whole of the Rotarians. But if we intended merely to assist them – if we intended merely to assist them, as a group, and leave that group intact and untroubled (except for the little dabs and odds and ends we would do for them), we would never win, and we have never won.

I'm afraid that we had to look to the right and the left, as we were sitting at the table, and put the guy on the right and the guy on the left in our pockets, quietly, without the rest of the Rotarians noticing, and then work on down the table.

We are far too prone to fall for the idea of organization. Now, I've talked to you twice about organizations, and another facet about organizations here is very interesting. And that is that an organization is composed of individuals where we are concerned. An organization never buys anything, whether that organization is General Motors or the public or anybody else.

It is not the organization that ever buys anything. It is an individual in the organization.

Organizations are groups of individuals; they respond individually.

You can, of course, erect a facade called an organization. You can erect a designating canopy that spreads over the head of a number of individuals. You can do this, but these people are still individuals. They're still individuals. And by and large the individuals of the

world are too poorly united under their organizations for the organizations even to be called organizations.

We have this loose word communism which is spreading across Asia at a mad rate. And yet I imagine if I got a hold of one of my old friends in Peking whose son or somebody has since turned to the ranks of the communists, and I asked him rather closely, "Now, Pu Yee," or somebody, "what is your boy doing?"

"Well, it's pretty bad."

"Well, I know, but what is he doing? What is he doing precisely?"

"He's with a gang."

"Well, what's this gang?"

"Oh, it's just like warlords all the time, you know. Same thing. I mean, it always happens. And there's not enough excitement for the youth. And so they get to be a member of this gang." And so on.

"What's the name of the gang?"

"I don't know."

Communism's spreading across...

Get a hold of the boy and he would tell you that he was a communist. But one right next to him would not know he was anything except a member of a gang or something.

In other words, they don't communicate at all. Now, that is essentially a very weak push, actually – communism is. It says, "Let's all be brothers and share the wealth – particularly share the wealth. And we will divide this up with great equality. Ten of you will be workers and one will be a commissar. And we will forget about the commissar when we talk to other workers." A world for the commissar.

But this communistic push is so diversely and differently understood – even by the communists themselves – that their arguments in Moscow are now beginning to resound throughout the rest of the world.

I had the gen on this several days ago, by the way. And I noticed that it finally made the papers. I was wondering when our bright-eyed young reporters would get around to noticing that the anti-Stalinists and the Stalinists had suddenly decided to part company.

Now, of course, later events will demonstrate the decay and collapse of the Russian empire of communism. And that's because very few of those people were ever communists. They did, however, belong to an organization. They expected the organization to take all the responsibility for everything. And man is so willing to do this that, of course, it has some success. Even that can have some success.

In order to succeed in any thrust across the face of mankind, it is necessary first to have a program that doesn't push man's face in the mud. That's quite necessary – Wide success attends picking man up and disaster always succeeds pushing him down.

Therefore, communism, its emphasis on organization, its emphasis on pushing his face into the mud eventually, getting some more work out of him and so on, is of course doomed to failure. And there are many of us here that know that communism really rose and fell in our own lifetimes. One doesn't have to be too old to have seen its rise and its decline.

The communist didn't have the direction which would win eventually. He can talk to the workers of the world, have a wonderful time talking to them. Talk to the longshoremen, get them to tie up everything. Talk to this one, talk to that one. And then, behind his back, the world for the commissar – which was the real thing that was happening – suddenly gobbles up a country called Hungary. And they are not smart enough to realize that force of arms will never conquer anyone's mind in the final analysis.

So, while they're spreading their message of goodwill and the brotherhood of man out through the rest of man, man is set, at large, this tremendous example – this very revolting example – of a country being smashed merely because it wanted to vote. And that, of course, counteracts practically every argument that any communist provocateur could make in any country on earth.

They were not sincere. They had something else to do. They had other catfish to fry. Something else was going on. And man realizes that he has looked once more at an activity which was calculated to put people down. To push people's faces in the mud. And so they will turn away from that activity.

