

In No.18, the first announcement of the holding of the Philadelphia conference is given and a condensed version of a lecture by L.R.H. called "Off the Time Track" is given. This issue also gives excerpts from PABs. 1, 2 & 4. In No.19, there are extracts from PAB 6. No.20 gives the conference programme and the bibliography of Hubbard's writings quoted from "Introduction to Scientology" by Richard DeMille. Issue 21 has a report of the first clinical course and an article by L.R.H. "The Theory of Communication" clarifying the relation between communications and space.

No.22 has an important lead article by L.R.H. "What An Auditor Should Know". We quote - "What should an auditor know? He should know how to run engrams and secondaries, he should know effort processing, he should know how to apply, in its entirety, "Advanced Procedures and Axioms", "Handbook for Preclears" and "Self Analysis". He should know the 50 course books. He should have a good understanding of the axioms as they appear in "Handbook for Preclears". He should know "Scientology: 8-8008" and he should have a command of all SOPs from 1 to 8L. He should know Formula H, Acceptance Level Processing, and Change of Space Processing. He should know the theories of randomness and automaticity and the processes whereby they are remedied." We wonder how much the student learns of the above on the professional course before he is qualified as an HPA?

Issue 23 has the article "Man's Search for His Soul" in the lead, and issue 24, a twelve page number, has the complete run-down on SOP.8C. We have not room to discuss this, but would call your attention to the opening procedure which is a very simple drill, but which has effects on preclears out of all proportion to its simplicity. It is merely to ask the preclear to go to exact places in the room, one at a time. Then, have the preclear select places in the room and move to them, one at a time, under the auditor's direction. Next, the preclear selects places himself and goes to them after he has made a conscious decision to do so. Then, get him to decide on a part to go to and, before he reaches it, to change his mind and go somewhere else. This drill shows the preclear that he can accept 'other direction' without affecting his self determinism and that he can make decisions on his own. It pays very good dividends with nearly all preclears. A.J.S.MCM.

BDR

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related to space. Basically, the problem is one of Viewpoint, of our own orientation toward a postulated dimension point called space (and therefore all matter) which is both creatable and destructible by the Thetan. (These latter postulates we have already made in our agreement to follow Scientology as a reasonable hypothesis if nothing more, and therefore use them as our starting point here).

Our Viewpoint at the moment is identified with (b) above, whilst holding out the postulate 'Space' as the point to view or dimension point, this being the thing to which we have posed ourselves the problem. Now let us examine this dimension point which we have created. The first thing that stands out is the fact that it has no existence as an idea outside or independent of our agreed viewpoint and that, therefore, this dimension point is only one pole of a duality-in-unity, the static Theta. The opposing pole of our postulated space is the ASSUMED viewpoint of ourselves as its creator. Note here that is is not STATIC self which is a duality-in-unity (Theta), but an extended or postulated viewpoint only, which is changeable at will.

Now let us reverse polarity and make space itself our viewpoint and our original viewpoint becomes our dimension point. Looking then at space from the standpoint of itself with nothing but our old viewpoint as a yardstick whereby to assess it, we find that we are still stuck with it. (We are now considering postulate (c) above.) The reason for this we see to be that we still have two poles and that space is itself whichever way we look at it. We also see that it cannot subsist as one pole only, either way, being always relative to the postulated viewpoint which is always CAUSE. Thus we have completed the cycle of creation and destruction of our postulate or space, and have seen that we alone are Cause - incidentally, resolving the problem of HAVING a problem as at (a) above.

We see that the Thetan can be both cause and the effect of his own causes at will. It is when he forgets he is cause that he becomes effect COMPULSIVELY and the cycle of creation/destruction becomes our own bitter experience of birth and death. There is nothing wrong with being an effect so long as we do not forget that we are ALSO its cause. This statement does

Not validate death as we understand it, but it does validate CHANGE, i.e. without corruption or disintegration having any part in the process. It is the idea of NEEDING bodies that is aberrative and which ties us to the time track or birth/death cycle. There is nothing wrong with HAVING which is also TIME relating to bodies and MEST existence, so long as we remain CAUSE as well as effect-by-agreement or postulate. Everything is perfect already when we know it is ours to use, and no longer perceive compulsively. We are resisting, and therefore feeding with our own energy, our own reflected viewpoints which we call dimensions-points, much as a cat spits at its own image in a mirror. Our mirror is in the mind, which is said to be "The Slayer of the Real", and it is through this that we look and make our aberrative assessments, judging by appearances only instead of seeing beyond to the actuality behind all manifestation in Form (Space). It is stimulus-response perception that makes us effect, not perception itself but perception divorced from ourselves as projectors of the image we call MEST.

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"L i f e I s S u c h F u n"

(A sequel to "Why Be Ill?")

by P.S.Hetherington, B.Sc.

Chorley, Lancs.

Part IX. Mrs Smith Pleases Herself.

"You certainly did something to me at that last group meeting, Margaret; in fact, I thought one or two of the things were a little bit too hot at the time. The thing that gave me the biggest turning over was your way of running nothingness. Do you know who I found nobody to be? It was my father! The times my mother called him a 'nobody'. I blew out several ridges on that. I liked your slow motion 'explosion' too. I ran most of it in that gammy knee I have, and it's been much better since. Did you pick up that dog idea from me, because that's just what I'd been thinking before you ran it?"

we have published a number of other quite practical articles.

