they do in the East, for fifteen years and never even know their next-door neighbor's name—if this sort of thing can happen, they must have fallen apart rather badly, rather widely.

Well, if they've fallen apart it becomes an interesting problem to hook some communication lines back up. Because the only way they'll ever be happy is with some lines hooked up. You can sure count on that.

It's a very easy process. All you have to do is hook some communication lines up and the rest more or less starts taking place. Because it's just a failure of communication, and these people learn by communicating that their machinery and their beingness and possessions aren't necessarily going to be ruined simply because somebody else tells them something or gives them something or they go out somewhere. You see? They'll learn this on a kind of a gradient scale.

But let me assure you of this: that if everybody in such a society were to believe that nothing could be done about it at all—let's say they weren't particularly in apathy about it, but they'd simply been taught this as an educative datum, that there is no remedy for antisocial actions—if they all believed this, then you have a guarantee that the situation will deteriorate.

So that's our primary barrier. That's the primary thing we have to overcome with Scientology: Something can be done about it. Not what can be done about it—see, that's up there too high. It is possible for something

to occur that would put a person into better relations with life and his fellows. The society doesn't know that, has no inkling of it.

You go to some fellow and you say, "Well now, things are pretty bad, and so forth, I know, but have you had anything done about it?"

And he'll say, "Oh, I went to this one and I went to that one—huh, there's nothing can be done about it."

There's, by the way, an organization in this country which calls itself the "Better Gyp Bureau." And the Better Gyp Bureau is heavily endowed by anyone who wants to pull a fast curve on the society. This organization, with an office everyplace in the United States, writes continually this message: "Anybody who says he can cure anything is a quack. If somebody tells you that something can be done about it or a condition can be bettered, you should immediately call the Better Gyp Bureau so that we can tell you that the man is a fake."

Oh, it's fantastic! But that is the truth; I'm not exaggerating it. "Anybody in the country who says he can even start research in any direction toward doing anything about cancer should be immediately shot." And it says continually there that people coming in, saying they can do things for illnesses "which have already been found impossible to heal by competent authority . . ." What competent authority is there on the face of this Earth that can tell you that there will be no progress in the field

of healing? I would say that anybody that said that was an incompetent authority and ought to be asylumed. And yet-yet this is the propaganda we face: "Nothing can be done about it."

Do you think it's right for the highways of this country to have strewn 10 upon them more dead and wounded than occurred in the US forces in World War I, every single year? Do you think that's a good, sensible sort of a society? Or does that sort of put people on their nervous edge when they take that wheel? Anybody who can think at all, who can look around him as he drives, is liable to some of the sillier antics. I know I've seen some interesting things occur. I haven't had any accidents myself but one, and I hardly would call it an accident. A woman suddenly—her name was Wanda; she was a psychic reader. She all of a sudden—I was traveling at about twenty miles an hour and all of a sudden she came from the fourth lane over of a four-pass highway. There wasn't even any corner to turn there—car went out of control and suddenly ran into the side of my car, just like that. Didn't hurt me or the car any to amount to anything. I made sure of that-picked the car up and moved it over quickly. But I looked at this girl—she was going byu-byu-byu-byu-byu-byu. She had a driver's license! She couldn't talk for twenty minutes. No two-way communication possible, much less "What accident has occurred?"

I thought, "That's an interesting thing," drove on down the road myself, skipped the whole thing. Few days later I was threatened with

having my driver's license revoked for not having written a certain paper in to the driving bureau. You know, you had to make a certain responsibility statement of some kind or another, and not having made out the piece of paper within the twenty-four hours or something that was allowed—not knowing it was necessary, not being guilty of the accident—I find out all of a sudden *I'm* going to have *my* license revoked. So I call up and I say, "Now, by the way, I don't want to be facetious or anything like that, but are you revoking the other driver's license?"

"No."

"Why not?"

"She hasn't done anything."

No, all she did was run into a car. I failed to make out a piece of paper!

Now, that's a gorgeous state of affairs, isn't it? Yet if you walked into the state police or the licensing bureau or the drivers' license bureau of any of these local governments and you said, "Well now, I am a Doctor of Scientology and we could probably do considerable to decrease the accidents which you have in your state by giving a ten-minute examination to each person who applies for a driver's license. And now we could give them this little examination and then we'll carry it against the records for six months. And at the end of the six months we will have marked

everybody who will have had an accident by that time. And then if you agree that this is what happened, then we can institute it as a regular affair, and this isn't going to cost you a thing. We'll even provide the person to stand here and give the thing while the people are taking the other examination."

Place after place this has been offered. But it's being offered to people who know nothing else, but they *do* know that nothing can be done about it.

Yet there's a great oddity about this little examination. It was to determine the accident-proneness of the individual. And we tested it for quite a while and made a very reliable little test out of it. And it's just two sides of one piece of paper. And it actually does—it actually does coordinate beautifully. You can tell, practically by the grade of the person, how long he's going to drive until his next accident, or whether he's going to have one or not.

And we found something very interesting when we started to coordinate this accident-prone test with tone tests and psychometrics—standard psychometric batteries. We found out that they coordinated one for one. They were right straight across the boards. In other words, we weren't testing anything peculiar when we were testing accident-proneness. We were testing just the same things that were being tested over here with personality.

In other words, this little accident test, which was designed to clean up a few highways, operated as efficiently in telling the capabilities of a person as very elaborate tests over here did. So there isn't very much trouble involved and it's quite an accurate thing to do. It isn't even hard to dream up. But it's being offered to people who know nothing can be done about it at all. Now, you'd think it'd be a very worthy endeavor.

We coordinated the grades of this test against the ability—because it was given to a lot of students, too—against the ability of the person to run 8-C upon his fellow students. *Exact* coordination.

In other words, we were selecting out of the society the people that nobody ought to let run their machinery until they had some processing and knew what to do with a machine.

Now, here again we have the interlock of interpersonal relations; and this interlock is a very easy thing to look at, to plot, because it's simply how well can a person give a command and see it through to its end of cycle before giving another command? Or how well can a person receive a command and carry it through to its end of cycle before taking another command?

This is a great oddity, but this give-and-take is civilization. And when people can receive and give commands with ease, when they can control

each other to this degree on a give-and-take basis and with certainty, we have a very positive and dynamic culture.