The last thing in the world I would want to be at this moment would be a communist provocateur out on some outpost in, let us say, Arabia or someplace; expecting my funds from the Kremlin, expecting my support, expecting shipments of arms and tanks to back up the promises. Oh, wow! Man, would I be nervous! That would really be a nerve-racking thing.

Because I would know for one thing, that the mission which I was trying to accomplish was not the mission my masters were trying to accomplish. And there would be that much argument in my own mind, that I myself could never give my full effort to my activities. I would always have a reservation.

Every time I'd talk to a group I would know that I was giving them a pitch. Do you understand that? Therefore, I could never be entirely outspoken. Therefore, my strength could never be great enough to carry over the real rough spots. Do you see that?

A man in such a position over there in Syria right now undoubtedly is worrying about how he's going to get some of the rubles appropriated for him, under the pose of getting them appropriated for the revolution or something. He's trying to feather his nest in some way so he can cut from under, he can get and gone.

Some of them are probably sliding casually out of sight under John Smith as a good, common name that would call no attention to them at all. Ahmed Abdullah, I'm sure is – that's John Smith back in those countries.

Now, this man, then – he really couldn't have very much thrust. Because his own level of trust, even if it were great, would be so interrupted by his view of the Kremlin's action against Hungary, that he would not any longer be able to countenance all of his own actions.

Therefore, we get this beautiful view of twelve communist divisions rush into Hungary, and they start shooting Hungarians in all directions. And then all of a sudden we find the officers are tearing off their epaulets, and so are the soldiers, and they're sliding over to the enemy.

So the Kremlin reinforces this army that went into Hungary and reinforces it very gorgeously. Twenty divisions. Lots of troops and tanks and guns and money and everything pouring in there, and these divisions are now tearing off their epaulets and joining the enemy. As they throw in more troops they get more enemy in the country!

Now, what explains a breakup of this character? It is the fact that somebody does not feel that there is any sincerity behind the promises, vows and actions of the central government of Russia. There must be a feeling that it is wanting in sincerity. Therefore, nobody is willing to go at it whole hog. Do you see how that could be?

Well, there is currently a man-into-mud campaign going forward, following its usual curve. Of course, you know, even a dying alligator is liable to knock your head off with the last thrash of his tail. You know, these people are not particularly tame. They don't die easily, they writhe. A lot of people are liable to get hurt before this one is over.

But one more man-into-mud campaign is fading into history – not finished completely, but the highlights of that activity are finished. They were finished because another group, that first professed to do a great deal for people and then simply rocked them into the mud, didn't. They didn't do anything for anybody in the long run. They hurt people in the long run.

It could be said that a group is as great as its ethic remains high. But there's been no group on earth which was capable of either understanding or maintaining an ethic. It's an awfully broad statement, but it's true. It happens to be true.

One had to know that an ethic is there. A man is ethical. A person is ethical and then becomes unethical in order to change his ethical standards.

Dr. Upholstered – he's in charge of the rest home for feeble-minded government officials here in Washington – Saint Elizabeth's. Dr. Upholstered has just made a great speech which made the front pages. And I was very proud, very proud, of our newspaper friends and allies when they put it on the front page. He explained that a child is born without any conscience and then is beaten into acquiring one. This must have been great news, because it made the front pages of the papers.

Well, there is another group that is fading into history. We wouldn't have to do a thing to these people, not a thing. We wouldn't have to push them around like we're doing. We wouldn't have to drive them into the arms of their local minister like we're doing. By the way, to have them expire – and it is actually just our own (and maybe even my own) like of playing a game and so on, that causes us to be at all overbearing in that direction.

The things we have done in the last year or two to these people hardly bear repeating. But all we have done to them, in actuality, was try to keep them from pushing their own faces in the mud, and it has slaughtered them. What are we doing?

Originally we made anything we knew available to psychiatry, psychology – anything we knew. They were just as happy – they could come in; they could walk in; we'd let them walk on our floors. (We'd sweep them up afterwards.) We'd let them observe sessions. Hardly anybody here hasn't been pleasant at one time or another to a psychologist and so forth. It just shows you how far we'll go!

These chaps are not in our frame of reference and we refuse to understand it.

