

The Clearing Congress Lectures
Shoreham Hotel, Washington, D.C.

THE FACT OF CLEARING

A lecture given on 4 July 1958

(LRH enters to resounding applause). Thank you very much. Now you've got me all discombobulated (laughing). Thank you. Welcome to the Clearing Congress! I'm glad you're here, too. This is really a rather memorable occasion. This is the first Congress where we can go straight down the line and say, "this is how it is done"; these are the important facts. These parts of Scientology cannot be done without, and the other parts we can sure forget about. At this Congress we can bury all of my crimes (chuckle)... without even a headstone.

For eight years now we've been struggling along trying to make the grade. Trying to keep the show on the road, and trying to alter this thing called, (chuckle) called civilization. Civilization, that collection of gadgets which makes everybody helpless (laughing), and we have made an enormous amount of progress, and that progress is due as much to you, as to me. So, thank you.

Eight years ago it was a pretty thin look. Terrible facts arose and smacked us in the face. Yes, I have been able to handle some human beings in such a way as to produce a new human being. Otherwise I wouldn't have known about this state of being if I hadn't done it. But then I tried to explain how it was done. The people I explained it to were not stupid. That had nothing to do with it. It's just that the language and selection of importances had not yet been brought to bear to communicate the subject adequately. We had in Book One simply no more, no less, than a rather adequate description of the reactive mind, the mental image picture, the engram, secondary, and so forth. We had ways to run these things but those ways were not the ways used to Clear. Now, that's very interesting, that I could be guilty of an oversight to that degree. And only, having accomplished the fact again and communicated it successfully, can I bring up this much guilt. I have a guilt complex, of course (laughing).

And, here we have, here we have a state of affairs where all of these materials can be communicated. Where the elements are found to be rather simple; where the general state of affairs in telling somebody how to do it, is rather easy; and in addition to that, in addition to that, we have ways and means of changing a person's viewpoint sufficiently so that he can Clear somebody and that, that takes some doing. That's rather interesting because there are some people who start out to set somebody free – that is what they think. They think, "well, I'll set this fellow free". Then half way through the intensive, they say, "well, I don't know, I'm not so sure. Should I set him free? or shouldn't I". "Well, in view of the fact that I'm dead in my head yet"! "He might go buzzing around, or he might take over my wife or my body".

"Gee whiz, he might even get down to assuming my social security card and that would be terrible", and "Therefore, therefore, I don't know". And at that moment you get the introduction of a few minor, innocent flubs. Little flubs. They don't amount to much – knock an ashtray off the desk – inadvertently, running Help, you know. "Tell some way you couldn't possibly help anybody" (laughing). We're all guilty of it, some time or another.

I found myself auditing somebody who has a criminal record, the like of which the FBI never dreamed of. The FBI thinks there's such a thing as a criminal mind. That's always a big joke to me. There's a criminal mind and there's a non-criminal mind. I could never figure this out. They've never shown me a non-criminal mind (laughing). It's a terrible thing to say, very uncharitable; but it's simply a comment on J. Edgar. J. Edgar's an awfully good guy, - stupid, but awfully good (laughing).

Now, where we have, where we have human beings, we have human beings (chuckle). Now that profound statement (chuckle) needs a little amplification. What do you mean by human being? Well, where everybody is so equal and where everybody has the idea that everybody's so crazy, we get a human being. Let's look this over, let's look this over carefully. Let's see, a society which is dedicated to the proposition that all men are equal. Jefferson didn't say that! He said, that all men are created equal under law, or with equal rights under law. He didn't say all men were equal. If you went up to Tom and said, "Tom, what's this I hear about you being equal?" – he'd say, "To WHOM" (laugh).

But this proposition of super-equality gets into the wheels when we get a super agreement going- an obsessive agreement. We all have to agree with some hidden mores that we know not what of and if we don't know what this hidden standard is that we're in agreement with, then the only thing we can do is go into agreement with all of the things we think exist, and if we think some of these things exist, whether they do or not, we still agree with them. And, we get the lowest order of philosophic concept, which is, everything is equal to everybody, – and you get the science of physics and modern civilization.

