

the whole of "Scientology 24-G" and, of course, all the codes. This means that a sizeable chunk of the book is reprinted material which we have already bought in various forms. It is understandable that, for use as a school textbook, it is convenient to have this material in one cover, but it is disappointing for the practising auditor to have all this repetition. We should have thought that the requirements of the field and the schools would have been better met by putting out each subject in the form of an inexpensive pamphlet. As it is, the book inevitably appears disjointed and without continuity. This is made worse by the fact that there is no index, and no page numbers to the various steps in the outline of intensive procedure are given - very awkward for quick reference.

We will confine our attention to material we have not already reviewed. This excludes, in addition to all the foregoing, Intensive Procedure, route 1 and route 2 to step 29 (BDR, December 1954). The new steps in route 2 are from 30 to 75 and, though it is still stated that the pre-clear is to be taken through the whole of route 2, we should imagine that this is not often done simply because of the considerable time it would take. Nevertheless, there are many new and extremely valuable processes here in these new route 2 steps for dealing with particular aspects of a case, and we consider that it is desirable to have this book for the sake of these route 2 processes if nothing else. We have already tried out a number of them, and can speak well for their efficacy.

Another new and valuable feature of the book is "A Summary of Scientology" which contains fifty axioms. Those who remember the axioms in "Advanced Procedure and Axioms" will be aware what a valuable theoretical basis they gave to the science. These new axioms have been entirely re-written and re-formulated; an understanding of them will enable the student to understand the whole theoretical basis of Scientology.

A.J.S.MCM.

BDR

AN INTERNATIONAL
REVIEW OF DIANETICS
AND SCIENTOLOGY

Editor

A. J. S. McMILLAN

Printed and Published
in Great Britain by

Bristol Dianetic

Review Publishing Co.,

5 Oakfield Road,

BRISTOL 8, England

Contents

Vol.III

March 1955

No.36

Ability Grants Beingness To BDR!	302
"Responsibility" - A Case History By C.H.D'Alessio, HPA	304
"Present Day Processes" By Robert Shaftoe	311
Correspondence	319
BOOK REVIEWS	
"Six Poems" by Edward Fuller	322
"The Creation Of Human Ability" By L. Ron Hubbard	323

Subscription Rates:

Single Copies 1/3 each

(20 cents in U.S.A.)

12 issues for 13/- (\$2.00)

All prices post free.

Copyright reserved in all countries. Apply to the publisher for permission to reproduce.

RICHARD G. KERLIN
8349 ARCHER AVENUE
UNIVERSITY CITY 14, MO.

R e s p o n s i b i l i t y

A Case History

by C.H.D'Alessio, H.P.A.

London.

A sane therapy technique aims at curing a person's aberrations before they destroy him, or before so many hours of therapy elapse that his body rots and dies, in the old fashioned and traditional manner, from senile decay. If the technique fails to cure, or there is a relapse, then it is no good. This is true of all techniques, in every case, without exception.

L.R.Hubbard is a medium for broadcasting numerous therapy techniques. Each new one is interestedly seized by auditors and given more or less of a trial. Not a few of these techniques are systematically discarded as soon as a newer one appears. Not a few are relegated as obsolete, like Puffing Billy. By such means auditors keep themselves alert and busy, and believe that they are making progress. And so they are. But it is only insofar as all techniques, modern and outmoded, have the same basis, that they are of any value. Basically, each technique is concerned with the art of persuading the individual to be responsible for himself in present time. The verbal acrobatics, the cross references to every sort of factual and imagined physical, emotional, intellectual and spiritual activity in the past, present and future, are aimed at cultivating self-responsibility NOW. Thus there is really only one major technique, the foundation on which the others are built. If this technique fails in any single case then, sooner or later, the whole edifice of techniques will collapse over the ruins of their foundation.

If you are an auditor, have you ever failed to help your preclear to cure his aberrations? If so, why haven't you broadcast the fact loudly and insistently, and found out the

cause of your failure? In the interests of research, if for no better reason, you should do so at once. Too many auditors are mere human beings who resemble racing tipsters - they want custom, so they advertise their winners and keep quiet about their losers. As an auditor, why don't you get together with other auditors, and pool your information about your failures? Wouldn't you feel horrible if you discovered you were weak on the major, foundation technique of responsibility? Then there would be nothing and nobody to "carry the can". Wouldn't that be awful?

