

**THE SECOND TERMINAL - JUNE 1956**

**A MONTHLY PUBLICATION ISSUED BY SCIENTOLOGY-DETROIT**

**FRANKLIN S. SULLIVAN, COMMUNICATOR**

Note the change in the masthead.

The Midwest Communicator was considered, at least by myself, to be a sort of straw in the wind. It has been so enthusiastically approved, that we have decided to get ourselves organized, and aspire to the publication of a magazine of national scope.

It is our purpose to provide a second communication terminal for all Scientologists, to provide a second viewpoint. This is done as an act which we believe will be pro-survival to Scientology. It is our intent that this complementary project will be helpful to the central organization in the attaining of its goals. We hope our communication will interest new people in Scientology, will renew the interest of those who are now hanging on the fringes, but in any event we feel that another convergent viewpoint will add another dimension to understanding.

It will be successful to the extent that the contents of its pages align themselves perfectly with the known data of Scientology. We feel that our perquisite is the ability to duplicate that which is Scientology, and a relative freedom from the compulsion to originate, or not to originate.

This effort will be successful to the extent that there is participation by others, not only as subscribers, but by contribution to our communication function. If you can duplicate that which is known in Scientology, we seek your writings, short or long. Our publication will be much more interesting if we have a large number of personal items, and we would like to have at least one person in each area send in news items about themselves and other Scientologists.

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We have now completed the cycle of Understanding, Certainty and Freedom. The article next month will be "Logic and Scientology," followed by "Religion of Scientology."

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**SCIENTOLOGY-DETROIT PICNIC**

Rev. Leo Hoemel, Chairman of Scientology-Detroit announces the first annual picnic, to be held at the residence of Rev. Franklin S. Sullivan on July 21, 1956, at 2 PM. It will be a pot luck affair. Mary Gluski, Lincoln 2-4801, is in charge of arrangements, so call her relative to the dish to bring. She will endeavor to keep the bill of fare in some sort of balance. Mr. Sullivan's address is 31805 Bond Blvd., which is one longblock north and one long block west of the corner of 13 Mile Road and Orchard Lake Road. All Scientologists are invited to attend.

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Rev. Hoemel called a meeting of Scientology-Detroit, which was held at the Church of Scientology of Michigan, 6550 Third Ave., on June 23.

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### FREEDOM

BY FRANKLIN S. SULLIVAN

Among my favorite writings of L. Ron Hubbard is Chapter VI of "Dianetics, 1955." It is entitled "Trapped" but it might more accurately be titled "FREEDOM." A far better cognition will be gained if you will read this chapter along with this one; as this one is designed to be complementary to it.

As Hubbard so clearly states, freedom is the absence of entrapment. Freedom is the absence of entrapment in mass (matter), energy, space, time or IDEAS. Basically, we cannot be trapped in any manner, as a spiritual beingness, without first being trapped - agreeing to be trapped - in ideas. It is accurate to say that our freedom becomes restricted thru the binding of ourselves to limited stable data which we accept as ultimate truth - which is actually ultimate only insofar that we are unable to unwilling to look beyond it - and the accompanying limited frames of reference.

As the primary bases of entrapment lie in the binding of ourselves to other-determined ideas, freedom, then, is simply the ability to think our own thoughts, any thoughts, most certainly free, original, creative thoughts. If each reaction to a given stimulus comes to us packaged, ready-made, as in the case of ANY compulsion, any original thought would die aborning.

It would do no good to liberate an individual, a group or a nation from bondage if we did not at the same time increase their understanding, certainty and awareness, so that they may alter the ideas and considerations which made the bondage possible in the first place. We have seen more than one well-meaning individual liberate a people, only to have it fall back into subjugation of another tyrant, simply because the liberator failed to raise the people's power of choice, self-determinism, and responsibility. It would be an error to regard any physical barrier as anything more than a secondary restriction to freedom.