Now, where do we get the idea that anybody would be better off if he was changed. If we see everybody in a state of disability and super-agreement with criminality and a beautiful state of enturbulance, where we have a society that teaches people if you're a genius, you're crazy. How do you make a genius? Well, you drive somebody crazy, obviously – that's what it adds up to, doesn't it? We get this sort of a situation where everybody's idea of everybody else becomes himself. Let's look at that! Here's Mr. A – famous Mr. A – very famous fellow, almost as famous as Pat Pending (chuckle). Mr. A is certain that everybody around him is very evil and that they are gonna get him one way or the other. Now, Mr. A has no choice, if he is also saddled with super-agreement, obsessive agreement making equality a necessity, but to be this way himself.

Now, we ask this question, "does this evil character actually exist?". That's one of the first things we have to ask in Clearing, "does this evil character exist?". It seems like we have a synthetic personality in existence which isn't really anybody, but is simply everybody's idea of how bad the other fellow is. This is pretty complicated, see. He's got the idea that this other fellow is so bad that he cannot help but criticize him violently. But because he is equal to this fellow over here, then of course, he, himself, has to assume these characteristics of superlative

evil. You see that? We get generals, admirals, politicians, all sorts of people, who have an idea that the enemy is so bad, or the fellow man is so bad, or something else is so bad, that they can't possibly live with it and they therefore got to cut it to pieces. It's a very tricky thing. It has a vast bearing on Clearing. They got to cut the evil being to pieces. Yes, but at the same time they have an equality complex. By communicating with him they, therefore, go into agreement with his evil characteristics and the only thing they have left is an evil synthetic personality which they, themselves, have to wear to be like everybody else and to be normal. This is one of the, one of the simplest and easiest tricks that is played in culture.

So what are you trying to do when you're Clearing people? You've got to find the fellow himself, and you also, as you go up the line, – not an attribute of Clear but an attribute of OT – have to give him a certainty on the other fellow. Now, unfortunately, an auditor is senior to a Clear because he already has to have an idea of what the other fellow is really like once he takes a scoop shovel and unburdens this personality that this fellow thinks he has to wear. So if everybody in the whole society was wearing a secondary synthetic, useless... – you know, some people are not imaginative enough to be evil – quite remarkable (chuckle) – takes a little imagination. He's wearing this coat, you might say, that was never anybody and he says is everybody and all you have to do is get him to take off his coat, relax and be himself. How do you do that?

The auditor, let's say, he's dead in his head, case in terrible condition, sits there and picks up all the somatics of the preclear, goes to bed at night and says, "you know, he had a cognition there, I wonder if that's what's wrong with me?" (laughing). He has to have some kind of an idea that the other fellow, that the other fellow is alright. Well, this is quite remarkable. And in the process of auditing him, he sometimes gets restimulated to the point where he says, "maybe this fellow isn't quite that alright – maybe I ought to keep him". Dead dumb and pat him on the face with a shovel because maybe he is, maybe we're wrong about this. The odd part of it is that a person who's Cleared somebody, Clears people. Isn't that interesting – it's very easy. All you have to do in order to Clear people, is just Clear somebody and you'll be able to Clear people. Is there anything wrong with that? Yes – it's Clearing the first one (chuckle).

Therefore, a major break-through took place when somebody else cleared somebody but myself. That was an immediate major break-through because it showed other people that other people could do it and gave them a considerable confidence. Now auditors have to learn individually, each and every one of them, that they can do it then, and they'll just go on doing it. It becomes very simple, very simple once you've done it. Well, trying to build up a bridge to the point of where somebody would Clear the first one without much confidence, without much real concept of what the other fellow was really like, that was the trick.

And that's what we've done in eight years. It's taken eight years to do that. I apologize because that's a very long period of time, – eight years. A great many things have happened in these eight years. But I'll point out to you that it can't be too long a period of time because all during this period of time we've mostly had just one president in the United States – that is, if we've had one (laughing). The...I think the beginning of this era, I don't think very much was added to the various sciences. I think they came out and made public the hydrogen bomb, and

that was just a little more effective and efficient way of killing more people, faster – which I think is the basic goal of all science. It's at least the basic goal of governments. War is that condition where you can kill the mostest with the leastest, the fastest. Therefore the end goal of all wars is the depopulation of earth. So, therefore, we get the end product of any government which has an impulse toward war as having no people. You want to go over that logic again, slowly? You'll find out it's quite sound (chuckle). So, therefore, the basic activities of the government must consist of getting rid of people. Well now, that's not our activity. We are not interested in getting rid of people. We are interested in getting rid of synthetic people.