Here are two slogans from different sources:

"Scientology makes the able more able".

"No chain is stronger than its weakest link".

From July 1950 until now I have audited on the postulate that there is only one basic technique in dianetic and scientific therapy, and if that technique does not strengthen the weakest link as it betrays itself at any given moment, then the technique is no good. The postulate has justified its use so far, and that is why I am still an auditor.

Here are some details of a very difficult case. Judge for yourselves whether it is an auditing failure or a success.

Case History - "John"

The preclear, named John, is 43 years old, of middle class and fair education. From early childhood, being thwarted drove him into a state of depression, in which he experienced great fear and a reluctance to speak or move. From the age of 32 to 42 he spent his time mostly as a voluntary patient in insane asylums. Unrequited homosexual love drove him into a deep terror and depression in which he could hardly eat, move, sleep or communicate. He sat huddled in a corner, his teeth tightly closed on his lips which were turned

right into his mouth; his fists were clenched; his anal sphincter was in spasm so that he could not defecate; when spoken to he often would not answer, or there would be a communication lag of as long as 20 minutes, and once of five hours duration. When he did move his body, it was with caution and unwillingness.

He felt very cold, even in a heated room with blankets and hot water bottles around him. Every minute he expected there would descend on him some irresistible and nameless horror.

The medical profession did all it could to help this fellow. As he volunteered himself into hospital, he also gave his consent to all that befell him there. He consented to psycho-analysis; to quantities of sedatives and stimulants; to Electric shocks; to insulin shocks; to CO₂ therapy; to hypnosis; and finally, to two leucotomies.

Psycho-analysis failed because he could not free-associate, and seldom spoke to his analyst. The drugs failed because they blurred his perceptics. Electric shocks failed because they terrified him and confused his memory. Insulin shocks failed because he felt more depressed after them. CO₂ therapy failed because it gave him palpitations and he was frightened of the mask on his face. Hypnosis failed because he was unable to be hypnotised. The two leucotomies failed because they had no noticeable effect on his symptoms, and they resulted in his losing the last scrap of faith he had in orthodox medical treatment.

When I first met John he was spending the afternoon away from his hospital, but was not allowed out alone because he had been speaking of suicide. His brother brought him to see me as a last, vain hope. John is a small, sturdy fellow with good features, an intelligent expression, a quiet voice, and a very melancholy look on his face. He revels in despair, and really resents it if you contrive to make him laugh. He likes music if it is beautiful and sad, and he loves des-

criptions of people who are twisted with arthritis and neurosis.

The First Session

During our first session we sat opposite each other, about three feet apart. I audited him on the postulate that nothing was worth going for except self-responsibility in present time. With this in mind, as soon as it was polite to do so, I asked him if he could get up, step towards me, put his hands on my shoulders and shake me. Yes, he said, he could, but he wouldn't, it would be too foolish and embarrassing. It took him half an hour to change his mind. When he had shaken me vigorously, he returned to his chair, trying not to grin at the first active aggression he had demonstrated in years. I asked him who was responsible for shaking me. He finally agreed that he was, but the idea of any responsibility scared him. Presently he didn't object to recognising that he was responsible for blowing his own nose, and taking some really deep breaths. His normal breathing is very shallow, punctuated by sighs when he is too short of oxygen. The deliberate deep breaths brightened him up for a minute or two.

I told him that we had a working hypothesis between us in the idea of there being three universes, namely, his private world, the world outside him and me, and my private world. This I repeated in various ways and with various illustrations, and asked him for his own representative examples. I told him that once he could differentiate very vividly between these three universes and with certainty, he would be able to use his powers of differentiation to help himself. He answered that he did not know what I was talking about, he was a leucotomised ruin of a man who might as well be dead.