The bulk of the writing in this paper has been done by book auditors and we think that the time has come for those professionally qualified (there are something like 100 in the country now) to take over the task of instructing and helping the book auditor. We wish to thank those HPAs who have already contributed and hope for more articles from them, but we have heard little from most of the professional auditors. We would like to make it quite clear that we welcome their articles for publication, and that we will do all we can to assist them in their endeavours to help the book auditor.

And so we ask our readers to write and tell us what sort of articles they would like us to publish. The function of this paper is not to ram unfamiliar viewpoints down peoples throats, but to assist you. We cannot do this efficiently unless you tell us what you want, please let us hear from you.

N e w s F r o m P h o e n i x

We are glad to publish a letter from Mrs P.I.Griffiths, HPA giving some idea of her recent visit to Phoenix for the fourth clinical course. According to Scientology 26-G, some seventy-four HCAs and HDAs have completed or are completing this training from all over the world. "This is the first all out effort I.Ron Hubbard has made to really hand train auditors for the push ahead."

Successful candidates are awarded the degree of Doctor of Scientology. By special arrangement with the Freudian Foundation of America, he is also certified as a Freudian Psychoanalyst.

As an indication of the level of certainty at which Mr Hubbard is now working we quote two paragraphs from a recent PAB (No.25): "It can be said now that 100% of the cases are solvable given competent and interested address to the problem. Some cases take longer than others, depending on how thoroughly mired down a case may be. Because of the time factor - wherein an auditor refuses to audit a case for fifty or eighty hours in order to remedy a psychosis - a percentage of non-solution will continue to result. But in 80% of the cases we are auditing

on an auditing span of twelve to fifteen hours where a competent auditor is involved. And there is a finite end to any case, a fact which I have been consistently demonstrating, and which Advanced Clinical Course people have been consistently demonstrating, for many months. However, in that one cannot force people (and there is no reason whatever to force people) to stay with cases as long as they remain unsolved, it can be expected that cases which go above twenty or thirty hours of auditing will tend to remain unfinished. This does not, however, mean that such cases will not have received all those benefits which were ever expected from psychotherapy. For a competent auditor can achieve these with any case now in a dozen or two hours whether he finishes the case off to operating thetan or not.

"We have arrived at the goal of operating thetan where we consistently strove forward to that goal. But more important, we have reached and passed any goal psychotherapy ever entertained as much as a year ago. Those goals on which we are now working with preclears so far exceed any goal set by man that it is not fair to call Scientology any more a developing science, for we are well above the level of science and we are working with factors which create sciences."

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T h e P r o b l e m O f S p a c e

by Lloyd Williams, HPA.

London.

The creation of space is primarily the creation of the postulate, and the postulate is all. The title of this article makes three such postulates, (a) that there is a problem, (b) that this particularly refers to space and (c) that space exists, at least as an idea. We have thus created space in the mind by means of the postulate.

Let us for the moment disregard the tenet that the only problem ultimately is HAVING a problem, and proceed to create and then uncreate it. This will supply us with the necessary element of randomness in the first part of our task, i.e. creation of space. We will therefore commence with (b), a problem

"Somebody was projecting it, Harold! That is why I finished up with the one about not treating a dog like that! But I got some of my ideas from that short meeting I had with Madge last Wednesday before we arranged the programme, and I think she got them from that professional friend of hers. I guess we deliberately made the session a little bit hotter than the first two. The fact that something happened to you justifies it, besides, Madge says that most groups are afraid of being too venturesome and it's much more fun to take a little bit of a risk and be sure of producing some effect. If we'd stuck exactly to the formula, you'd have insulated yourself against it, wouldn't you? I know John tells me that he's found that tendency since he started studying Scientology seriously, and he's had to guard against it. That was why he was so keen on switching over auditors in this group."

Harold Turner was slightly annoyed that his preclear was now telling him what was wrong with his own case. Margaret Smith, the fearful, woolly brained creature who had come to him for help a few weeks back, now telling him that he'd have insulated himself from the effect of the processing if he could have done! Altitude was reversing itself as it had done with John Smith. Both of them had reached the point where they were using him as an instrument in their own personal development. As with John, he could tell that Margaret was rapidly becoming an active cause pleasing herself rather than obeying instructions. John had worked directly through increasing self-determinism, Margaret had followed the different path of discovering that she was more than a body; but both paths were going to lead to the same goal, to the realisation that limitations were self imposed, to the discovery of why they were imposed, and to the making of decisions to cast away those limitations which stopped life being the joyous thing it was intended to be! To-night Margaret would be directly challenging some of those limitations.

"When you are ready let your body go and be four feet behind your head. Be six feet in front. Be eight feet below. Be the floor. Be two feet above. Be the ceiling. Be the sofa. Be your handbag. Be your blouse. Be your skirt. Be your hair. Be the clips in your hair. Be the table. Be the window. Be the surround of the fireplace. Be the fire. Be the space between the fire and me. Be the house. Be the trees

in the garden. Be the paving stones in the path. Be a bush. Hold the corners of this room....