Ever see one of these? Of course you have. These APA graphs, these nice 8 1/2 by 11 sheets, graphs that shows a blue line, and so on. People have begun to build up a mystic quality concerning these graphs. They believe this graph is something very difficult. Well, they have to believe that because sometimes when they see their own, they say, "hey look, I'm not that bad", and do you know it's perfectly true, they are not that bad. Do you know what that graph says – that graph says, this is what we call a valence. This is a synthetic personality. This is this man's belief of other men, worn by himself. And when it creeps along the bottom, then you have to get a special long-leaded pencil to get it up to the bottom line. You are merely reading a valence, but that valence really never existed. It is a picture of what this fellow thought the other fellow was like.

I'm not making any comment on that great, noble, triumphant subject of psychology. I'm making no comment on that subject at all. We'll leave that for the second hour (laughing). We'll ask the ladies to leave and I'll dig up my Marine Corps vocabulary and we'll work it over. Right now we'll be pure and we will merely say (chuckle) – psychology. What does it teach man, man consists of... that he's an animal, that he's incapable of creation, that he has all sorts of hidden impulses which are liable to come to the surface at any moment. Along with that we got psychoanalysis. I pronounced it right that time (laugh). It's the first Congress I ever have. And, this says man is basically a beast. Below the level of the sensor, which is the only thing which keeps him on the straight and narrow path, we have this ravenous monster. And if you read the books of this particular subject you are struck with this fact: that the only normal sexual intercourse comes about through super education and threat of punishment (chuckle). And that all other sexual activities are really the order of the day and are down there in the super unconscious-reconscious mind. That's quite interesting, isn't it? What are these people doing? They are teaching people what coat they must wear to be equal. And they get this shoddy, messed up, smeared, torn, tattered, and battered jacket and they say, "Put this on son and you'll be normal".

Then, we can't call these things sciences – we can call them operations. And, therefore, we are somewhat new on the face of earth in that we are actually trying to look at man without a pitch. We're trying to look at man without introducing into the interpretation a number of resistances to Clearing him. Without introducing a number of evil factors by which we can dam him. And so, perhaps, we succeed. But we'll only succeed if we carry it out across the whole broad face of earth and tear up all of these tattered, smeared ideas of the other fellow and that's quite a project. That's quite a project, includes the Chinese, the Russians, the Indonesians, the Ceylonese, and the colored races in Africa, and psychiatrists

(chuckle). Includes all races, no matter how, because as long as you have priesthoods, as long as you have the racial concepts which seek to retain men into evil in order to make him good. Which is one of the more interesting propositions that anybody's ever heard of. You still have a barrier to a true civilization on earth.

So we're starting out at that point today. It's an interesting point to start on. It's a, it's an interesting thing to come out here and say to you, well, we're all out on top now – it's all finished. That's all! That's it! That's it! Here we are. You don't have to worry about it anymore. Oh no, no. This is the day we go to work. Do you think that the assembly of tools repairs cars? No, it certainly doesn't. Only, I seen some fellows, particularly plumbers, who can assemble tools for a very long time. Well, I've been assembling tools for an awful long time and we've finally gotten some cars fixed. But, but really the basic time has been spent on the assembly of tools and that's what we're covering here. This is quite remarkable to have achieved this point since it was not necessarily achieved through the field of science; it was not necessarily achieved solely through the field of religion; it was not achieved through the field of philosophy, ornithology, materialism, or any other particular field. This has been, this has been a proposition of hacking through an impenetrable jungle which was simply the accumulation of several thousand years of ignorance.