However, the working hypothesis did work. John and I spent several sessions on finding examples in each of the

three universes. This put him in good physical contact with the auditing room and its contents, and fair communication with me. He began to realize he could move things about and talk to me quite eloquently without any dire fate overtaking him. A few weeks later, he was out of hospital and installed in a job I found for him in a gramophone shop. He found the room in which he lives now for himself. He has been coming to me twice a week for about a year. His hours of therapy total about 200. He pays me 2/6d (approximately 33 cents) a session as his salary is small. Four months ago he changed his job for a better one in a social service department with the chance of a permanency and, eventually, a small pension.

Maybe you think that, after 200 hours of scientological processing, John ought to be a clear. Maybe he ought, but he isn't. He can't get out of his body either. And he often feels terrible. He may get bad enough to go back into hospital, although he says he will kill himself first as he knows the doctors cannot help him. The fact is that Scientology has done more for him in one year than orthodox treatments did in ten, and his prospects are better now than they have ever been. His doctor says that his improvement must be due to the last leucotomy he had, nine months before he left hospital. This funny remark brings even John near to laughing.

Processing Used

How do we spend our auditing sessions? By remedying havingness, and by working with communication and self-responsibility in present time.

John was once so blacked out on communication that it took him nearly five hours to inform me that he was homosexual. He was afraid that I would not see him any more if I knew this gruesome truth about him. During the five hours, he would not speak, but went into a series of slow spasms while tears and sweat streamed down his face. Finally, he

was wheedled into writing down what was troubling him, and coaxed to read his own words aloud. Since then, when he is about to have a bad communication lag, he gets over it in a few minutes by contrasting real idiocy with assumed idiocy. John is not a real idiot, and he says he hates to be thought one, so he decides to speak up and is increasingly confident about doing so.

The various facts he told me about himself enabled me to plan four steps for him which we use in addition to current techniques, and he finds them of considerable benefit.

Four Steps

First, he relaxes his body as best he can, particularly his head where the scars and site of the leucotomies trouble his consciousness. He is invited to feel responsible for relaxing himself.

Second, he chooses, and has suggested to him, all sorts of dichotomies on the thought, emotion and effort levels. Thus he draws into his line of consideration many pleasures he banished years ago, such as light, happiness, affinity and present time. He handles the dichotomies in a special manner which shows him his 'maybes' from a less aberrated viewpoint. He is encouraged to feel himself responsible for deciding to bring about the improvement. For example, he clenches his left hand and relaxes his right; he realises himself to be the cause of the different sensations. He compares the past with the present, and is responsible for realising he is in present time. He compares something same with something crazy, and is responsible for realising that he is free to act like a sad, crushed wreck if he wants to.

Third, he does his best to be aware of himself as distinct from his body, my body and the room around us.

Fourth, he pictures himself as bigger than anything he has just been thinking of, in addition to all the dynamics, all his own problems, and all levels of the tone scale. He is urged to feel responsible for seeing himself as any conceivable size, from a proton to a container of universes.

Self-Responsibility

John began to get ill when he discarded self-responsibility. He gets better as he reclaims his self-responsibility. He can run any technique as an automaticity. To persuade him to run it himself is a more difficult matter. He is adept at creating automaticities, and to audit him instead of them is an uphill and crafty job for both of us. But it is turning out to be worth it. Undoubtedly, he has made wonderful progress though he is still a doleful chap. To me he is one of those weak links than which no chain is stronger. But he is not half so weak as he was before he heard of Scientology. It remains to be seen how much further he can improve

.....

He called in to visit me just as I was about to finish writing these notes. He was freshly shaven, had a neat haircut, and was wearing a new suit. "Last night", he said, "I went to the theatre with some friends from the department. We really enjoyed ourselves. Listen to this....." and he told me a funny story, at the end of which we both burst out laughing.

"Do you know what I was doing then?" he suddenly asked me in a tone of astonishment. "And I really meant it!"

"What were you doing?" I enquired.

Still surprised, he answered, "I was laughing!"

P r e s e n t D a y P r o c e s s e s

by Robert Shaftoe.

Bristol.