"Be a cloud in the sky. Be alone in space. Be something invisible. Be a point. Be a sphere. Be a moon. Be an angel. Be twenty years in the past. Be ten years in the future. Be a baby. Be an old lady. Be in your body. Be behind your body.

"Duplicate your body. Duplicate it again and again. Throw one away. Put another in a dark place. Run over another with a steam roller, crush it flat. Make some more duplicates. Put two in a box, cover with a lid. Tear two into shreds and feed to the fishes.

"Make a couple of bodies of something really hard, something that will last a thousand years. Mock up some more bodies of something soft and squashy. They melt into drops of dirty water as fast as you make them. Clean up the mess and throw it away. Your hard bodies are still enduring. Pull them towards you. Compress them into solid pebbles. Keep them by you. Mock-up your body in duplicate. Turn the duplicates to face you. Turn them upside down. Turn them on their faces. Turn them on their backs. Move one up to the ceiling and the other to the floor. Make another pair. Make another pair. Make another pair. Move one in each pair to the ceiling and one to the floor. Have them shouting at you and telling you that what you are doing is against the law and you will be prosecuted. Mock up some policemen. Have them march your bodies off. They are condemned to death. They are crushed into the ground by heavy stones. You don't care. You can make plenty more bodies. Keep on making them and giving them away.

"Have somebody else starting to make bodies. They are pushing them in on you. Repulsive things. Smelly, dirty things. Filthy things. Crippled ones. Bodies suffering from smallpox. Suffering from measles. Suffering from asthma. Suffering from starvation. Suffering from toothache. Suffering from menstrual trouble. Suffering from varicose veins. Suffering from inflamed breasts. Suffering from constipation. Suffering from ingrowing toe nails. Push them away. Be forced to accept them. Push them away. Make somebody else accept them. Make some strong healthy bodies, give them away.

Make somebody have strong healthy bodies, in spite of their desire for diseased ones. You make these bodies yourself, and give them away. Please yourself whether you have these bodies or don't have them. Choose the sort of body you want. Put it on. Throw it away. Put it on. Throw it away. Be it. Don't be it. Blow it up. Make another one, exactly what you want. Give it away to somebody who doesn't want it. Make some more, hundreds of them, give them away to everybody who wants a body. Have them wasting these fine bodies you have made. Throw them away. Be them. Make them grow old and repulsive. Kill them off.

"Hold the corners of the room. Keep on holding those corners and not thinking....."

"Construct a mock-up of the sort of body you want. What kind of hair? What kind of eyes? What kind of ears? How does it smell? Does it itch? What kind of mouth? What can the tongue do? What sort of neck? What sort of figure? Slim? Outsize? Short? Tall? How does it breathe? Smootherly? Does it cough? What sort of voice has it? Has it a strong heart? Does the stomach digest food? Does the liver function? What shape is the spine? How are the bones formed? How are the teeth? What sort of legs? Male or female? How does the blood flow? Are the communications good from brain to the parts far away through the nervous or glandular system? Will it give you good service? Is there anything to stop you having this kind of body? Could you hide in it if you wanted to? Could you own it? Could you control it? Could you punish it?.....What has happened?.....What is it?"

Margaret had found little difficulty in running the various processes up to this point in the session. Mock-ups, even of her own body, had become increasingly easy to manipulate. At first they had been vague, only slightly brighter than the surrounding space, more concept than anything else. They had even faded out altogether at one stage, but continued manufacture had brought them up brighter and brighter and more solid as masses of bright yellow specks. She had found it possible to perceive in some way the hidden parts of the bodies by rendering the outer parts transparent like a stained glass window. At first she had had a duality of feeling that she was both in-

side her body and outside; but the certainty that she could be anywhere had steadily increased over the last three sessions. In the last session she had reached an absolute certainty of being a thetan, an imperishable source of energy, not dependent on a body in any way, not needing to be a body, not needing to hide either inside or outside a body, not needing approval from her body. She still wanted to own this body and control it; and use it to protect those other bodies for which she still felt responsibility - John and the two children. She could blame them for not looking after their bodies - they really were careless with them. They ought to be punished like she'd been punished; find out just what it was like to be a slave. Not that she could do anything for bodies. She would like to make amends for what she had done, but couldn't see that she could do anything about it. Bodies shouldn't be so aquashy. They shouldn't be made of such filthy stuff. She felt like crying over the fate of these poor bodies. She would do something for them. She'd be one herself if it would help. She'd be one herself if it would help. When had she decided that?

It seemed as if she'd decided some fantastic number of years ago that she would become a body if it would help. Help who? Somebody that she'd trapped in something black and solid. But....she'd had to do it. They would have done it to her if she hadn't done it first. It was their fault. She had been right to be angry with them. After all they had hurt her, hadn't they? They wouldn't do what she wanted. They had refused to go wherever it was. They had resisted her will. The queen must be obeyed. Jealous of her no doubt. Of course life was a little bit boring. She'd made the thing because she was bored. But they ought to have gone in. It must have been envy that had made them resist. She'd started out full of enthusiasm for what she was going to do and what had happened? Resistance all the way. They didn't deserve to have her to rule them; ungrateful creatures that they were. They wouldn't even entertain her when she was bored. Diseased repulsive creatures. She'd had quite enough of them. She must buy some new slaves who would entertain her properly as befitted a queen. Beautiful young men. Even they would grow old and have to be killed off. Was somebody asking her a question? "What is it?" What was that? She'd been comparing the bodies of

these slaves and picking the best ones out. Smooth, well-shaped young bodies fit to be rulers. Somebody wanting her to change the old ones into the new ones? How dare this upstart usurper tell her what to do. Let him go into the trap, and learn what it meant to give orders to a ruler. Let him be trapped as she had been trapped. As she had been trapped? But she had made the trap. Had she trapped herself in her own trap?