And it was strictly a hacking job. You just took a machete and you went to it. And when we finally got down to a point where there was a path through the jungle and we reached a cliff on the other side and saw there a broad sea. It was interesting, but it was a very simple sea we were looking at. It didn't have monsters in it, or anything else. It was a sea, it was all very calm, it's all very nice. But every time for a while that we led somebody up, you leading your friends up to this and you say, "look, you see all that stuff, that's jungle. That doesn't have any real bearing on existence at all. It's just superstition and ignorance and stupidity and all that sort of thing and we're gonna... we want you to walk up this line. Of course, I realize that this path is not well marked. You have to look at this tree for a half hour to find out whether or not there's a blaze on it – not a well marked path. But all we're asking you to do is walk up this path and go over there to look at the cliff and take a look at the sea", and it's a beautiful sight. And they say, "oh no, oh no, not for me, not for me". Very often they say this – why? Well, they know it's not for the personality that they're wearing. But did anybody ever wear the personality that they're wearing? No, it's totally an invented thing. Just as every barrier which exists between man and an ignorant, superstitious, ill, war-like, violent state is a series of shadows. These things are not real, even when you run into them head on. There's something wrong. They're made out of paper-mach or something like that. It's not a real view, but it's a symptom of our society that we would rather look at delusion than truth.

Oh, that's a very broad statement, isn't it? ...rather look at delusion than truth. There's no evidence to support this ... ooh yes, I'm afraid so. You can show people a great travelogue and they stay away from their television sets in droves – but show them Gunsmoke...(chuckle). Dumas, senior, had the idea – he said he was gonna write all of history up in a novel so that it was totally palatable and everybody all would find out all about history. A very good idea. In other words, if you fed them fact through delusion, he'd have it made. It's an idea, but is it a workable idea – actually and essentially, is it a workable idea? No, I'm afraid, I'm afraid that truth doesn't have to be shepherded in by the ushers of superstition, fear,

delusion, altered clause – ah, I'm going too far there (chuckle), chalices, incense, smoke, Latin, hymns, – truth doesn't have to come in this way.

It's not absolutely necessary, but we garland truth with a tremendous amount of verbiage, because that's the only thing that happened to truth ...is, it became garlanded with a tremendous amount of verbiage – don't you see. And the person who drags in this poor shattered, tattered damsel called truth, you know, and thinks to get her on the stage at all, you have to pile her up with, with fir boughs, and pack sacks, and hula costumes, or ...(garbled). It isn't necessary. All you have to do is show people the possibility that truth exists and then ask them whether or not this item is true, and if they find that this item is true then they will recognize truth. People do recognize truth when they see it.

But another little factor enters in. Sometimes you only get the synthetic personality to look, and if only the synthetic personality is looking, it's primary characteristic is that it can't confront truth. These are the barriers we face in Clearing people. These are the barriers. They are not very formidable. Numbers of people are not very formidable. But tremendous piles of lies, fears, and terrors can become rather formidable, since I point out to you that man has not walked through these barriers for the last many thousands of years, if ever, in this universe. So we must consider these things to be quite formidable. I think it's his fear alone of these things which keeps him from being able to be happy. Now, is it possible that man is happy? If we look, if we look over any of the great seekers after truth, they were all driven in the direction of search by the unhappiness of man. They looked around and saw that man was not happy. They found out that a sick man was sick, – he hurt and he didn't want to hurt. They looked around and saw that people were starving when they didn't want to starve. And they were faced with this terrible puzzle. Why is it man has all these evil things and he doesn't want them.

Of course, in the Philadelphia Lectures I covered this many years ago, that which you want in the universe, you don't get, and that which you don't want, you, of course, you can have rather easily. One of the little rules that goes along, and you would be surprised where this rule enters in. I found out where that entered in, the other day – just why that was. To most people, affinity is a consideration of distance. Oh boy, that's a deep one, isn't it? – think it over. In other words, if you like something, and something is compatible and you think it's fine, you want it out there (LRH pointing to space outside himself). Well, if you don't want it at all – where do you put it? Well obviously, only one place you could put it would be right there (pointing to the top of his head)...(laughing). So, the basic law of affinity is responsible for this condition, in this universe.