The degree of freedom which a man owns is an index of his spiritual beingness. Man is as free as he has the ability to create his own freedom. As he agrees to a dependency upon any other-determined force or entity, his freedom is to that extent diminished. Freedom is never given by others, and any relinquishment of self-determinism in this universe will result in entrapment as surely as weeds will grow in an untended garden.

When a person has attained a high level of understanding, certainty, sanity and ability, is a solver of problems instead of being a problem, he has attained also a high level of freedom and responsibility. He would act as a free and responsible being, as himself; as a member of his family group; as a member of other groups; as a member of the human race, as a whole; with regard to other living things; with regard to all factors in the physical universe; with regard to other spirits (thetans); and in cognizance of the supreme creator. These, we call the eight dynamics, as referred to by Hubbard in "Trapped."

As one attains a certain level of freedom, as one is no longer owned by pushbutton mechanisms, one regains the spirit of play, the ability to play games. It is our interpretation of the spirit of play which is resultant in any creative action. As Hubbard states in Ability, Issue 25, "Games are composed of freedom, problems and havingness,

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**awareness and interest.** Each of these elements contain 'Mood of game' (tone scale) penalties, and the cycle of action." This can best be understood thru an explanation of the theory of games. So - here goes:

A group of boys are walking along, and one of them sees a stone, walks over and picks it up. He turns away from the others and keeps looking at it. They ask him what he has, and without replying, he starts to walk away from them. They chase him, he runs, and we have a game.

The boy who picked up the stone, Hubbard calls the "maker of games." The others are players. The stone is the "weenie" a Hollywood term, the object of the game, or its goal.

If some other boys come along, and one of the players tell them about the "valuable thing" the maker of games has found, and is able to induce them to help him to get it, these other boys would be in the role of assistant players. Should some of them catch the maker of games and find that he has just a stone, the game would have run thru its cycle of action, of birth, growth, maturity, decay and death. This cycle, however modified, is an essential to a good game.

Suppose that the game were continued the next day, and the boy who had captured the weenie would go over into the next township. When the others hear about this, they would set up the first rule, which would be the agreement on the boundary of the playing field. Other rules would follow, and perhaps, someone not in the game would be selected to enforce them.

As the game continued on and on, it would get well organized. Each would be given a definite assignment, and each would agree to do only what he was told to do, and would work hard at it. Such a person would no longer be a player, or an assistant player. He no longer had the self-determinism of devising his own strategy, but served a function. He could be moved about at will. He can be referred to as a "piece" as in a chess game. After a while he does not know that there is a game. All that he knows is that he has a function, that he must play his part, otherwise he would be subject to penalty.

After a while, he may even forget what his function is. He is then referred to as a "broken piece."

Above, we have outlined the gradient deterioration of freedom. There are many levels of magnitude of games, but we can look at the game of earning a living to exemplify these levels.

The founder of a new business, the artist, the inventor, the creative writer are within their realm, maker of games. Perhaps, the Supreme Creator is also the supreme make of games.

Executives, merchants, actors, and others who, thru their own volition can determine their strategy and action, within the rules of the game, could be called players.

The man on the production line, the clerk, the day laborer, are pieces. They eat, go to work, work, eat, work, come home, eat, read the paper, go to bed, get up, eat etc. They are often healthy, well adjusted stimulus response mechanisms. They serve their function well, they play their part. They are an essential part of the long, long game of civilization which we are now playing.

The skid row bum, we would call a broken piece. A piece knows sometimes that there may be some sort of a game. He does not necessarily know what the object of the game is; all that he feels is that he must have some purpose in it, and that he should survive and procreate. The broken piece does not feel that there is a game that he can even have a purpose in.

The same person could be a piece in a big game, and a player or even a maker of games in a small one. He could, theoretically be at any level in a hundred games at once. We, each of us, have actually played in many, many games during our lifetime, such as, football team, finding a mate, fraternity, sunday school teacher, rose grower, etc.