If everybody is simply walking around saying, "Well, they're all responsible and everybody is going to be responsible, there's no reason for me to give anybody orders, and so on," we have everything falling apart. That's an oddity, isn't it? Well, we found out that a person who shouldn't be at the wheels of somebody else's body also shouldn't be at the wheels of a car.

And so it's a very interesting thing that with the greatest of ease you could pick out of the society those people who would cause the accidents. They evidently amount to about 10 percent. All you'd have to do is knock out their driver's licenses until they had enough Group Processing till they could run 8-C and tolerate a few orders.

How can a person possibly drive according to the law if he cannot receive the content of the traffic law? What else will he do but speed if he can't even assimilate the speeding signs? You see? Now that's a command, isn't it? It says "Thirty miles per hour this zone." This person can't receive any orders. Sixty! Ninety! And believe me, if he's in that condition, he doesn't know whether he's got ahold of a steering wheel or a baby bottle. Usually the car is driving him!

I said to one of these new cars, I said, "How are you driving your people lately?" You know, it didn't answer? You know, the thing was out of communication? It was crazy!

Well, all right. Here we have across the boards, then, the anatomy of a culture. And the anatomy of a culture is the willingness and ability of the people in that culture to play the game with one another, to give orders and complete cycles of action, to receive orders and complete cycles of action, to cooperate. And to form up teams and sides and argue about it. Not necessarily, you know, go out and kill everybody, according to the TV—it's not necessary to fight to have a game.

When you are playing an interesting game of chess with somebody, are you fighting with that person? No. When you're playing football, unless everybody on the other team is mad or everybody on your team is mad, it doesn't generate into a fight. It's a game. It's only when things get very gameless that we have to have a fight; and that convinces everybody, you know, that a game is in progress.

Now let's take a look at somebody who is unable to receive an acknowledgment. Do you know there are a lot of people around who are unable to receive an acknowledgment? An auditor in Phoenix the other day did a very interesting thing. I told you all about this: Got in front of the lady and said, "Good!" You know, received an acknowledgment.

I had a fellow one time; he was quite drunk on board ship. He came roaring aboard ship at about 2:30 in the morning. There wasn't hardly anybody around. We'd just come in; everybody was dog-tired. The boy on the gangway was standing his watch without an officer of the deck. And this guy, who had just been assigned to us in a draft, slips off the ship and comes back roaring drunk, going to bust everything up. I peeled off the bunk and went out to see what all this commotion was.

He'd thrown the quartermaster's notebook and a spyglass, and so forth—he'd thrown these overboard. And I said something to him—just said it straightaway—told him to snap out of it. He didn't receive any acknowledgment. There was no statement made to him; he didn't receive a communication at all. He received no acknowledgment for what he'd been doing. I told him he shouldn't do that—that was an acknowledgment of what he'd been doing. There wasn't any communication there at all.

He went on roaring around, practically walked through me, and so on. So, took him by his tie and ptock, ptock, ptock, ptock, ptock, ptock, ptock, ptock, ptock, ptock.

He said, "Oh, hello, Skipper."

All right. There's a certain percentage of people like that in a society and they kind of spoil it for the rest of us. What's their idea of an acknowledgment? Let you run into them, of course. Crash, crunch—"(sigh) Somebody else is in the world, too."

When they've finally badgered you and hounded you, and so forth—there's the lighter variety—they've badgered you and hounded you and talked to you and said the same thing over and over and over and over and you've kept saying, "Yes. Yes. All right. We'll do it. Okay," and so forth, they just keep right on, keep right on. You finally say, "Damn it, shut up!"

"(sigh) Somebody spoke to me." They found it out right then.

Well, you know, my machinery—I don't know about yours—is delicate. And when people tell me that sort of thing, and so forth, I generally short-circuit a couple of antennas and things like that.

But gee whiz, it's hard to have a civilization where you've got these terrifically base levels of contact—where it's only an impact that can communicate, you know? Because these people go around and find

impacts so they'll know they're in communication. They're not the kind of people you want running your machinery. And so we get a society falling apart.

We run into one of these people, we'll run into ninety-nine good people. We run into one of these people—we're hit hard enough, we say, "What do you know, ninety-nine other people are just like this, that makes a hundred." We say, "Well, that's life. That's society."

And here we are, a vast number of people who are good, decent people, going around, looking at life, not having too bad a time with it, successful in our own way, able to talk to our fellows very well—making, really, two errors. One: that it's—there's any liability at all in talking to anybody. There is no liability at all in talking to anybody. We make an error when we suppose there is. There isn't even any liability in talking to a cop.

Of course, I'm not going to say what you have to say to a cop to get an acknowledgment through. I ran into one cop one day; I had to ask him, "Where did you learn to drive?" This was non sequitur enough so that he kind of blinked on this. "How do you know what good driving is?" I mean, I wasn't the guy who was arrested, by the way. He was pestering somebody on the sidewalk, so I merely went over and horned in. None of my business at all.

So I asked the cop where he learned how to drive, where he thought he was going, what kind of a car he was driving, if he was married. Why was I doing this? I asked him for his license and his identification card. By the time I reached into my pocket and pulled out a notebook, he got in his car and drove off.

It was none of my business. Or maybe a society is everybody's business. If you're playing a good game at it, believe me, it *is* everybody's business.

Now, the other mistake that we make is that nothing can be done about it. Yeah, an awful lot of things can be done about it. We see somebody sitting there and they look *thuuh*, you know? We ask them, "What's the matter with you?"

You know, that person would have to be practically psycho in order to give you any kind of a growl or be offended or anything else. They usually answer you, and they tell you, and so forth.

We bump into somebody in a streetcar or on a bus, in a hall, so forth, we don't say anything to them at all. Why not? Somebody talks to us huffily, snaps and snarls a little bit. What I usually do to them is say, "Gee, what did you have for lunch?" Anything to snap them into another communication line.

But there isn't any reason for you or ourselves or the society to go on making these errors. Auditing is basically communication. We have the vast, vast advantage today of knowing the formula of communication and knowing what communication can do and how to use communication.

There's one point I would like to make now, is that a lot of auditors 14 penalize themselves on communication by being auditors. Therefore this group, or the group of Scientology, could penalize itself. Because it knows so darn much about communication, it then feels totally responsible at all times for using it in its most optimum state. And this is a rather sorry state of mind, believe me.

This fellow walks all over your toes, you know, and bumps into you and knocks the package out from underneath your arm, and so forth, and you want to say to them, "Where the hell do you think you're going?"