"Save me; don't let me fall in! I didn't make it! It's his fault for getting me into this. He should have let me please myself! I would never have done it if he hadn't made me. I can't do anything about it. He's the one you want! It wasn't me, because I wasn't there! Have mercy on me, Great Lord! Don't make me do that; anything else but not that. Not that to my own child! Have mercy! Save me from that! I shall be damned forever. I shall be cast into the pit. I shall crawl on the floor of the furnace. I am a miserable sinner. Save me! Mighty Ruler of princes, save me! Don't make me do that. Let me die instead!" Margaret started sobbing. "That pain again! Help me! I'm ashamed."

"Duplicate whatever is happening....Duplicate it again and again until it is happening in eight spaces...Pull the duplicates into you. Squash them up. Create hundreds more duplicates and pull them in... Alter the scene until it is no duplicate. Make many altered incidents, no duplicate of the original. Put somebody else in your place. Unmock various items in the scene. Have it happening in a very remote place; in many remote places. Complete the story with the most horrible possible thing happening; say, finding yourself on the floor of the furnace? Run over the whole cycle of action completing it with the horrible end. What happens after the end? Run over it again. Run over it as happening in a thousand years time! Think of some things that didn't happen to you. Mock up the cycle with these things happening. Tell me what is happening?"

"It's all right now. I've run it out. I had a choice between killing a child and being tortured. I chose to be burnt to death rather than kill my own daughter, but they flung her in after me and do we both died. I was accused of killing another woman's child for food. The penalty was to kill my own

baby or die myself. It all happened about fifty-thousand years ago, I think. Actually, it didn't seem to be altogether me that was involved; it seemed to me more something linked to my body.

"Is there something that runs bodies for me, other than the me that has been making mock-ups, the me that you have called the Thetan? I feel as if I had several different past existences. In this one I was mostly concerned with survival of my body and my child. It doesn't seem the same as that other past that I discovered last time. Is the body following a different line, because this thing doesn't really seem to have happened to me that way?"

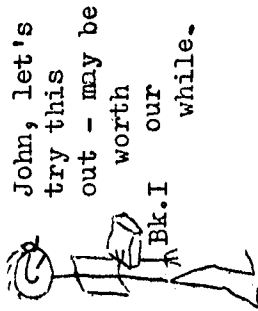
"I also felt at the same time that I was an absolute ruler whom my slaves were disobeying and I couldn't quite sort it out. It all came on when you asked me to compare my body with a perfect body. The queen had a perfect body. My own seemed criminal, a woman accused of ritual cannibalism. Yet I knew the queen herself had done the same thing. That was how she was supposed to retain her beauty. I was just a scapegoat as the criminal. I was the victim of one of the male slaves, himself a victim of the queen. It was horrible, yet fascinating. I was at the same time the queen and her victims."

"This thing seems to have been linked up with my stomach somehow. There is still a bit of blackness there, a black spot just behind the stomach wall. It is just about the only place which I can't reach in my body - there's another one in my mouth and a little bit lower down than my stomach, but they are smaller. There must have been lots of happenings in what I've just run. I found all sorts of feelings tied up in this. I never dreamt I could have done such things. In fact, I still don't really think it was I who did these things, it was that other part that only seems to be concerned with running bodies. Could the stomach trouble I've had all my life be connected with this, I wonder? The flow of golden light in that area doesn't seem to be blocked now as it was when I first looked at the beginning of this session. I seem to have the idea that somebody is saying 'I could eat you, you're so nice'. I have the feeling I'm a baby and my mother is saying it to me."

(Continued on p.44).

T O L O O K O R -

1950



John, let's try this out - may be worth our while.

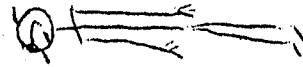


No, Joe. Don't want to waste time -- you try it and tell me.

1952



Say, John, you ought to try this! Amazing!

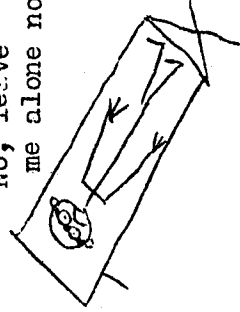


No, I'm much too busy. You look better, Joe, but that's because of all those raises.

1954



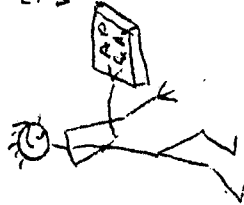
John, how about a 15 minute trial of SOP.8C?



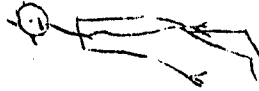
No, leave me alone now.