In "Dianetics 1955!", Ron Hubbard has stated the six basic processes that every auditor should know to be worth his salt. Here they are:

- (1) Two Way Communication.
- (2) Elementary Straight Wire.
- (3) Opening Procedure Sc.
- (4) Opening Procedure By Duplication.
- (5) Remedy Of Havingness.
- (6) Spotting Spots In Space.

The first process that any auditor is concerned with is the simple business of communicating with the preclear, and getting the preclear to communicate with him. The level of communication required is good, TWO WAY communication. Does the preclear allow you to ask him questions about his life and interests? Does the preclear answer your questions, that is, not just talk to you, but actually answer the questions you ask? Do you acknowledge answers or actions that you have asked the preclear to perform BEFORE giving the next order, by some such phrase as "Alright" or "O.K."? If you do, good, you are in two way communication.

If he compulsively talks to you without letting you get a word in edgewise, or if you will not let him answer, or if he does not actually answer the question asked, then you are not in two way communication.

Why is there all this stress on communication? What-
ever is wrong with your preclear is due to some snarl up of

the communication cycle. The component parts of this cycle are consideration, intention, attention, cause, source point, distance, effect, receipt point, duplication. Communication is, however, so basic to processing and so large a subject that I cannot now go into its ramifications.

To deal with the compulsive talker, L.R.H. tells us to wait for a gap and then give an auditing command. By this I presume he means ask the question until the preclear actually answers it, and also to do the same when there is a long communication lag after a question has been asked.

Psychotic preclears are brought into two way communication by the auditor mimicking the rational things the preclear does, and by getting the preclear to mimic the auditor. With difficult cases, such as very young children, the auditor will have to use his imagination to devise mechanical level means of two way communication such as passing objects back and forth, and so on. I would strongly advise auditors with little experience not to take on psychotic preclears until their own case is in very good shape.

L.R.H. tells us that a variation of two way communication is to get the preclear to talk about his problems and then, to ask him, "What problem could you be to yourself?" and, "What problem could you be to others?", first one and then the other. This resolves scarcity of problems, for many preclears cannot let go of a problem until they realize that they can be an infinity of problems.

Elementary Straight Wire

From this step we go to Elementary Straight Wire. This should be a familiar technique to any auditor, for it has stayed with us longer than any other process I know. L.R.H. has condensed it to two basic commands. These are: "Give me something you wouldn't mind forgetting" and, "Give me some-

thing you wouldn't mind remembering". These are run with the preclear until the lag is flat on each of them. One uses the first command until the communication lag is flat and then goes to the other command. When the second command has no lag on the answers, go back to the first one again and so on until there is no lag in answering either of them.

A variation on this, of course, would be to use the next to last list of Self Analysis many times. This would be: "Can you recall a time that is really real to you?", "Can you recall a time when you were communicating well to someone?", "Can you recall a time when someone was communicating well to you?", "Can you recall a time when you were in good affinity with someone?" and "Can you recall a time when someone was in good affinity with you?"

With regard to Opening Procedure 8c, the only thing I would like to emphasize about it is that you cannot have too much of it. Why not do as we have and insist on your group all having a minimum of fifteen hours on it? For full details of the process, I refer you to the most excellent article on it by the editor in the December 1954 BDR.

Opening Procedure By Duplication

L.R.H. says that they call this process "Book and Bottle" in England. As it is the first step of technique 30, I have more frequently heard it referred to as "Dirty Thirty". Now, if you have not received a reasonable amount of processing with these techniques, or if your case is not in good shape, you are going to experience difficulty in doing these opening procedures. The first thing that occurs with an auditor in bad shape is that he will not duplicate the commands every time as he should. He will very likely start propitiating the preclear with "Will you" or "Would you mind" doing this or that. Alternatively, he will mix the process with other processes, or change to another process just be-

cause the preclear starts changing, i.e. getting bored, angry, fed up, etc. On the other hand, an hour of giving it properly may upset the auditor so much that he will not be able to continue with it. I have known of two such cases.

This is true with Opening Procedure 8c, and even more so with Opening Procedure by Duplication. To apply this technique for two or three hours at a time, properly, the auditor must be in good shape. The main point about using the technique is that it must not be varied in any way, except as I shall describe after telling you how it is done.