Man does not want to be unhappy, he does not want to be sick, and just why he is, is not logical. Man is not doing or being really, in the aggregate of things he wants to do or be. He's doing or being things that he must not or has to be. He is being prevented from being himself one way or the other. And all these shadow barriers, are to him, much more formidable, much more solid than anything else. I swear, some girl's idea of the evilness of marriage is much more solid to her than that wall. And a girl who has this idea of the terrific evilness of marriage – never get married, having nothing to do with marriage – and you start running her on 8-C. She can walk through 8-C. She can reach over and touch the wall. Why

can she touch the wall? – because the wall's not there. And she could practically walk right straight through the wall. But this idea of marriage is something that someone should never commit. Boy, that's solid...ugh, ugh. Interesting isn't it, how people make the solids of their own universe, the barriers of their own imprisonment.

Man has a right, man definitely has a right to a certain happiness. He isn't going to experience that right under the circumstances of his own past. He can't, he can't, he's too wound up in this and that. It's not the mores of the society that prevent him. It's all of these delusions about how bad the other fellow is. You have police because other people are so bad. I investigated the police one time. I became a cop. That's the best way to investigate something, become it for a while, you know. You can go too far with that sort of thing (laughing). But where do we have, where do we have, in essence here, a cave into the society...what could cave society in? Well, all you have to do is have a police force and society would start caving in.

The police force constitute a constant reminder that men are evil; which is a constant reminder that we must agree with these evil men. You see how this would work? – neat little trick. Now, that doesn't say that we are so starry-eyed as to believe that at this time we could dispense with all police. Or could we? Now you have to make up your mind which way you are going to go with the society if you're thinking about a new society of one kind or another. And if you say, well this society would be totally unregulated, then we would be proposing an anarchy. And all the anarchists tell us that the only way a society would work, as a total freedom without the government, would be if everyone in it were perfect. I don't know whether we propose, when we talk about a Cleared society, whether we'd propose or not, to have an anarchy. That's beside the point. That's up to the people who get Cleared. But I don't think you'd wind up with an anarchy. I think you'd wind up with a much finer level of agreement and cooperation because, I think, you'd then be able to realize the rest of the dynamics. The cops are there only because the rest of the dynamics aren't there. So, if you put those back into society, then you'd get a society.

The idea of a police officer of the state of being of the criminal is one of the more interesting studies. You wouldn't believe this study unless you'd been a cop for a while. You wouldn't believe this. I had hardened criminals walk into a horrible bar crammed into the back between two cockroach dens. You know, hardened criminals – cop killers, you know. They come in, I pat 'em on the back, have a drink boys, mind the peace – they would. A cop yelling – a cop that's a fake...I looked like a cop. I was wearing a cop's uniform – a little different. Cops see a couple of these guys come in and they say, "hmmm, evil beings". "What are you people doing here?". Next thing you know why the nightclub starts to whirl, chairs start to go down with a crash, the proprietor is very unhappy, and war has commenced.

Well I think there are certain things that you can appeal to in men, definitely certain things that you can appeal to in men which make them more or less revert to their basic selves. They take off their coats, in other words. That's a very thin principle; it has occasionally worked, and there's one religion which is based exclusively on that principle. That if you can reach the soul or being of a person, just ppanng. When he becomes well, you've got it made. That religion, I don't know if you've heard of them or not, it's called

Christianity (chuckle). All you have to do is appeal to, as some of their various organizations have said, the Christ spirit of man. Oh, I don't know about the Christ spirit, but if you appeal to the basic man, why you get somewhere. And sometimes you have to appeal, and appeal, and appeal, and appeal (laughing) and after you've duplicated the auditing question enough times, you've gotten there. Quite amusing. Quite amusing to look over, look over the number of struggles we have had to find out the few things we have to know.

But I suppose when you're climbing over barricades why you're liable to get your clothes covered with creosote now and then, and when you're smashing down jungle plants, you're certainly going to get splattered with a little chlorophyll. And you carry it a long for a little while until you take a bath, and you say, "what do you know, I've gone all the way through this jungle and there's just one little piece of stuff here". "That's the only piece of stuff and we went through eight miles of jungle and swamp and so forth, and we find only this little piece of stuff" – Duplication, duplication, gee (chuckle) – you know – and then you promptly forget about the eight miles of swamp and jungle and so forth. You promptly forget all about that. Then you say to someone else, you see they haven't been through it, you come up to them and say to them, "Hey, look at this – duplication", and they say "Yeah, what about it!", you say "well, see all those eight miles of swamp, they're not true, they're not true". They say, "they're not?". They're in over their heads in quicksand. "Someone's lying to me – you say duplication is important but I say MUD is" and so we get the birth of science – mud (chuckle).