There are many amplitudes of games, and as Ron has remarked in Ability magazine, we all consider ourselves, in some manner, a player. In Scientology, our goal is to increase the amplitude of or scope of the games we are able to play. I have a pooch who insists that all of my spare time be occupied in throwing a ball, so that he can bring it back to me. This is a game of relatively small amplitude. Children play house, later get married, a similar game on a larger amplitude. A man decides that he is going to create a manufacturing company, or that he is going to get a major position in an existing one, and plays real hard to effect this goal. L. Ron Hubbard decided that something could be done to improve the status of man. All games on an increasing amplitude. There is no limit, as we increase the frames of reference upon which we operate.

A true game, normally, in this physical universe, operates upon a cycle of action. An individual lifetime follows this pattern, handed down to us from the ancient Vedas, and his attitudes and his bodily condition correspond to it. Within this lifetime, he can play many other games. If he is not in agreement with the premise that he is nothing but a physical body, he will have the ability to create regardless of the phase in which his lifetime happens to be. He will control the cycles of action within his lifetime, and as one passes maturity, he can start a new one. There is nothing as pathetically unnecessary as the retired man who feels that his only purpose is to await the termination of his lifetime cycle.

The "mood of the game" refers to the emotional level upon which the game is played. A proper mood would consist of appropriate reaction to the situation at the given moment. A person "stuck" in the low emotion of apathy, grief, fear, shame, is in no position to play. He cannot play. He is very "stable" in his attitude, can function, but in the game, he can only serve as a piece or a broken piece.

We could not have a game without barriers, in the form of problems. These could be almost anything we elect them to be. In golf, it is distance and direction; in mountain climbing, it is mountains; in football, it is opponents; in engineering, it is to make something - and better. If the problems in a game are so "mysterious" that they cannot be solved, we have an eternal game, which is no game at all. There is no scarcity of games. There is an apparent scarcity, only to the extent that we postulate that there is a scarcity of creativeness.

Paradoxically, an attribute to freedom is also the ability to set up barriers, as barriers are a part of the game and freedom is the right to create new games, as well as to play old ones. Any barrier to knowingsness creates a relative level of stable data - as the rules of

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the game - and the accompanying frames of reference. In a game, this is referred to as pretension. Its stability is dependent upon the agreement of the players, and it holds only as long as the game endures.

For example, several little girls in playing tea party have set up a number of barriers to knowingness, have set up a frame of reference for their game. The house is in the country, not in the city. They are all grown up and have chauffeurs. That is a silk gown that Jane is wearing; etc., and etc. If they were to look, they could see that none of these things were in agreement with the much bigger game of physical universe. Is this insanity? No, not as long as they know that they are playing a game. When the little girls wished to change from the "tea party" game back to the physical universe game, all that they would have to do is to remember that they decided to play the game, that it was of their own creation, when they did it, where they did it, and - poof - it is gone.

But, if they should agree so strongly in their creation, influence others to agree with them and to believe that this game should continue forever, we would have the making of the usual concept of insanity. If they were to forget that they set the barriers up, and/or agreed that someone else did it, they would not be able to destroy them.

Prerequisite then to a status of optimum freedom, lies also in the ability to destroy barriers. In order to destroy them, we must know who created them, when they were created, and where they were created. Projecting this, an obstacle to playing a game lies in the inability to create and destroy games, and once in a game, to leave it. When one so identifies himself with a game, it becomes so valuable, as there are no other games within his frame of reference, that it becomes the sole source of his certainties.

We come now to that insidious character which we shall hereby dub "The Spoiler of Games." As per Scientology, 1952, when a being is convinced that he cannot create, he tries to control; and when he is convinced that he cannot control, he seeks to be an effect. It is those in the second phase who are the spoilers of games. With the loss of the ability to create, they have lost the ability to play, the spirit of play. They know that there is some sort of a gamelike activity, and the closest that they can come to playing is to enforce the game. They are pieces, with volition. To them, the game and not the players is of paramount importance. They are owned by the delusive compulsion that the perpetuation of the gamelike activity forever is their "sacred" mission. There are the enslavers of men. They function to degrade players into pieces. The game itself becomes a barrier, so there no longer is a game.