Here it is:

Auditor: "Do you see that book?"

Preclear acknowledges.

A: "Walk over to it."

P. does so.

A: "Pick it up."

P. does so.

A: "Look at it."

P. does so.

A: "Give me its colour."

P. gives colour.

A: "Give me its weight."

P. gives weight.

A: "Give me its temperature."

P. gives temperature.

A: "Now put it back exactly as you found it."

P. does so.

A: "Now, do you see that bottle?" and so on through exactly the same process with the bottle, then back to the book, carrying on thus through the session.

Of course, any two objects can be used, place them well apart so that the preclear has to walk between them.

A permissible variation is that the auditor should, about every fifteen minutes, ask the preclear to go to the same object, or repeat the same command. This eliminates automaticity. While using this technique, the auditor and preclear should maintain good two way communication or the process will not work properly. Acknowledge every answer or action that your preclear does at your command and ask him to acknowledge your instructions. It is sufficient to say, "All-right" or "O.K.". Don't forget to ask the preclear how he is feeling RIGHT NOW every so often, and ask him, before you start to keep you informed about his mental and physical state. You can ask questions and acknowledge answers, but do not vary the sequence of commands.

The process improves an individual's ability to communicate, and his ability to duplicate. After a few hours the preclear begins to look at the objects in a new light. He will begin to see them as they are, and to stop remembering what he said the colour was a few minutes ago, or how heavy it was, or what its temperature was. Instead, he will tell you what its colour is, how heavy it is now, and its present temperature. In other words, your preclear will be able to bring more of his attention into present time, and will stop telling you of his past considerations about the objects. The better a person can communicate with you and the MEST universe, the better he is duplicating communications received in present time, and the more his reality and affinity are improving. Reality is the degree to which that duplication is accomplished.

Remedy Of Havingness

Remedy of Havingness is very often misunderstood. Havingness is the desire, or apparent necessity, or better still, the consideration a person holds that he must obtain energy from an outside source in order to 'be'. The considerations involve 'have had', 'have' and 'will have'. Hubbard says

that one engages in action in order to have. When I say energy I am referring, of course, to anything that is MEST. In "Scientology: 8-8008", we are told that: "Bluntly, any and all aberrative incidents to be discovered in a preclear are a reversal of havingness where the preclear did not want something and had to have it, or wanted something and could not have it, or wanted something and got something else". Remedy of Havingness is a process which corrects the preclear's fixed considerations concerning havingness.

In its simplest form, you ask the preclear to mock something up, anything will do, then ask him to make a copy of it. Then, another copy and another and another until he has half a dozen or more. Tell him to push them all together and pull them all in on himself. The preclear is asked to do this for a while, and then is asked to throw them away and have them disappear at a distance. These processes are kept up until the preclear can do them easily whenever he wishes.

A better idea of Remedy of Havingness may be obtained if you consider the fact that Acceptance Level processing can be worked in conjunction with it. One is actually remedying the ability to have or not to have and so restoring freedom to the individual, which is, of course, our main aim. To run with Acceptance Level processing, let the mockups have significance such as money, women, etc., remembering that a preclear may have to waste something a great deal before he can accept it.

An exteriorised preclear would require a different form of havingness. He would be asked to put up eight anchor points. These are locations or objects which a preclear mocks up around him. Say at the corners of a cube with himself in the centre.

A point to remember is that the larger and more massive

the mockups are, the better the process works. The preclear then pulls the anchor points into himself. Remedying havingness is an exteriorisation technique.

Spotting Spots In Space

Now we come to 'Spotting Spots In Space'. Don't let this bit of jargon confuse you. 'Spotting' is locating or finding, and 'spots' are exact locations.

The auditing commands are "Spot a spot in the space of this room". I can see no objection to saying: "Find an exact location in the space of this room" because, if Ron Hubbard means anything else than that, it is not going to register with us on this side of the Atlantic by saying "Spot a spot". "Spots" to me mean little marks, and "spotting" would be the making of little marks. Any dominee player will, no doubt, appreciate this differentiation being made.