The awfullest time a psychiatrist of my slight acquaintance ever had was about an hour I spent giving him a session – only he didn't know I was giving him a session. I was trying to make him tell me what his goals were in psychiatry. And you don't believe me sometimes when I tell you that our goals and their goals aren't the same goals.

Psychiatry is an organization that heals people. We're stuck with this. But psychiatry doesn't know this!

For one hour I tried to make this psychiatrist break down and find some reason beyond "keeping them all quiet." He finally came up with that and was fairly satisfied with it, but would not agree with me when I said, "Well, don't you intend to make them sane? Don't you intend to heal them in any way?" He could not agree with me that that was a desirable goal.

The last part of the conversation went something like this:

"Well now, Doctor, don't you think that it might be desirable if you took the insane in your charge and returned them to sanity and social awareness? Don't you think this would be a good thing?"

"No! Good God, no!"

And I said, "Why not?"

"Well, you want to turn all those insane people loose on society?"

I said, "No, Doctor." I said, "You didn't apprehend what I said. I said, 'Make them sane and return their social awareness so that they could co-operate with their fellows.'"

And he said, "Yeah, what's the matter with you? That's the trouble with all of you do-gooders," he says to me. He had me classified, see? "...the trouble with all you do-gooders. Do you realize what insane people do in a society?" He just never could accomplish this one little quirk that they would change and then be turned loose. He couldn't envision them changing in any way, except getting a little more quiet.

I talked to a psychiatric patient one time who had been given a series of treatments which were quite rigorous, including a transorbital leucotomy and so on, and I said, "Did you learn anything from these things?"

And he answered me very quietly out of the corner of his mouth. He says, "I've learned to keep my mouth shut."

Now, there is a group – there is a group that is busy destroying itself. It comes out with a "new drug cure" and presents in – I think its official journal is now Life Magazine, isn't it? Used to be the Reader's Digest; now it's Life.

And they come out with a series of two cases. And that's usually two more than they ever have. And they give this drug which is going to have tremendous, far-reaching effects.

No drug, not even a drug that we dream up, will have any far-reaching effect. Its effects will decline, it will deteriorate. It will run the DEI cycle because it is MEST.

You couldn't, I'm sure, dream up any kind of cure for anything that would stay a cure for any length of time at all. It just won't.

You'd have to patch it up with processing and, of course, then you could maintain it as a cure. But if you added processing to it, you could take tennis balls and make them a cure for anything, see! You could just get the guy up to a point of where he could identify tennis balls with things and could have tennis balls, and could, you see, get the sequence and logic down that tennis balls cure things and so forth. You know, he'd toss a tennis ball against the wall a couple of times every morning and he would be well of whatever he had. The only trouble is he'd also be well of having to use tennis balls! See, there isn't any way to really halt on this line upwards. One starts going and there he is.

So, the drug cures, the arduousness of treatment and other things of that character, going along with a tremendous greed – which we ourselves don't see too much of, because we don't make a habit of studying the Congressional Record. But the amount of greed connected with that particular organization will itself defeat it. We don't have to do anything about that at all.

It is not even a team. It is not even an opposing team. It is nothing that we should pay any attention to. But it is another example of a group expiring, who had as a goal, "Man in the mud, if you please. Keep him quiet."

Therefore, one would say offhand that in order to succeed, it would be absolutely necessary for a group to understand – person by person and individual by individual – the ways and means of patching up a broken ethic, an understanding of ethics at large, an understanding of honesty and decency.

All people sometime in their lives ask whether or not honesty and decency are really in the price range they can afford. Sooner or later somebody's going to ask, "Isn't it true that honesty is a sort of an obsessive thing? Isn't it pretty aberrated? Isn't it true that I am being honest simply because I'm afraid to be dishonest?"

Well, if he's being honest because he's afraid to be dishonest he's about four harmonics south. And it's a cinch that on his road up in processing he will experience the desire to go out and murder, rape and burn, the like of which you'd never heard of. But because you turned it on in processing it doesn't turn on in life. That of which one becomes aware, one can confront. A very important mechanism.