Instead of that, because you're a good auditor, you figure the guy is pretty badly out of communication and you pat him on the shoulder or something like that. You either don't talk to him or you give him some auditing or something, you know? Liable to do the most remarkable things. Well, this is a kind of a slavery in itself, isn't it? Hm?

Well, let me tell you something real funny about this. Although you know optimum communication, even if you know optimum communication—or because you do—not one person present could be sloppy enough in the use of communication to deteriorate this society in any way. Because you know what communication is, you have at once some responsibility for

the way you communicate, and to communicate perfectly when you have to. But you also need not assume the total responsibility of always communicating perfectly. This would be irrational, wouldn't it? It'd be . . . (applause)

Now, I want to tell you a little process, just to wind up this lecture—little process. Very germane to this. Very remarkable. You sit down and ask a preclear who is worry, ask him over and over, "Well, what can be done about it?"

And he'll give you the social response: "Nothing."

Ask him again, "What can be done about it? What can be done about it?"

Now, somebody rushes in to you—maybe you're running an office or something of the sort—and they rush in and they say to you, "And the mail all got ruddy-rodded and we didn't put any stamps on it and it went in the mailbox and—ooh!"

And you look at them and you say, "Well..." You know that you're perfectly at liberty to say, "Well, you damned fool! Next time I catch you doing anything like that I'm going to fry both of your ears." You're perfectly at liberty to say that.

As a matter of fact, people feel better and that's usually more acceptable when they've pulled a boo-boo than anything else. I know I practically made somebody well one time: I just sat down and started insulting him. Found out his level of communication acceptance—it was insults. I said, "You're one of the dirtiest louses I ever met in my life. What a dog."

And the fellow—"(sigh) At last you understand me."

Well, you could just ask this person, "Well, what can be done about it?" or "What can you do about it?"

If you wanted real smart help around you, you'd never solve their problems for them. You'd go on solving the problems on an executive level, but you'd just keep asking them, "Well, what can be done about it?" What can you do about it?" Person after a while will sit down and consciously lay out a half a dozen solutions, one right after the other—bang, bang, bang, bang—instead of no solution or just one solution, you know? They could lay out a half a dozen solutions. "What can be done about it?" You've rehabilitated their ability to independently arrive at a solution to a situation, no matter how bad it is.

In the first place, they believe that doing nothing is a solution. And I can tell you from my researches that the one thing that you must not do about things is nothing. No matter what you *do*, no matter how *wrong* you

are, don't do nothing. That's the most fatal course. Sounds odd, but it's true. To do nothing is fatal.

You know why? It'll even turn off your memory. It pulls you right straight out of the responsibility level and drops you down into ownership and then hide. See? You say, "Well, I can't do anything about it. That's the end of that." And you know, you'll feel terrible, right away.

You run this process on a preclear—ask him things that he doesn't have to change. Now that sounds like a good process, doesn't it? Things he doesn't have to change, he doesn't have to control, he doesn't have to work with, something like this—and he'll just get sadder and sadder and sadder.

The things wrong with a person who is very hectically worrying about all the things he has to do, is because he doesn't have enough to do. That's all. It's just a scarcity of doingness. That's what's wrong with him.

Well, a scarcity of communicatingness is usually what's wrong with communication. So, when in doubt, communicate.

Now, we used to have in Dianetics a great deal of understanding, and we still do have, of what can be done with words to an unconscious person. Here's this fellow lying there, he's unconscious and we start talking. *Nyyaah!*

Do you know what's wrong? It's the scarcity of the words in the vast absence of words. We put a few words in this complete vacuum of words and they stick. Do you see that? They become so valuable, he cherishes them so much, that he pulls them straight in with total command value. Doesn't question them at all. And that's how an engram phrase becomes aberrative. There are too few of them, and so each one, to an unconscious person, is a pearl or a diamond, and they hold it—you know communication is real scarce right there.

So you could say to an auditor, who has done a lot of auditing, the following process with considerable result, and that's "What could you say

to an unconscious person?" He's liable to comm lag on this quite a bit, because he doesn't feel free to talk to people under certain conditions.

Well, a person ought to feel free to talk enough to run anything out and that's how free you ought to feel. Don't inhibit your communication; enlarge it. Don't be upset because somebody is liable to say you are obsessively communicating. Tell them they're obsessively inhibiting!

Just because you know a lot of these things puts a responsibility on you, but just because you know Scientology is no reason or license to stop living. You should be able to live much more fully. But you feel very free to use or not use exactly what you know, to use it as you think it ought to be used, to create the effect you want to create or just to create a random effect. That's a wide license, isn't it? The material is yours. Go ahead and take it.

Thank you.



WHAT SCIENTOLOGY IS DOING

A LECTURE GIVEN ON 6 JUNE 1955

62 MINUTES

And when an organization is sitting 2 where a living being should sit, it's time to call a halt.

Now, I'm not talking now about anarchy. Anarchy is not even vaguely possible amongst aberrated peoples. An anarchy is predicated on the basis that it *is* possible amongst aberrated people. What I am talking about, however, is we need better men, not better signs.

We need a better social order, and not one or two better individuals, and a better organization. And when an organization gets into the fantastic levels of being above reproach, or when an individual sets himself up as so infinitely superior to his fellow man that he cannot be touched, chaos no matter at what distant date is bound to ensue. Do you see that?

Note: The recording starts with the lecture already in progress.

The control and direction of man depends upon the goodwill and the good state of man, it does not depend upon iron bars and handcuffs. It doesn't depend upon cells or electric-shock machines.

A society is sick as it has sick people within it. The way to make it well, however, is not necessarily to work only upon the sick and make them well.

If the members of that society were sufficiently well and able themselves, they would never apprehend the slightest difficulty in pulling out of the mud any fallen fellow. Pulling people up and back into the ranks is not a function of an organization; it is a function and responsibility of man himself. Pulling people back up into health and good fellowship and the game is not dependent upon a group of specialists. It's dependent on man.

And when helping one's fellows becomes a specialized action to be performed only by the anointed, to be performed only by somebody who wears the right star, badge, or sign—man is dead! Because the best of man comes into being when he is willing to aid and assist any of his fellows and is permitted to do so.

We allow any dog to come around and sympathize with us when we're hurt, and even in a cave society they let a dog lick the wound to help it heal. But not in this society! And when men are made to feel that they do not have the right to aid and assist their fellows, but that Joe or Bill or somebody down the street is the only one who should be permitted to wave a magic wand or rattle a magic healing crystal, somebody had better look at the society real good because it's not a well society. Do you see that clearly?