However, I digress. The preclear is told that your command means that he is to find exact locations in the space of the room. Ask the preclear questions at first about the locations he finds. Find out if they have colour, mass, temperature, etc. If he says they have, ask him more questions about them. When he finds it, ask him to put his finger on the spot. Eventually, if not at first, he will realise that locations have no attributes except that of position. If the preclear experiences any difficulties, apply Remedy of Havingness. If the spots he finds in space have any attributes other than position, do not object or query them, just keep on asking about them.

Here are the commands:

Auditor: "Spot a spot in the space of this room."
Preclear does so.

Auditor: "Walk over to it." Preclear does so.

Auditor: "Put your finger on it." Preclear does so.
Auditor: "Let go of it." And so on.

These six basic processes should be done in the order I have given. Do not go on to the next without completing each one properly and thoroughly.

When Is A Process Finished?

Now, what guide is there to let us know when a technique has been completed? The only guidance we are given is as follows:

Two Way Communication. When the preclear is in good two way communication as I have described.

Elementary Straight Wire. Do this until the communication lag is flat on straight wire questions.

Opening Procedure 8c. You cannot have too much, especially of step (a). Do fifteen hours anyway. Do each step until the preclear shows change, and only stop when he has stopped changing. In any case, refer to the article mentioned.

Opening Procedure By Duplication. Do it for several hours at a stretch. It is finished when the preclear has stopped changing, has no automaticity and is quite happy about it. This may take six or sixteen hours.

Remedy Of Havingness. Give your preclear some eight hours of it and he will possibly exteriorise.

Spotting Spots In Space. Do it until the preclear can locate spots in space freely without discomfort and the need for remedying havingness.

What are we doing with these techniques? We are pro-

cessing directly a person's basic abilities. We are ignoring that birth engram that turns up, the theta trap he was caught in, and his trauma at the age of three. Instead, we are processing a person so that he can rise above the level where past events and considerations can affect him. We are processing his capabilities or, as it has been put many times before - "We are making the able more able."

What excuse are you using right now for not starting processing? (Acknowledgments to "Dianetics 1955!" by L.R. Hubbard).

o o o o o o o o o o o o o o o o

C o r r e s p o n d e n c e

With reference to the letter from Mr Henry Martin published in last month's BDR, we are asked to state that Jack and Marian Hoskisson are still in practice at 48 Portland Place, London W.1.

.....

37 West Town Park,
Bristol 4.

Dear Mac,

I feel that I must make some effort to comment on the letter written by E.F.R. in the February BDR which referred to an early article of mine.

I have noticed a considerable reluctance on the part of writers to describe their own experiences as preclears. Only too plentiful are the auditors who, with their 'tales of endless cures' state in broad terms the miracles they have performed for which you can only take their word.

March 1955

BDR

But where is the preclear who can put in print exactly and specifically what he has experienced? I am not saying that there are not any, just that I have not read about any. The article I wrote was written when few auditors in this country knew what an engram was like. I was also more indimmed by the marvelous new goals we had then. Goals that dimmed when I observed the behaviour of those who preach them. Goals that I still struggle to keep before me when invalidations, sneers, jibes (such as the one aimed at you in "Ability Minor"), controls, neurotic and paranoic behaviour, are rampant in the field where the sanity level is, theoretically, so high.

This, of course, leads me to last month's editorial. I agree that you are correct in many of the things you say, but considering L.Ron Hubbard's gift to 'civilisation', I feel that a fraction more charity could have been expressed.

I have in mind the fact that, although the mind may, cold and detached, intellectually conceive a pattern of ideal behaviour, in warm blood one might be hard put to it to follow that ideal.

A quotation from an old friend puts the matter better than I can:

"If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces. It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching." Says Portia in "The Merchant of Venice" I, ii.

Sincerely yours,
Allan H. Miles.

BDR

March 1955

"I enclose cheque for renewal of my BDR subscription and 5/- for BDR supplement A.

I hope you will keep BDR exactly as it is - "the only communication line open in Great Britain", like many others, I am not interested in 'party politics', but only in data useful for being more capable and saner.