There is a plus limit and a minus limit to freedom. The plus limit is too much freedom, too few barriers. This takes place when man has too many wins, or, at least, the wins come too easily. There is little or nothing left to fight. As Hubbard puts it in the HAA tape "The Game of Life," "The societies which have gone to pieces are those societies which no longer have anything in doubt; where everything is known, predictable, nice. If you really want to put a people on the rocks, give them plenty to eat, lots of leisure, nothing to do - and insist that they conduct their lives that way. Add to this, enough discipline so that they are totally protected from anything that might menace them. . . . People do not go crazy under stress. They go crazy from the absence of it."

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Games and freedom can be most easily understood in terms of life, interest and adventure. With the feeling that that which we are doing is being done only for the doing of it, there is none of the "ultimacy" which is symptomatic of a collapsed time track or endeavoring to bring all time into present time.

Those who cannot play games are very concerned with certainty - as, to them certainties are very scarce, valuable. These people feel themselves to be nothing but a physical body, a stimulus-response mechanism. They are fixed in their attitudes, feel that they must maintain a snug, safe position, as it is not safe to do otherwise. Their trust is almost totally external to themselves. Conversely, the magnitude of the game which one can play is in exact proportion to the degree which one can trust himself.

As with "Certainty" there is a quantitative freedom and a qualitative freedom. That written above refers to quantitative freedom, which is the freedom of the spirit-mind-body in this physical universe. We hereby expound that there is a qualitative or spiritual freedom which has no high or low limits, and is not subject to cycles of action. As Hubbard recently announced, the cycle of action of the spirit is create-create-create. This is dealt with in detail in the Basic Course Translator's Edition. It is thru creation and counter-creation that the spirit places solutions to problems into effect, but with no compulsion to do so.

An essential to any pretense is the creation of barriers. The little girls, perhaps, in their conversation about the trouble that they were having with their chauffeurs, had to first pretend that they were ladies; that these ladies were at a party, that they had chauffeurs, and that they were having trouble with their chauffeurs. In order to do this sanely, they had to have sufficient spiritual freedom to be above the game.

Games can become so interesting, can occupy the full periphery of our attention, that we feel ourselves identified with the game to the extent that we made it, if we were a maker, or co-maker of the game; or that we agreed to it, if we are a player. We set the game up as a frame of reference, and as such can become a limiting factor, a barrier, to knowledge and knowingness. As such, the game can become a trap. Essentially, to the degree that the game becomes a source for our quantitative certainties, we to that extent degenerate sanity; again, just as with the little girls, and their pretensions. The little girls destroyed the game merely by understanding it.

We can play a game only as long as we know that it is a game, what the rules are, when and how it was started, that we are free to leave it if we should so choose. In other words we can play the game only as long as we remain above the game. It is the goal of Scientology to be of assistance to the individual in the returning to himself the elements of cause and self-determination - or self-determinism, as we call it - necessary to permit him to elevate his status from piece to player, or assistant player, in the level of game in which he happens to be playing as a piece.

As he ceases to be the effect of the "Spoilers of Games" who so plausibly and almost magically erect a frame of reference which places the rules of the game, even the fact that there is a game, in the

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he may choose to leave the game. Even as pieces, we deep within our spirituality, below conscious level know that there is a game, but believe that if we should know about it we would lose it. This would place us in a no-game condition, as we have been convinced that this is the only game that there is. The spirit, of thetan, has found games to be so interesting, that a no-game condition is intolerable to him. Actually, to the spirit which can create at will, by postulation, there is no shortage of anything, including games.

As we gain the understanding of the game which we are playing, we can then, at our choice, leave this game, and play another one of greater magnitude, or we can make our own game. If a man does not understand the business that he is in, for example, if he were a piece which served only a function, he would certainly not have the ability to start another business of the same nature himself. This holds for miniscule games, right on up thru monstrous games even such as the game of physical universe.