Now, it does not immediately presuppose that because a person has 3 a right to heal that he is able to heal. That doesn't immediately follow, does it? But today we are at a level of understanding in Scientology sufficiently good that almost any human being alive could be put into possession of enough of that data to make anyone around him better and happier, including himself. And that is the goal toward which we are trying to win. And we are winning, using some of the artificial supports of the society which already exist. And one of those supports is organization.

But I would be a very sad man to realize, after years of work, that we had created not a greater freedom in the society but a stronger and more powerful organization in place of existing organizations. And as Hendrik Van Loon once said, "The more things seem to change, the more they remain the same." He says that in a book called Tolerance, which I recommend to you—Tolerance, by Willem Hendrik Van Loon, a very great writer, recently dead. Very fine man. But he says this in regard to revolution.

We have this enormous mass of people swelling up out of the ditches and byroads and gutters and alleys and overwhelming a despotic government on the motto that "Everybody is going to be free. We're going to have liberty, fraternity and equality" and we get despotity! Instead of setting up a new free regime, all they do is use the extant communication lines of despotism in order to rule and govern. Anyone who would recommend the overthrow of a nation by force is a fool. He doesn't understand the least semblance of politics or of people. Because no nation is ever overthrown, they are just substituted for.

If you want to know what kind of a government you'd get after you revolted against a government, look at the government you revolted against. Things will be a little bit bullet-nicked, but that will be about the only difference.

We could, at this time, put together an organization or a group in Scientology sufficiently strong, sufficiently powerful to run over everything it came to. This would be a fascinating thing to do. Be a game in itself. And then someday—me gone, other guys gone—all of a sudden there sits this thing, this organization. And somebody has to rise up and say, "Auditors of the world, unite; overthrow this monster!" And everybody would see it go down very plainly, you see. Down it'd go. Then they'd say, "Fine! Now we are free." And they would get another handful of letters cancelling their certificates.

I try to look far enough in the future to forecast and predict what 4 might be, so as to not do too many things wrong. You must allow me some percentage. And as I look into the future, I see that we are handling here, material of a potential control and command over mankind which must not be permitted at any time to become the monopoly or the tool of the few to the danger and disaster of the many. And maybe in this I am simply being overly proud, conceited or optimistic. But I would never for a moment step back from the role of being conceited just to be approved of, or just to be wrong in a prediction. And I believe that prediction is right.

And I believe that the freedom of the material which we know and understand is guaranteed only by a lightness of organization, a maximum of people, good training and good, reliable, sound relay of information. And if we can do these things, we will win. But if we can't do these things, sooner or later the information which we hold will become the property of an untrustworthy few. This I am sure, because it has always happened this way. But that's no reason it has to keep on happening this way. I am not of an inevitable frame of mind.

I have no illusions about either the unimportance of Scientology or its importance. You see, it'd be very, very easy to get a swollen idea either way. It'd be a very simple thing, you know, to take a look at it and then take an opinion of it, independent of its actuality. Scientology, well understood, is a

very powerful thing. Well used, it can do a great deal for the social order and for the individual. Poorly relayed, poorly communicated, monopolized or used exclusively for gain, it could be a very destructive thing.

I have already had three offers by persons in places of power to hand over a great deal of information and stop talking. I'd be very happy to stop talking; doesn't matter to me one way or the other. I talk, I like that. I sit back silently, I like that—doesn't matter. Get a kick out of both of them. But I wonder why anybody would be interested in suddenly having a large mass of information they couldn't digest—my notebooks and things like this—and have me stop talking about it? Why would anybody be interested in this at all?

Also received an offer once to work in a certain place in the world, to make men "more suggestible." It was at a dinner party. That was no less an official offer, because that's why I was at the dinner party—I didn't find out till I got there—to make men more suggestible! And I sat there, and the fellow evidently thought I was in a stunned silence. And I sat there with my dessert spoon halfway suspended, hoping against hope that I wouldn't break out in the hysterical laughter which I felt. I held it back, but I have never heard a better joke. That's carrying coals to Newcastle. Make him more suggestible! All you'd have to do is lean on him slightly and he'd go sound asleep!

Now, many people have a feeling that I often talk rather wildly 5 about the healing profession, and so forth. Well, once in a while I get mad. I'm entitled to get mad. I reserve that as one of my human rights. When somebody comes in—they wheel in some kid, something of the sort, and they just got through cutting him all up, you know, and they say, "Well, that didn't do him any good, now you audit him." And I say out loud, "Why didn't you bring him around here first when he wasn't sick? He's sick now! He was just unhappy before. Now what do you expect me to do?" Well, I almost never turn anybody away, but I can get mad about it!

Now, there should not be any animosity particularly between a Scientologist and a member of a healing profession unless it's the animosity which one feels when he is certain that he's confronting stupidity of some kind or another. The only animosity I ever feel, really, is why in 1947—why didn't they listen? Why in 1955 don't they read a book?

But I can tell you that we are worrying or thinking about such a small section of society that, as one of you said to me the other day, "Why can't we just overlook this entirely? Why do we have to mention it at all?" We don't! It's the most sensible thing I've heard in the whole congress—"Why mention it?" Why mention the healing professions or doctors or psychologists or anything else? Why not just forget it? All

right. I said, "Gee, that's a good idea. Best idea I've heard in a long time." So I decided I would, so I thought I'd better tell you tonight that I've forgotten all about it.

Of course, it's very easy for a victor to be charitable. When you've won enough knowledge to do a great many things, the chief of which is to permit your fellow man to know and do a great many things, you'd better stop thinking these small thoughts, you know. You better go off and sleep on cloud nine after this. And one of these days I'm going to fix it up so I can actually feel like that!

Now, we have had five years—five years of consistent, continual research, theory, technique, advance. Five consistent, continual years. The progress of this work has not been interrupted by anything for five years. And we have had five years of organizational chaos. It's interesting, isn't it? Now, when I say chaos, I mean a human organization—where everybody passes slips of paper back and forth.

No, I am afraid that freedom does not depend upon or thrive well within the iron channels of organizations. Let me tell you something very amusing that occurs—that did occur in Dianetic organizations and that does occur in Scientology organizations—and why executive personnel and clerical and office personnel gets terribly overworked. They do.