- N O T T O L O O K

1951



This works, John! Let me show you.



No, haven't time just now, Joe.

1953



John, this is a lot of fun! Try it and cheer up!

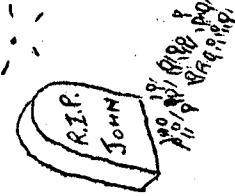


No, too tired. Some other time, maybe.

1955



Now you have time, old fellow -- on your way!



dent that had coloured her whole approach to life afterwards. She'd had a tooth trouble her a lot very soon after. She'd had a bad attack of vomiting and diarrhoea during which she had run a rather high temperature. The shock of what this woman had said seemed to be the beginning of this illness. All through her childhood she had had difficulty in keeping food down. Yet all this present life incident was perhaps just a "lock" on that ancient episode or episodes in which she had actually eaten a child.

"Hold the corners of the room and don't think!" Margaret tried to concentrate on the corners. At first her thoughts kept going back to these past incidents she'd discovered, but gradually she took firmer and firmer hold on the corners until in a few minutes holding ceased to require any effort and she felt firmly based on present time. Then with practised ease she disposed of the fragments of mock-ups still hanging about.

"Get the certainty of being a thetan. Hold it. Put it up in two places. Let it flow. Now put up the certainty of being a body. Hold it. Put it up in two places. Let it flow. Now the certainty of not being a thetan... The certainty of not being a body... The certainty that somebody else is not a thetan... The certainty that somebody else is not a body... The certainty that somebody else is a body... Is a thetan... Has a body... Has not a body... The certainty that you have a body... that you have not a body... that you can have a body... that you can't have a body... that you must have a body... that you must not have a body... The certainty that your husband can have a body... that he can't have a body... that he must have a body... Put it up in four places. The certainty that he must not have a body. The certainty that you can control a body... that you cannot control a body... that a body can control you... that a body cannot control you... that somebody else can control a body... that a body can control somebody else... that a body cannot control somebody else. Now run the certainty that a thetan is something that can know... that it is something that cannot know... that it is something you can't know... that it is something you can know... that it is something that someone else can't know... that someone else can know..."

"Mock up a mother saying 'I could eat you' to a baby..... You can't? Mock up a room with a baby's cot in. Somebody has just gone out carrying something. A piece of baby clothing... Yes, a sock will do. Make another room in which the cot contains a vest, a shawl, and a nappy. You've had a baby suddenly appear in the cot! Good. Duplicate the room and baby. Put these mock ups on one side where you can find them again. Mock up a restaurant table. Mock up a plate of lettuce on the table. A lady sitting there, saying 'I could eat something nice like lettuce'..... She insists that she wants something else? What is it? Some meat. a little chicken? Alright, have her being brought a little chicken! Duplicate this mock up. Run it backwards. Put the action in the same room as the mock-ups of the baby. The lady isn't talking to the baby, she's talking about what is on the table. Have her realise there's something missing and have her look for it. Have her look at the baby's clothing. Have her feel the baby's clothing. Have her admire the baby's clothing. Have the baby look up and admire the lady. Think of something for the lady to say to the baby. What about 'I could eat you, you're so nice'.... You've managed that! Duplicate the mock up. Two ladies and two babies. Be the babies. Be the ladies. Don't be the babies. Don't be the ladies. Be the babies. Be the ladies. Be the feelings that the baby has. That the lady has. Be the thoughts of the baby. Be the thoughts of the lady. Have the room go brighter and brighter. Bring the mock-ups close and move them apart. Have them go dim and dark, and fade out to nothing. Now run it all again as happening a long distance away from here."

Margaret felt a sudden sharp burst of toothache, followed by a colic pain equally sharp, whilst running these mock-ups. Then realised that they were based on something that had really happened when she was nine months old. This thing had been of tragic intensity at the time. A woman visitor had picked her up and said that she could eat the child, she was so nice. She'd just learned the meaning of the sounds 'Eat Child' That was her. This horrible woman was going to EAT HER. This had aroused some of the worst fear feelings that she could recall. She wondered if this was what John would have called a "service facsimile"? There were quite a number of things in the inci-

May 1954

BDR

"Be yourself, that is be a thetan. Be a body. Look for any obstacles to being yourself. Be a thetan." Harold snapped his fingers. "Tell me the obstacles to being yourself."

"Why am I hiding? If I don't hide I'll be caught. Who'll catch me? I will. Who am I? The High Lord? Margaret Smith? Xdragath? Mother? Daughter? Robert? Edith? The Mighty One? A little devil? An angel? I don't know who I am! Who will catch me? The High Lord? Margaret Smith? Xdragath? Mother? Daughter? The Mighty One? What will happen? I'll get punished. Who'll get punished? Which is me? I'm everybody. I'm nobody. They are everybody. They are nobody. I am everybody. I am nobody. I am myself. I am not myself. They are me. They are not me. Who am I? I am them. I am not them. I am that. I am not that. I am god. I am not god. I am myself. I am not myself. They are not themselves, they are themselves. I can be them. I can be myself. I must be them. I can't be them. I must be myself. I must be them. I can be myself if I want. I can be somebody else if I want. I can even be a body or in a body if I want. Or I can be more than a body or outside if I want. I can hurt a body if I want to do so. I can heal a body if I want to do it. I am going to heal this body if I want to heal it. I am not going to heal it if I don't want to heal it. I can please myself what I am and what I do. I am no longer a slave. Watch me control my body from the other side of the room. Body get up! Body sit down, body get up, body turn round to the left, body turn round to the right. Body sit down. I'm being in my head. I'm being outside....."