It is, again, the goal of Scientology to increase sanity and ability, understanding, certainty and freedom so that we may become players, rather than pieces in the games in which we are pieces, and, if we so elect, to create, and/or play in some other game of our own choosing. As we do this, we become to a great and greater degree our true beingness, a spark of the divine, of the eternal essence of the Supreme Creator; as it is only the spiritual action made possible by the reduction of barriers to knowingness that this can be accomplished.

This is reversing the downward spiral which mankind is traveling in this physical universe. But as we regard our present status, we can but realize that much has to be changed. We can lift our eyes to distant goals, but with the knowingness that they can be reached only after we have achieved our immediate ones, and perhaps many more intermediate ones.

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### AFFINITY OF THE FIRST DYNAMIC

BY V. A. TURNER

This is the second article about A.R.C. of the Dynamics with principle attention on Affinity, as especially related to Affinity of the first Dynamic. When we look at axiom 25 which describes affinity we find affinity means co-existence and no affinity then is an infinity of distance or complete separateness. To say it more simply affinity or no affinity is your consideration about distance between you and anyone or thing. Thus when you consider you have affinity for someone or thing you get the feeling of closeness and warmth. When you consider no affinity you get the feeling of separateness and coldness. Since affinity means co-existence, as a direct result we must have pan-determinism in action, for whatever you can be you can control. The basic goal of Scientology is the rehabilitation of pan-determinism on all dynamics with a complete understanding of the whole of life and to make the individual more aware and able. This is a large and very worthwhile goal and if axiom 25 is right it is obvious that without affinity of the first dynamic it has to be unattainable.

Suppose we take a look at the first dynamic and find out what is here. We have the thetan and his memory bank, the G. E. and his memory bank and a body and its memory bank. In other words we have six

different items which when added together make up a homo-sap. If there is no-affinity between these parts you are a problem to yourself, and to the degree which the no-affinity exists self-determinism is blocked and aberration becomes manifest. Since affinity means no distance and co-existence, to have any of these parts blocked off by no-affinity means no determinism and/or mystery exists within oneself. The method of removing mystery and no determinism that we have found fastest, in test, is the use of affinity processes. The thetan is a non-material being or static and has a memory bank that extends a long way in the past. When anyone is having trouble recalling any of their memory there must exist a consideration of separateness or distance, which is no-affinity between the memories and the thetan. The genetic entity is also a non-material being, but not a static, which has a memory bank. It has a number of duties and functions and was made to help or be a partner to the thetan in playing this game of life in the mest universe. When you don't know your G. E. and its memories and communications there also must exist consideration of separateness and distance. The body is a mest product that is endowed with life by both the thetan and the G. E. It too has a memory bank but this apparently is nowhere near as extensive or complete as either the thetan's or the G. E.'s. The same considerations must exist about the body and its memories if there is any difficulty in knowing and controlling the body. It has been repeatedly stated that the quickest and best way to establish, for yourself, the tone level of anyone is to look at the condition of their mest, yet most of us have been completely ignoring the fact that their bodies are mest and have done very little to bring it into condition equal to, at least, that of their other mest property, yet this body is a major part of the first dynamic and an expression of their personality.

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#### **FIRST CHURCH OF SCIENTOLOGY OF DETROIT**

The basic course in Scientology is now being given at the Guidance Center, 19112 St. Marys Ave. on Monday, Wednesday and Friday, 8:00 PM to 10:00 PM, and on Sunday mornings at 8:00 AM to 12:00 noon. Regular Sunday services are held each Sunday night at 8:00 PM.

#### **CHURCH OF SCIENTOLOGY OF MICHIGAN**

This church is now in its new location, 6550 Third Ave., Detroit. Introductory lectures are given each Monday and Thursday evening.

#### **CHURCH OF AMERICAN SCIENCE**

The basic course is given each Monday and Friday at 8:00 PM, and Sunday School every Sunday at 10:00 AM to 12:00 noon. An intensive was held the week end of June 23, 24.

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We are beginning to get ourselves organized. Ellie Klopp is still cutting our stencils, but this issue is being mimeographed and mailed by Ernie Wirick at the new Church of Scientology of Michigan.