This happens whether you're in London or South Africa. It doesn't matter where you are, you can count on this happening. You hire this girl, you know, and she's supposed to sit there and she's supposed to type out some letters. She's supposed to get answers to all these people, you know. And she sits there and she types out letters and she's very happy about the whole thing, chewing gum, you know, and she—"Gee, you know, that's interesting." And the next thing you know she's in the HCA Course! She'll drop her work at the drop of a typewriter simply to talk to somebody about Scientology. The kids in the organization work hard, but it's the darnedest thing you ever saw. It's utterly impossible to put together a business organization and keep it as such. So I just gave up.

Now, this means we really, in Scientology organizations—that people do their very best to answer your mail, ship out your orders, give you tapes, copy them, do things—they do do their best this way. They're usually short-handed, they're usually working about fifteen hours a day and usually auditing somebody else another five. Everybody in the organization is an auditor. I mean, that's the way it goes. Sooner or later, why, they turn up there, and they're sitting there back there pounding the typewriter again. They don't leave, you know—pounding the typewriter again and all of a sudden they call in the young executive who wrote this letter and say, "Well now, you've made a mistake. I think there's a much better process for this case than the one you've just

recommended." They got their certificate up right there, you know? They could actually leave the organization and probably go out someplace and make themselves a considerable amount of money but they don't; they stay in close to the organization and where things are going on.

Another odd thing occurs, is a Scientology organization becomes home for an awful lot of people. That's the darnedest thing. That's been going on for five years—that's home. You see somebody every day, he's sitting on the back porch and he's talking to somebody else and you wonder, "Where'd this guy come from?"

Now, if you were running a laundry, or if you were running an industry that manufactured cars, you wouldn't find the place full of guys all the time that simply were just interested in the cars or interested in the wash coming out. You just wouldn't find this. Another thing, you wouldn't fire the fellow who was in charge of all of the inch-long parts or something like that and then find out he never leaves the premises. You fired him, but he's not gone anyplace. It's horrible!

So Dianetics and Scientology organizations, I know after five years' experience, will never be a business—never be.

Now, the efficient parts of the organization—the efficient parts today—are the processing center, auditor units, and training units. Now

that we aren't changing techniques every twenty-five or thirty seconds and now that an auditor today can talk to an auditor who graduated eight months ago, an odd thing is occurring: The auditor who's doing the processing is very certain of his tools and he converses very, very easily with the other auditors who are also processing; and the auditor who's training has the strangest frame of mind—I never heard of anybody teaching biology could possibly be as much a purist, as much a hound, as picayune and as ornery as some auditor teaching somebody Six Basic Steps. And then this person says, "Well, all right. Now, the way I do this is to—I say... I say... What... what do I say now? Well, I... I say... I say, 'Remember something real' and then he remembers something real and then I say, 'Okay.' Is that right? All right, fine, now here we go. All right, now. 'Remember something real.'"

And the person says, "Mm-mmm-mmm, yes."

And the auditor says, "Okay."

Well, his Instructor is standing right there, you know. Instructor says, "(sigh) Show some interest!"

But training, processing units today are coming up into a state of efficiency and interest which is quite interesting. The HASI auditor, for instance, used to start his staff auditor conference at five o'clock. See, he had nothing to eat since lunch, and he starts staff auditor conference at

five o'clock and still be there and the conference still going on at eight with no dinner. So that noticing this and taking pity on this, I pushed it back to four. And have still had one going on at nine! Everybody real interested, comparing notes, squaring it all around, and so forth.

Another thing is, of recent months, become increasingly apparent: that the people in Scientology were increasingly—in the West there getting MEST-conscious, you know, a little bit. They are starting to dress up and wear ties, and so forth. Darnedest thing-darnedest thing I ever saw was a Director of Processing who, up to that time, auditor comes in in shirt sleeves, you know, and so forth—Director of Processing all of a sudden went on a complete military martinet binge! She'd just got some auditing squared around and her tolerance level or her unwillingness to run other people's machinery had been run out. And she takes a look at this auditor—he walks into the auditor's conference, he's in a very neatly pressed, clean shirt and tie. And she says, "Well, I hope you didn't audit your preclear looking like a wreck like that!" She had everybody in coats. Fantastic. Yes, times change. I suppose some time in the future I'll probably develop a process that will make a business executive.

Audience: No!

And will make one devoted to a business executing. Well, I've studied this and I don't know whether you have to push them downscale

or bring them up. We've gotten people much more alert and much more competent on an executive line, but we haven't gotten them to a point where they lost all interest in their fellow human being and would just sit there and stare at that paper chain and shuffle it. You know, that's what an executive is supposed to do. You know, shuffle the pieces of paper. People put a piece of paper here and he's supposed to put it in that basket. That's an executive job.

It's the number of pieces of paper which you can handle in any given hour which determines your importance as an executive.

Well, an unfortunate thing, however, with all this is that doesn't determine a successful businessman. That's another thing. That's something else. And the way you do that is you get a fellow that can look at the situation, estimate it, get the answers necessary to resolve it and put them into effect and carry them forward to a successful conclusion. Well, we can make people like that, but they won't sit at desks.

Well, we have many quandaries, many difficulties. Now, Ability 9 magazine is scheduled in the next many, many months to become a national newsstand publication. As you can realize, that takes a great deal of time, effort and expenditure—great many contacts. You couldn't possibly print a national newsstand publication from the Southwest; they don't have that much paper. That's the truth.

It just doesn't seem that paper grows on the desert. Until they learn to make it out of cactus, they'll continue to have a shortage. Furthermore, it costs more to print in the West, Ability magazine—by a factor of two—and do all the work ourselves, than it would cost to have it printed professionally with no strain or pain to us in the East.

And the second it started to climb up on the circulation lists, I reversed the motto of Horace Greeley, and I said, "Ronnie, go East."

Now, rumor is an effort to supply an existing scarcity of information. A rumor is an effort to remedy lack of data. That's all a rumor is. And an effort to get out enough data that people know about, or would like to know about, about what's going on, is rather difficult. It's a little bit difficult because often they're not interested in what you're saying.

But we have these days solved this to some degree. I believe you'll like *Ability* magazine, the way it's going—more or less its tone, and so on. And the number of pages it can have must not be limited and restricted simply because the Southwest doesn't know that you use paper to publish magazines.

So we'll try to make it bigger and try to make it go further. Naturally, when *Ability* goes national it will, to a large degree, lose some of its personality or tone—less intimate detail—so it will have to be supplemented by an additional bulletin to the membership.