"I think I've had enough for now. I'll clean up next time, Harold. I've learnt to control my body from outside or inside just as I please. I know I am myself. I don't think I can learn any more just yet!"

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

From: Phyllis I. Griffiths, H.P.A., 27 Motts Park, New Malden, Surrey, dated 21st April 1954:--

"My going to Phoenix on the 4th clinical course was "adventure" indeed! I had never been out of England before so, from the time I left her, frozen and white with snow, to the day I returned to her green and golden with daffodils, everything was new and exciting.

On the morning we sailed the stewards aboard the "Queen Mary" explained that owing to "frozen pipes" we could have no tea or coffee before 11 o'clock. Ten days later Elizabeth was looking at my purple face and in a temperature well up in the 80s was saying "Well, if we don't go at once and buy you some light clothing, you'll have an apoplexy!"

American Information had told me to take light weight winter clothing.

So, in heavenly summer weather, a heat wave for even Arizona, I started the 4th Clinical Course as the only Briton. There had been five in the "English gang" on the 3rd course. And the only description I can use is that the teaching, therapy, lectures and kindness of L.R.H. were "not of this world".

Ron seems to learn more with each unit he takes, and organized the 4th unit in two three-week periods. The first three weeks was given to dealing with the students own cases entirely and the second period was devoted to a study of the latest methods of auditing also to co-auditing.

We started at 8 a.m. and till 2.30 p.m. Ron gave group therapy or as he happily called it, "murder", lectured, demonstrated and explained the processes (he calls them "processes") to questioners. And the way "That Man" folded in and followed up each process was, as I have said, "not of this world".

Afternoons and evenings were given to hearing and working the morning tape recordings and to co-auditing till 10 p.m.

At the end of six weeks, tho' I had not dropped any weight like Liz, (indeed, I grieve to say I have put on 6lbs!) I was

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a very different gal. And now, in my home environment the difference is more and more pleasantly noticeable.

I started my long train journey homeward feeling marvelously fit and unusually aware and had the additional delight of going up through Canada to Halifax (mercifully at Cunard's expense) to board the "Queen Mary", as, owing to the dock strike she did not come in to New York.

I wouldn't have missed this glorious journey back across the States by train for anything, though I found the outward one exhausting. The return journey, made in day cars because of shortage of dollars, tired me far less as I had such control of body, mind and emotions.

As a sad footnote, neighbours and friends to whom I wrote said that my letters were full of nothing but food! I can't understand this as I felt so high-minded!

Sincerely, P.I.Griffiths HPA.

From: Bernie Ross, 50 Manhattan Avenue, New York 25, U.S.A.
dated 31st March 1954:-

"I would like to comment on Stephens' article on Black Panther Mechanisms. First of all as long as he stayed on grounds that he really had some experience with he made wonderful sense. But he quite obviously has not had any experience with CO₂ therapy or as an adjunct to therapy.

I have had several sessions including the use of CO₂. The most obvious thing to me from the first moment was that the material that came up was directly determined by my attitude as I began to inhale the stuff. What happened was like a shot of some stimulant and I say this because I made a few extensive tests with stimulants notably dexedrine also. CO₂ was much better than a stimulant because it was more powerful for a short time and was easily controllable.

Now about the mechanism involved. I have tried straight CO₂ and Straight Oxygen. Neither of these had any particular effect in small doses whereas the 80% O₂ 20% CO₂ mixture has an

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almost instantaneous effect. What is happening is that the CO₂ catalyzes a reaction such that the body takes up more oxygen and goes up in tone and perceptiveness.

This brings up a whole series of related thoughts also. I have been considering the idea that many of the times when I automatically decide that I am low in tone I am actually higher in that I have shifted back to a higher control center which is still full of some sort of pain. Then when I get too uncomfortable I shift downward again. Now I am trying to stay up there and run the stuff out.

I am convinced that CO₂ has a good part to play in processing when used under skilled supervision and wish to squelch such comments as that of Stephens' which would inhibit the use of it. I have thought just now of a point from "Character Analysis" by Wilhelm Reich. (Reich, by the way, has incorporated some dianetic techniques in his work already.) In the book he states that many people inhibit their breathing rate in order to inhibit certain feelings in their bodies, i.e. they cut down their oxygen intake. Deep breathing exercises will produce some of the same effects as CO₂ hence the success of some Yogi techniques...." Bernie Ross.

From: J.T.Phillifent, 13 Dancer Road, London S.W.6, dated 18th April 1954:-

"I have been following, with considerable interest, the controversy which began with Ken Gentry's effort, and your editorial on the white five, and I'd like to register a slightly different point of view. Before doing so, however, there is a point I would like to make, about jargon. I have already used two 'jargon' terms, one deliberately, 'white five', the other as part of ordinary English 'point of view'. I'm not too happy about jargon, because its too frequent use leads to the very kind of fruitless and pointless discussion you mention. It has its use and value only insofar as it achieves its purpose, which is to condense a precise and involved meaning into a single word or phrase. Over and above this it becomes dangerous. For example, how many, 'in the field' use the term 'facsimile' as if it meant something aberrative? which it doesn't.