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On Saturday, 23 June, 1956 a meeting of the professional Scientologists of the Detroit Area was held at the Church of Scientology of Michigan's new building, 6550 Third Avenue. This meeting, to say the least was poorly attended. Present were Franklin S. Sullivan, E. D. Wirick, Arie M. Klopp and Mrs. Pauline Ward.

Originally, Scientology Detroit was organized as a service organization for all Scientologists in the Detroit and Michigan area. It is a Charter organization of The Church of Scientology of Michigan. Its newsletter, now under the masthead of THE SECOND TERMINAL, carries news of happenings and events pertaining to Scientology of interest to Scientologists and interested parties. It is hoped in the next issue to begin an advertising promotion for Scientologists and others so that we may expand the field of THE SECOND TERMINAL to a full field magazine. Articles written by Scientologists which would be of interest to the field are requested to be sent by Auditors so as to be received here at the production center by no later than the tenth of each month. At present Dr. Sullivan and Mr. Turner are our only source of articles for this publication. We hope that in the near future, others of you will submit material for publication if only to let interested people know what is doing in Scientology in the Midwest Area.

To all who feel that THE SECOND TERMINAL is a welcome addition to those publications of Scientology already extant in the field, we would appreciate donations to cover the cost of production and mailing. At present this cost is borne by some few contributors and the staff of the paper itself so any assist you feel you can afford will be greatly appreciated.

In the next issue, in addition to articles by Mr. Turner and Dr. Sullivan, we will begin a serialized copy on Scientology - Translator's Edition taken directly from the PAB's. This is the material of the Basic Course in Scientology and will give our readers an insight on the value of the basic course now in progress in every Scientology Center in the United States and abroad. It is written by L. Ron Hubbard and is, by far, the best material available on Scientology anywhere in the world.

The Church of Scientology of Michigan is now enrolling students for a Basic Course in Scientology To start Tuesday, July 17, 1956. Full particulars may be obtained by writing Dr. E. D. Wirick, Director, Church of Scientology, 6550 Third Avenue Detroit 2, Michigan or, by telephone TRinity 1-7240 between the hours of 10:00 am and 4:00 pm daily. Lectures and Group Processing will be held at the Church on Monday's only after July. 17.

A recent ruling by the State's Attorney General, mentioned in the last issue of the Midwest Communicator by Judge Smith of Wisconsin, has been obtained and is now in the hands of Mr. Henry G. Totzke, Attorney for the Church of Scientology. A report on this ruling will be printed when it has been received from our attorney.

The Church of Scientology of Detroit has mimeed copies of its Basic Course material available for sale to Auditors @ \$1.00 per copy. These are being sold at their cost representing the printing cost only. Interested parties please contact either Dr. Sullivan or Dr. Moinel at 19112 St. Marys Avenue Detroit, Michigan or call BRoadway 3-5050.

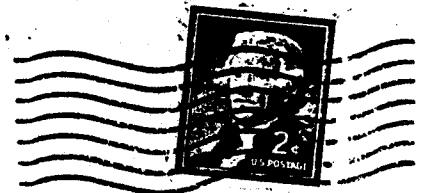
This copy of THE SECOND TERMINAL arrives late because of the change of production center. Publication in the future will be more punctual as schedules stabilize.

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The Church of Scientology and Scientology Guidance Center located at 3350 Third Avenue Detroit 2, Michigan is centrally located in the New Center Area just one block from the General Motors and Fisher Bldgs. Both its Group and individual auditing rooms are air conditioned for your comfort. Come in any day or on Monday evenings and inspect our new quarters. We cordially invite groups to use our facilities, Scientology or otherwise. Call the Church for arrangements.

Planned for the near future are a book and tape lending and listening library where the latest books and tapes may be pursued at your leisure. Week-end Group intensives will be announced in the near future. It is hoped that we may induce L. Ron Hubbard to lecture here in Detroit this fall or winter. Should plans such as these interest you, and you wish to assist in this undertaking please contact Dr. E. D. Wirick at the Church by phone or mail.

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