Now, as far as the HASI is concerned—I was just talking to Phoenix a little while ago—everything is going along very smoothly, HCA, BScn Course running well, the processing unit running very well. They're trying to get things squared away, because what we did was take some of the business facilities in an effort to print Ability and so forth, and move them East. Now, that is what has moved East-some of the business facilities of the organization and its equipment and machinery.

Now, actually it's a good thing to have the business office at a distance from the school and the processing center. And I hope now we'll be able to hire a stenographer and she'll sit there and she'll go all the way through and write dozens of letters before all of a sudden she goes out to Phoenix.

The plans for the future of Scientology are actually in the run right 10 now. They are materializing. They are going forward at this time. The die, in other words, is cast. The modus operandi behind this planning is a very simple thing to understand if you'd only care to look at it. That is, with a minimum of organization, a maximum of dissemination, and still at the same time guarantee the training excellence of an auditor and guarantee the skill and knowledge of those auditors be trains. That's what we're trying to do.

Now, lack of communication brings about rumor. There have been more rumors about less in Dianetics and Scientology than can easily be printed by *Time* magazine. I'm not saying that *Time* magazine prints only rumors. I saw a news notice in there, in I think 1947, which was a fact. Yeah, see—it was a fact. I checked up on it. Everybody was quite surprised.

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But this flood of rumor, you should understand, that you hear about this and that, is normally simply an effort to be wise or smart, but principally an effort to fill in a lack of news. An effort to fill in a lack of actual news. Well, I very often wish sometimes that some spectacular occurrence had happened in order to put some real news on the line so as to knock a few rumors out. Man is very scarce on drama and sometimes dreams up drama with a most alarming result. So that we occasionally hear all sorts of things, see. Hear everybody—"all the auditors in the East have just decided to jump into the Atlantic" or something. And we hear that "the HASI has just burned down the courthouse in Phoenix," or . . .

But some of these rumors are quite interesting in that they are consistent and continual, and one of those was thrown at me the other day: that I was in an institution. And I looked at the fellow, who was a newspaper reporter—heh!—a real bad one. I looked at this character, and I said, "Where the hell did you learn that? Now, where did you pick

that up?" Well, he couldn't say. But I was very intrigued because this rumor has about five times been traced back to the Menninger Institute as having emanated from there.

At one time we did publish this fact, however: that Menninger was not, at this time, in an institution in Wichita. But in view of the fact that there's no fight going on in this direction, I don't think there'd be much slapping back along this line. We are not trying to monopolize healing in the United States. We are not trying to monopolize insanity.

And I'm going to say something here now about insanity that I wish 11 to say as just a public statement: that a great deal of experience, observation, on the subject of insanity and insane people has finally forced me to the conclusion that helping the insane is usually an effort to reverse what self-determinism they have left.

A person who is psychotic has, at one time or another, decided to die. He has not now, or subsequently, decided to live.

Now, almost any of us have at some time or another felt bad enough or been sick enough to say, "I wish I were dead," and really mean it at the time. But then we say afterwards, "Well, this life isn't so bad—go on living," you know? Psychosis doesn't do this—what makes it psychosis. They say this so hard or they come so close to death, that they abandon the body and then hang in the middle, unable to completely let

go because it's still alive, and unwilling to take over any control of it again. And there they sit, trying to die.

And this society says that we must keep everyone alive, because we're all machines, you see? And there is no other life and this is all there is to it, so everyone has to live. And the society says this urgently and continually—they have to live. As a matter of fact, it would be a very, very, very dangerous thing if anybody were to legalize what they call euthanasia, which is murder. See, it would be a very dangerous thing because somebody could always figure-figure his way around this law. And you'd be walking down the street feeling perfectly happy about life, and they'd say, "You know, that person is liable to have pups," or something of the sort. Bang! Very dangerous to legalize this thing.

But maybe we shouldn't put all the stress in the world on the idea that just because something is breathing, it wants to keep on living! How about a plant with all of its leaves hacked off, and so forth? It's trying to die. Why? So it can go be another plant. And the longer you stop it from going and being another plant, the harder off it is, the more difficulties you've put in its path!

Now it's an unfortunate thing that psychosis would fall into this category. But the person who is insane is, according to my observation, trying to die to the degree that he has practically moved out and gone into

the between-lives state. See, he just—"No more. Don't want to come near it again." And then you're going to come along and make him well, when every single vector, stress and concentration in that being is to die.

And it is not that insanity is an unsolvable problem. But it is an unsolvable problem in this society, bent as it is upon survival at this time.

Now, that doesn't mean now that you cannot take a person who is disturbed and make him undisturbed. You can reverse this vector. But the seriously insane are trying to die. And unless one had complete and utter, uninterfered-with freedom to give these people space, to give them sunlight, to give them some associations and company of one kind or another, to minimize these restraints of one kind or another, difficulties in the cure of insanity are imposed to such a degree that no auditor or no minister, unless he believes that there is some small chance, should concern himself with insanity. Why? Because we haven't got enough auditors.

Now, it is perfectly true that a case could recover. The hope of insanity lies less, then, in auditing than in providing enough space, enough lack of restimulation, enough quietness and rest—since exhaustion and insanity are almost synonymous—to provide enough quiet and rest, space and food so that the person might have a chance to change his mind and decide to live again. Until he does so, there's very little you can do.

In *Dianetics*, there was therein proposed a solution to the problem of insanity: to provide space, to provide quietness, let somebody get a rest and let them change their minds. There is that solution. Perhaps someday some part of this society will see such a solution put into effect or will try to put such a solution into effect.

To take a person who is insane in a very closed, confined area and audit them may or may not succeed, simply because of the existence of the barriers and restraints—everything cooped up in their vicinity. This doesn't mean that an auditor has not, and that an auditor in Dianetics particularly *could* not, bring about a considerable change in the insane. It does not mean that this could not happen. It does not mean that because a person is insane, it is all hopeless. I'm telling you what I am satisfied insanity is, which I think you might find an interesting observation.

Insanity appears to be that thing of a death wish of such strength and magnitude that the person will see almost everything die around him in an effort to carry it out. And sanity returns when the person decides again to live.