All right. Now, here, here we find then that no group could have succeeded anywhere on earth, even if it had had the knowledge of how to turn on an ethic, how to stay honest, how to stay decent, unless it had also maintained the widest possible communication. It had to be able to communicate all of these things to its individual members. It must've been able to do so.

If it didn't do that and if it couldn't do that, its central knowledge of how to do that would be as nothing. Maybe it would become classified. Maybe it would become secret. Maybe it would become shut off or forbidden or banned. Maybe they'd say, "Well, only at the seventy-first degree do we get that process!" Exteriorization processes would only be taught when one had reached the tenth degree. Do you understand that?

This creates a difficulty, to make all processes available to all people. They do the damndest things with them. They do the wildest things with them!

I've had Scientologists come into the office and look at me, and shudder at the thought... I was going to tell them, "Well, I'm putting that in the next book."

And they'd say, "Oh, no! You're not going to release – you're not really going to release Over and Under in a standard public textbook! Think of what will happen to some preclears!"

Well, my reply on it is "Sure, something will happen to some preclears." Even though I know that no auditing is much worse than bad auditing. Some bad things are going to happen to preclears, certainly, because we put this out in casual hands. But remember this, remember this: What will happen if we don't put it out? What will happen to the auditor? And that's the one we think about.

What would happen to the auditor if much of our information became very restricted? What would happen to our own people if we suddenly had categories of information which were only available to Boy Scout First Class or something? What would happen if we started to impose censorship on what we know?

Well, even with what we know we would then succeed in becoming a group that was pushing man's face in the mud. Do you understand that? It would merely be the openness of communication. Because sooner or later how to turn on an ethic and keep it turned on would become obscured.

A group containing scientific information is as good as each of its people have that information available and can use it. A group is as good as each member of it understands well its modes, purposes, activities and skills. It is only in that way that a group can maintain a high level of dominance amongst its own people.

We don't care about a group dominating other groups particularly, because if they dominate with complete honesty and complete communication, they never dominate. That is one of the wilder things. It's sort of like "The perfect way to have cake is to eat it," you see.

The perfect way to dominate, of course, is to fully communicate, to give one all the information one has, to hide nothing, to pitch him no curves, to play on him no stunts or tricks of any kind. And then, of course, you don't dominate at all. Of course, you've dominated totally. Of course, you've made something worthwhile to dominate. But only a person who is not interested in dominating would do it. So it wipes itself out cleanly.

Well, therefore, in this day and time we are having our adventures. The main part of those adventures actually consist of our errors. We make the error of thinking we are going to impress something called "the public," we are going to impress something called "the city,"

we are going to impress something called "the radio stations," or something of that sort, with what we are and what we know. And we always fail.

They know what we are. We're a group of bums. That's what we are. Nobody could know that much and not harm people, even if they did grant that we knew anything. So naturally, it must follow that if we made a strong effort to convince people of these particular actions or activities that they would then wind up very unconvinced. That is not the way to go about it.

Wide advertising is not the way to go about it. We can put an ad in the paper and ask somebody, "Are you looking for a better job? Call so-and-so." Bring him in, give him some intelligence tests, put him through a PE Course and get him an appointment with an employer. But we put him through a PE Course.

Ten percent of those people will stumble back and say, "Now, wait a minute," do a little bit of a comm lag and say, "What was going on here? What... just exactly what do you people do?"

Well, you say, "There's a book." And he's on his way.

You can help people then, and as you help them, some of them – the better ones – step sideways into your ranks.

You can always help people. There's nothing wrong with that. But you could not possibly take them over and eat them all up. It's just not possible at all.

So, our activities against the society, against the opposing team and so forth, is an activity of pillage, of theft, of kidnapping.

We look at somebody, he's walking around in a fog, he's elected! And if we continue this action, piece by piece, we'll have done it.

But I'm afraid if we continue it on a basis of merely trying to broadly impress the public that there is such a thing as a Scientologist, we won't have done anything.

We are, whether we like it or not, the organization three feet back of society's head. And society at large is never going to notice. When it gets down to two or three people we'll have done it!

Thank you.

Thank you.

[End of Lecture]