Perhaps one day L.R.Hubbard will really appreciate the good work you are doing for Scientology, I certainly have gained more from your journal than anything originating from the H.A.S. and its representatives. Good wishes, E.B."

"The February BDR has just arrived and I'm dropping you a line to tell you that I think a lot of your own article on the life of the spirit. It conveys much to me, because at the age of six years, 28 years, and a few less vivid times since, I have known what we are. Almost I know it as I write this, but words limit beingness. Once one is aware of all dichotomies, including what you refer to as 'up' and 'down', then one knows what one is. Games and fighting thetans are just little things, tiny little things, and quite immature. Darkness and hell and light and heaven are tiny little things too. So I was happy to read your article, particularly between the lines. It is a good thing to try to draw attention to that which contains everything....C.A."

"If anyone from the Bristol Group is coming to Jersey for a holiday this summer I hope they will look us up for we shall be delighted to meet our fellow scientologists. I am communicator for the Channel Islands Dianetic Group, and the name and address of our group leader is Arthur A.Squibb, HPA, 23 Clarendon Road, St. Helier, Jersey, phone 1364. And our meetings actually take place at his address. Yours very sincerely, Miss V.Le Couteur, HPA, "Eiebo", Bagot Road, Jersey, Channel Islands."

(Note. While this invitation is to Bristol group, we are sure that the welcome would extend to all Scientologists).

B O O K R E V I E W S

"Six Poems" by Edward Fuller. Privately printed pamphlet, pp. 16 with limp cover 7 $\frac{1}{4}$ " x 4". Each copy signed and numbered, price 10/- each, from: Edward Fuller, B.Sc., "Highfield", Deanland Road, Balcombe, Sussex.

This is a limited edition privately printed by Mr Fuller, and each copy is numbered. The price may seem high for a sixteen page booklet, but this is inevitable in view of printing costs. My only criticism is that I feel the book should have stiff covers as it is the type which will probably be carried in the pocket.

These are the first serious poems written for and about Scientology that I have had the good fortune to read. The six range in tone from serenity to despair.

Of the first, "Life Triumphant", I cannot do better than quote the comment of L.Ron Hubbard himself to whom the book is dedicated, "I was...intrigued with the poem. You did a very masterful job of getting into such a small space all the factors, the basics of Scientology and much more..."

Second is "The Flouting". Technically, this is the best of the six. The feeling here is contempt, vitriolic vituperation pouring down upon that hydra-headed monster "Authority". In parenthesis, the 'sin' of bowing to an Authority could be attributed to all who believe without KNOWING, but how to KNOW without believing enough to want to KNOW?

On page 9 is "The Word". This, as "Life Triumphant", is a poem of inspiration, it sounds the trumpets, waves the banners and points the way to full and free consideration.

Fourth is "Viewpoint", a quiet, serene piece. A paragraph about, not of, Christ.

In "Facsimile", the fifth poem, is a portrait of des-pair. A rather horrible picture of a 'past life', or could it be 'future life'?

The last of the six is called "Envoy", it could well be printed large and hung in the room of every auditor, of every politician, and of every parent. I will take the liberty here of quoting a few lines:

"It is not permitted to you
To change the worth of a man,
Or the worth of the work
Of his hands, or of his own mind
To his detriment:
For thus ye enslave him:..."

When a man offers you his poetry, he is inviting you in to his vision of reality. Thank you for the invitation Mr Fuller, it has been a pleasure looking from your viewpoint.
M.M.

- : - : - : - : - : - : - : - : - :

"The Creation of Human Ability" by L.Ron Hubbard. Printed 8vo, pp. 288 + xvi, stiff black covers. Published by Scientology Publications, London. Price two guineas.

This book, described as a 'Handbook for Scientists', is a very nice production. It is essential as a handbook for the auditor because it contains a considerable amount of new and practical material. At the same time, it does not seem to have been prepared with any clear idea as to who is to use it for, in addition to this new and detailed processing information for the practising auditor, there is reprinted the whole of "Scientology 16-G" with SOP.8 and the appendices,