Out of all these years of study and observation, that's really all I know about insanity. Because I have seen preclears in much more serious condition than an insane person seemed to be in. I have seen them with all the manifestations that an insane person had and yet they

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were not insane. I have seen them with engrams in restimulation that would have killed an elephant, and they were still sane. I have seen them so nervous and shaking that they were practically shaking the threads out of their sleeves and they were still sane. But they wanted to live. And so, by themselves or with the help of an auditor, they overcame the ghosts and things that go boomp in the night. But that person wanted to live. And so that person was sane. That person was willing to take responsibility for some part of his difficulties. And so that person was sane and so that person could recover.

What we call the insane—desire to die. And they might have some very minor thing wrong with them, but they desire to die. And that is the vector that they go.

As far as psychosomatic illness is concerned, I have felt that psychosomatic illness was overrated. And I would continue to feel that it was overrated until I found a man who did not have one. And I have begun to believe that psychosomatic illness is a misnomer and it should simply be called "unwanted sensation" or "unwanted absence of sensation." And to classify it as illness was to make it unsolvable. Because illness infers that some bugs or some malfunction of organs or something else is basic causation.

And we find that psychosomatic illness is apparently simply unwanted sensation or lack of sensation. And that psychosomatic illness comes about when an individual is called upon to prove something and fails. So much so that if you were going to process a chronic somatic you could do this fascinating thing: you could say to an individual, "What have you got that would prove it?" See, you're not talking about a thing. You just ask him, "All right, what have you got that'd prove it?" And he'll have an answer. And he'd look himself over and he—"My head, that proves it. I've got a body, that's the reason. I am in this . . . because people were mean to me; that's why I have a body."

You can ask a person and solve the entire service facsimile that was described in 1952 simply by asking that person, "What would it get you out of? What would it get you into?" You ask him these questions alternately.

"Oh yes, you have a bad arm. All right. Now, what will that get you out of? Now what will it get you into? Okay, fine. What will it get you out of? All right. Fine. What will it get you into? Fine, that's fine." And then you could finish it up, if you had that flat, with "All right, what can you prove with it?" and you'd find out he had a whole category of things he could prove with this psychosomatic illness.

So I think that in treating psychosomatic illness, we are running 14 straight up against the computation of a thetan that he ought to have some sensation, and that any sensation is better than no sensation. And that he should have something with which to gain a little sympathy and to prove his lack of guilt, because when we touch these buttons, all of these fancy psychosomatic illnesses that are so beautifully described and cataloged endlessly, fade away. "What will it get you out of? What will it get you into? What will it get you out of? What will it get you into? What will it prove? What have you got that will prove something?"

So we couldn't possibly be looking at an illness if we're looking at the human race, unless being human is an illness. So we have to immediately come out of the category of illness in order to treat a chronic somatic. And a chronic somatic is not a psychosomatic illness! I suppose some chronic somatics could be bad enough so that they would then be classified by one of the healing sciences as a psychosomatic illness. I'm just not throwing words around; I'm trying to give you a bigger breadth—a look at this.

One person is on crutches with his legs and another one is on crutches with his mind. Doing what? Trying to get out of things and get into things and prove it.

And you take somebody whose parents never listened to him. He'd go in and he'd say, "Sniff, sniff!"

Mom would say, "Go away now, I'm busy."

Next time . . . (laughter)

Mom would say, "Go away, I'm busy."

Next time-whole arm, you know, "Look!"

"Go away, I'm busy."

Finally he takes the whole body, see, and he says . . .

Mama says, "Go away, I'm busy."

The fellow says, "I haven't got anything that will prove anything. I give up. I'm dead."

And he sees an auditor years and years later—he sees his co-auditor, he sees his wife, friend, somebody auditing him. "I feel pretty apathetic. I..." Here he is, still trying to prove it to Mama. Only he's got a lot of substitutes for Mama by this time: gateposts and wives and all kinds of things, you know. He's trying to prove it to somebody.

But if you look into the computation behind it—what will it get him out of? what will it get him into? what will it prove?—thing is rather simple.

But there's another factor involved which makes psychosomatic illness a very suspicious thing. And that is you have to make the thetan capable of inventing a whole new category of ills before he'll give up any he's got.

So, as far as illness is concerned, I do not for a moment believe that any auditor, treating any thetan, is going to heal anything. He'll change him, he'll give him another pattern, but to put him into a category where he'll never have any feeling anymore of any kind? Where he could never get ill again? Where he could never go into Selective Service headquarters and say, "Huh? You want me? Ha-ha!" What kind of a dirty trick we trying to play on people?

We should put it into his command to be able to do these things knowingly and not have to hide the fact that he's doing it and do it obsessively. That's about the only thing we could change about this characteristic.

Therefore, any great fixation on our part on the subject of illness, as such, will not be rewarded—ever! But a great deal of attention on our part on increasing abilities to the point where he's even able to be ill would pay off heavy dividends. Therefore, in Scientology you couldn't possibly be dealing with a healing science, because one of its functions is to make the fellow capable of getting sick!

Now, these are the things which I have had to think about and talk about for a long time with auditors, with preclears, and these two conclusions I have reached very positively. That our own health, the health of the organization, and the trueness of processing itself, dictates that we do not consider ourselves to be healers of the insane or the sick.

If a person wants to die, if he finds life completely unsupportable, who are we to come along and say, "You have to live," particularly when this overset of his self-determinism would not be possible. The insane only stay insane—they only stay insane—because they don't want to live. It's a level of death deeper than death itself. And as a matter of fact, death is the substitute for insanity. You can examine that on the whole track. You'll find out that the death was the substitute-that's the quickie—that's a good, fast method. And the only one that was before that was "Look, you have made me so crazy-you'll have to stop punishing me because you've made me so crazy that now I can't do anything and I have no control of anything and I have no responsibility and my postulates won't work. So you can go ahead and punish me if you want to, but it won't do you any good, because I'm not even responding now. I don't even know who's punishing me." And this insanity was sufficiently insupportable that after a while somebody invented death.

They went around and got a couple of guys and they said, "Hey, you know? What do you know? Huh! Look at this, I'm dead! Now watch!" Boom! Big invention. The wheel and the arch have nothing in it at all!

So, as far as I can see, life can be a pleasant game for almost 16 anybody unless he has decided entirely and completely that this is impossible and he isn't going to change his mind about it. If you can communicate with him, you can always change his mind about it, if you are talking to him as a thetan—as a spirit. If you're talking to him as a body . . . Did anybody ever find that part of the body you addressed in order to get it to change its mind? Be almost impossible if we waited for the body to change its mind like some Black Vs do. They sit there getting audited, waiting for the body to change its mind, you know. "Well, it hasn't changed its mind yet. Hasn't changed its mind yet. No, I ran that process—hasn't changed its mind yet. Well, guess there's nothing to Scientology—can't make my body change its mind."