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One of the neatest, and most deadly of these jargon snares appears to be the term 'invalidation', together with its converse 'evaluation'. The Auditor's Code is strong on the point that one should never invalidate one's pre-clear, and, as the A.C. has been ambitiously described as a 'code of life', it follows, axiomatically, that one should never, never, invalidate anyone. It is the supreme crime, or one of them, at any rate.

Now, by definition, invalidation is to convey, by word, deed, or inference, the opinion that the other's computation is wrong, or invalid. That seems very simple, sensible and clear-cut. Let's leave it at that, for a moment, while we consider the 'goal', the 'great unconfusor' as it has been called. The goal I'm thinking of in this case, however, is that one which seems to have been lost sight of, recently, the aim and ambition of Scientology as a whole -- to benefit the whole of mankind. For validation on this, see almost any of Hubbard's works. Now, the rest of the world is not going to flack round and take the 'treatment' unless the evidence is pretty good and convincing. Some of this evidence is already in existence. See the same works. Re-read these books, and notice just how firmly, thoroughly and definitely they invalidate almost every medical authority, and quite a lot of others, and ask yourself, has anyone dropped dead? Has the general tone-level of these other scientific bodies gone down? Has the rest of the world gone down-scale because of this tremendous invalidation?

If it has -- then, hadn't we better stop what we are doing? If it hasn't then, maybe we need to take a second, and rather sharp, look at this computation we have about invalidation. Maybe invalidation, too, is on a gradient scale. I have no easy answer. In fact, I have no answer, period. But the problem is there, in plain view, and, lets hope, some of the super beings, the high-tones, can find out the answer, and tell us about it.

I'm not professional, just a group-member who has been 'in' with enthusiasm, ever since the first announcement. I have a fondness, and respect for that general goal I mentioned awhile back. I try to live according to its general implications, which brings up the second point I'd like to make. As a group-

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member, I'd like to draw you a little picture, if I may, of a character who may, or may not, be fictitious. He approaches me gleefully. He says "Whee! I'm a theta-clear!" So, all right. I congratulate him mildly, and with reserve, and he goes away again. At a later meeting, he greets me again- "I'm doing great," he announces, "I get out, with reality, etc....." After a yard or two of this kind of jargon, he shambles away, and I waste a moment or two, wondering. He's bald as an egg, observes the world through a massive pair of lenses, has decaying teeth, smelly breath, rounded shoulders, a flat chest, a cough, a paunch and flat feet - and he's wonderful!

Of course, inside the group, who cares? But, this chap has friends, associates, workmates, colleagues. They are going to learn, if they do not already know, that he's a Scientologist, -- and they are going to think. Then they are going to look at me, knowing that I, too, am one of them, and they are going to think some more. Multiply that a few thousand times, and then ask yourself why Scientology hasn't swept the world quite as thoroughly as you had hoped it would. And then have another look at this question of invalidation, and try to answer this one.

Which is better, more optimum -- that 'nutty' clears should be allowed, and encouraged to parade their nuttiness to a sick world, thus making confusion worse confounded --- or that this handful should be slapped gently, but firmly on their theta-posterior and told to quit kidding themselves, to get back in there and come out properly -- which?

If you accept the goal I mentioned, there can be only one answer. If I'm all wrong, will someone please tell me --- but, careful now, --- remember --- invalidation!"

Sincerely, John.

From: Walter Brennan, H.P.A., H.G.A., 23 Moody Terrace, Congleton, Cheshire, dated 14th April 1954:--

"Isn't it about time all this nonsense about "white Vs" and "black Vs" came to an end? How about a definition, what is a "V"? See Scientology issue 16-G. The definition of a case V is "no mock-ups", only blackness. I have now spent quite some time auditing and up to now I have not found one. Have you?"

To my fellow auditors who are spending so much time worrying about the above subject, I would say, randomness is very amusing, but let us not delude ourselves with all this tripe about delusory V's into giving ourselves reasons for not going up the line in case it happens to be the wrong line.

Yours

A poor delusory black V
W.B."

Excerpts from a letter from H.J.Harms, The Hague, Holland dated 21st April 1954:--

"...I compliment you on your new Bristol Review as to the new format. As to the articles, I sincerely regret the great amount of space given to the articles of Hetherington - probably very interesting for Scientologists, but not for just plain Dianeticists. I also sincerely regret your entirely swinging over to the scientology side - far from your first quite neutral standpoint. Fine, all these theories, but where are the FACTS? Where the: "Don't think, but LOOK!"

Yours sincerely, H.J.Harms."

-X- -X- -X- -X- -X- -X- -X- -X-

The Journal Of Scientology

A Review (Concluded)

We had intended to complete this review in the April issue of BDR, but limitations of space made it necessary to hold it over.

In issue 14 also appeared an article entitled "Self Analysis Used in British Schools" which was the first published reference to the work still being carried on by Mr Victor Silcox, a preliminary report of which was published in B.D.R.(No.17, p.89), and there has been a further report recently in "Certainty".