An individual who is given a security of his immortality, who recognizes his own immortal character as he very easily does on exteriorization, has achieved the greatest gift he could be given by a fellow being—is a very great gift, believe me. Do you know that man has fought and bled and vituperated for thousands of years on the off chance that somebody was right when he said we could go to heaven? And you

as an auditor or as a student of Scientology have it in your hands to hand out immortality, not at death, but right now.

And therefore I do not think you have to go into the healing sciences or consider yourself a treater of the insane or a healer of the sick when you have at your disposal a gift of such infinitely greater magnitude that there is no possible comparison. Therefore, I do not want you to hold yourself, or what you know, too cheap. And I want you to come into possession of all that you know and I want you to be able to use that knowledge with security.

And any mission I have here on this planet at this time will be successful at that time when what I have just said has been accomplished.

Thank you.

Thank you.



GLOSSARY

Words often have several meanings. The definitions used here only give the meaning that the word has as it is used in these lectures. This glossary is not meant to take the place of standard language or Dianetics and Scientology dictionaries, which should be referred to for any words, terms or phrases that do not appear below.

aberration: departure from rational thought or behavior. From the Latin, aberrare, to wander from; Latin, ab, away, errare, to wander. It means basically to err, to make mistakes, or more specifically to have fixed ideas which are not true. The word is also used in its scientific sense. It means departure from a straight line. If a line should go from A to B, then if it is "aberrated" it would go from A to some other point, to some other point, to some other point, to some other point, to some other point and finally arrive at B. Taken in its scientific sense, it would also mean the lack of straightness or to see crookedly as, in example, a man sees a horse but thinks he sees an elephant.

aberrative: causing or producing aberration, departure from rational thought or behavior. See also aberration.

Ability magazine: a magazine of Dianetics and Scientology, issued from March 1955 through the late 1960s, containing informative technical material, programs and other items of interest to Dianeticists and Scientologists.

Alden, John: (1884–1962) a world-renowned designer, best known for his fast and seaworthy offshore boats as well as his custom yachts.

all-American: belonging to a group of players who have been chosen as the best

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in a position in their sport at American universities.

ally: a person who has aided in the survival of the preclear under engramic or highly emotional circumstances and whom the preclear reactively regards as important to his further survival. The individual will go into the personality of an ally just to keep him around.

aloof, stand: keep clear, take no part in.

anarchy: the absence of any formal system of government in a society.

animal, man, is unhappy without laws: &e "The animal, man, is unhappy without laws."

animosity: a feeling of hostility or antagonism.

anointed: one chosen by or as if by divine election.

antidote: something that prevents or counteracts unwanted effects.

apple: an informal term for a man or fellow. It is most often used with preceding modifiers as bad, rotten, sharp, smart, etc.

apprehend: anticipate (something) with uneasiness or fear.

Arizonian: of, pertaining to or typical of Arizona, a state in the southwestern United States. Its capital is Phoenix.

Army: the football team of the US Military Academy (West Point) in southeastern New York.

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arthritis: inflammation of the joints, causing pain, swelling and stiffness.

articulate: 1. expressed, formulated or presented with clarity and effectiveness.2. express with clarity.

articulately: distinctly, definitely, in sense or manner.

articulation: the act of giving utterance to or expressing in words.

as-is: to view anything exactly as it is without any distortions or lies, at which moment it will vanish and cease to exist.

assessment: an inventory, an examination calculated to gain an understanding of the preclear.

asylumed: put into an institution for the care of the mentally ill.

athlete's heart: excessive enlargement of the heart, caused by continued, heavy physical exertion.

at liberty: see liberty, at.

atom: a tiny basic building block of matter which is the smallest unit of matter that can take part in a chemical reaction. Atoms are made of smaller particles called electrons, protons and neutrons. An atom consists of a cloud of electrons (negatively charged particles) surrounding a small, dense nucleus (center) of protons and neutrons. Protons are particles that carry a positive charge of electricity and neutrons are particles that have no electrical charge. The negative charge of the electrons is the opposite of

the positive charge of the protons and these opposite electric charges attract one another. The attraction between an atom's electrons and its protons holds the atom together. All the material on Earth is composed of various combinations of atoms.

attaboy: a variation of *that's the boy,* an exclamation used to express approval, admiration, encouragement or acknowledgment.

Augustus: (63 B.C.-A.D. 14) first Roman emperor (27 B.C.-A.D. 14). During his reign, Augustus restored peace after 100 years of civil war, developed an efficient postal system, improved harbors, established a sound currency system and extended the elaborate highway system that connected Rome to remote parts of the empire. The period of his reign was also noted for its literary and architectural achievements.

automaticity: anything a being sets up in order to do something for him or run a pattern or know something for him or create something for him. He no longer wants to give it any attention. He isn't

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interested in it anymore so he wants it done automatically. It's a machine which has been set up by the thetan to serve the thetan.

Axioms: the Axioms of Scientology, the central considerations that have been agreed upon. They are self-evident agreements.

backward: lagging behind the progress of others of comparable status.

badgered: harassed or urged persistently; nagged.

baking soda: see bicarbonate of soda.

bank: same as reactive bank. See reactive bank.

basalt: a dark, tough, volcanic rock commonly occurring in sheetlike lava flows.

base: low or inferior in place or position.

Bastille: a fortress and prison in Paris, France, built in the fourteenth century and destroyed in July of 1789, at the beginning of the French Revolution.

bats in the belfry, having: having crazy ideas. Bats is a slang term meaning nuts, crazy, and belfry refers to the head, regarded as the seat of intelligence or insanity. This phrase alludes to the bats often found flying around crazily in a church belfry (that part of the church tower in which bells are hung).

battalion: a large group of persons usually marked by similarity of characteristics, condition or purpose as in a slave-labor battalion, a reference to one of the groups of over 17 million prisoners sent to camps by Russian dictator Joseph Stalin in the first third of the twentieth century and forced into hard labor.

batteries: any large groups or series of related things.

beta: see gamma goes by the square root of the beta which goes under the lambda.

Better Gyp Bureau: a humorous reference to the Better Business Bureau. Gyp means to swindle or cheat and originally referred