With regard to the article "Child Scientology" by L.Ron Hubbard, we thought this to be among the more important articles

he has written and we would like to see it reprinted. We applied for permission to do this ourselves, but it was refused (B.D.R. No.16, p.72). As a statement of the role of scientology, the following has wider application than its immediate context: "Historically, child therapy has been as difficult as it is now simple.

"Let us be very blunt, we are not interested in the problems of the child's mind. In scientology, we are no longer concerned with the inopportune and conceited short circuit between epistemology and the human brain which has resulted in the "science" of psycho-therapy. The scientist practicing with groups of children should disabuse anyone in authority of any lingering thought that the scientist might be using psycho-therapy. The concern of psycho-therapy is with the thinking processes of the human brain. The concern of the scientist is purely with the beingness of the child, which is to say his spirit, his potentialities, and his happiness. A scientist working with children, who permits himself to be led into arguments concerning psycho-therapy is permitting to exist and be part of the argument the erroneous concept that gains in learning and behaviour are attainable through a rearrangement, by direct address, of the physical habits or fears of the child.

"...Scientology increases the beingness and potentialities of beingness of the child in present time in order to secure the capabilities of the child in the future. It does this by exercising the capabilities of beingness of the child, and is about as closely related to psycho-therapy as penmanship might be, or, for that matter, any other subject in the school curriculum. Thus, no one can reasonably object, on the grounds that psycho-therapy is being practiced, to the education of the child in present time so as to fit him for his future.

"It will be very difficult for the scientist to keep himself from being led into this snare, because tests in child psychology on those in his group will indicate that their reading ages leap under this process, that children who have never been able to master even rudimentary subjects begin to learn, and that behaviour which, in the past, has been highly lacking in good order and discipline turns markedly for the better. These and many other advantages to be gained in the application of child scientology to groups of children cannot be classified

as psycho-therapy simply because they gain the goals of psycho-therapy. Because a thing gains the goals another thing hoped to obtain, is no reason to assume that the two are identical. This obtaining of goals was never accomplished in terms of psycho-therapy and, indeed, psycho-therapy never attained these goals - even on individual children. But that person who immediately proclaims that we now have child psycho-therapy simply because we have child scientology is making an extremely bad error in thinking and in semantics."

We feel that the foregoing quotation has a wider application in the approach of scientology to society and recommend all to reconsider their attitudes towards scientology and society in its light. If we allow ourselves to be forced into the position of presenting scientology as a psycho-therapy, we are not presenting our case in its most advantageous light. Rather, we are allowing ourselves to be put in the same position as the doctors have got into, that of amelioration of illness and the palliation of symptoms rather than the pursuit of health as a positive, glowing state. In the same way, scientology can lead to a positive and enhanced state of beingness which is so much more than the mere removal of aberration - the goal of psycho-therapy and which should be only the first, the assist stage of processing.

In this issue there is also an article titled "Language as a Symbol" pointing out the aberrative and compulsive effect we agree to allow language to have on us. "Sticks and stones may break my bones, but words can never hurt me". Few of us can apply this old saw at all effectively!

Issue 15 contains a letter from Hubbard in London which has the rather widely publicised statement in it - "You may see me recruiting from strange sources to get a show on the road in the societies of man. You must expect in advance to find yourself allied to auxiliary troops with whom you might not ordinarily care to associate. This does not mean that our goals are less. It means that our goals are greater than partisan-ship. We are not disagreeing with man and we are not trying to fight man into shape. He will not fight into shape. We want to agree with man and get man to agree with us until he is in shape."

Also worth quoting from this issue is the code of honour:

- (1) Never desert a comrade in need, in danger or in trouble.
- (2) Never withdraw allegiance once granted.
- (3) Never desert a group to which you owe your support.
- (4) Never disparage yourself or minimize your strength or power.
- (5) Never need praise, approval or sympathy.
- (6) Never compromise with your own reality.
- (7) Never permit your affinity to be alloyed.
- (8) Do not give or receive communication unless you your self desire it.
- (9) Your self determinism and your honour are more important than your immediate life.
- (10) Your integrity to yourself is more important than your body.
- (11) Never regret yesterday. Life is in you today, and you make your tomorrow.
- (12) Never fear to hurt another in a just cause.
- (13) Don't desire to be liked or admired.
- (14) Be your own adviser, keep your own counsel and select your own decisions.
- (15) Be true to your own goals.

From a lecture by L.Ron Hubbard.

We said in the first half of this review that we intended to give a full consideration of 16-G and 24-G in this part. That is, a full scale discussion of SOP.8 and SOP.8C. We regret that limitations of space prevent us from doing this and, in any case, further consideration inclines us to treat this project in a somewhat different form. We will give you this discussion we promise, but it will take a different form and will appear later. For the moment, we intend to pass over issue 16-G as it has been widely circulated and we have already made some comment on SOP.8 ("The Advance of Scientology" Pts. I and II, B.D.R. Nos.20 & 21, pp.131, 155).

Issue 17 opens with an article "The Limitations of Homo Novis" which is reprinted from "What to Audit", published early 1952 (see "History of Man" pp.28 - 30) and has lost none of its impact in the intervening period.