Now, wherever we look in a society as it struggles along it picks up arbitraries with which to bolster up a hidden ideal that is never expressed. We get these arbitraries piling up, piling up – laws, customs. Everybody forgets what they're supposed to prevent and at last we have this mass which simply has one common denominator – prevent. And when you have a person totally prevented, you have a human being. But what would you really have if you had somebody who was totally prevented. You'd have somebody who couldn't help and who couldn't reach out on the rest of the dynamics and so couldn't have a civilization because you couldn't have a third dynamic, – could you? That's as easy as this. In other words, this system of preventing everything in order to bring out a good civilization succeeds in killing the thing it was supposed to bring out, – right?. So, there must be another way and a better way, and that way we have today in Scientology.

In our, in our walkings along the line we've gone through many vicissitudes. There's hardly a one of us present, myself included, who hasn't been human somewhere along these last right years. These were not lapses from grace however, these were repetitions of habit (chuckle) and it's a little bit hard to make it all the way. But the funny part of it is that somebody who simply starts along this road, would just get started along this road, and says, "look, there are a few truths", had astonishing things happen to them.

Remember the old article, "Dianetics, Evolution Of A Science"? If more people got a hold of that article and read it and all of a sudden got well – Boom. Here was an odd phenomenon. I know of three separate cases that got a hold of that article in a hospital bed, and read it, got up, called for their clothes, left, and haven't had a recurrence years afterwards. Now the simple idea that there is a way out, or that there is truth, or that truth can be realized,

that itself is a tremendously potent force. So for those elements in a society which are trying to kill all truth, that would be the first thing to attack. The fact that there might be a road out – "ummm no – no road out, – there you are in the middle of the swamp jungle (chuckle), and there you're gonna stay". Everybody who tells you, "there is a road out", must perforce, by definition, be a faker and a quack. Which is almost a direct quote of the Better Business Bureau brochure on curing anything. They say, you always know a faker if he tells you he can cure something. Think that over for a moment. That's a direct quote out of the Better Business Bureau literature.

You get the State favoring, favoring very strongly, only those persons and elements which use, which we'll talk about later in this Congress, which use violence and which seeks to bury people in. They cannot ever believe that there is a road out. And you know the society is so sure of itself that it has everybody trapped, right there in the mud, that they've forgotten to pay the guards and they've all left. That's right, it's an amazing thing! There's no guards on the stockade any more. Only, everybody thinks there are, before you suddenly tell them to pick their head up a little bit and see if they see the glint on a rifle barrel any place, or reach out there and see if they really feel any barbed wire, or walk over this way to see if they really do fall in any quicksand, and it's with great amazement that somebody will take this delicate...tiny step – "well I don't know". And we get the phenomenon of "Dianetics, Evolution Of A Science" yanking people out of hospital beds. We just made them look up and feel around here to see if there were any barriers anymore, if the guards were still on duty – and they aren't. In other words, nearly every barrier we have, and nearly every duress that man has experienced, that kept him in an aberrated state, is practically unenforced today. We have no more inquisition, we have sky...(garbled), we have no more arrests because of religious beliefs in this country. You know it was amazing. First it went this way. Over in Europe for a while, all you had to do was have a bible read in your house to be burned at the stake. You know, it was just that bad, that's all you had to do. Or, you appeared in a field and listened to a preacher and (finger snap) you had it, right then, dragged the body right off and mounted it up. They were very interesting about this. We think of people being burned at the stake – they didn't just burn them at the stake, you know that. They very often took ice and packed in their heart and face so that they would live longer while they were burning. These were nice people, these were good people, they were painfully good. Now these people who were doing this sort of thing of course thought that this was the right thing to do, that they were being the best possible people in the best possible world, doing this sort of thing. And these fellows who were listening to a preacher in a field, or cracking a bible in the house, or something like that, they thought these people were being very, very evil because they were breaking through barriers, that they knew by experience, were tremendously necessary to the continued existence of the society at large and so they gave these punishments. But these sort of things aren't done anymore.

They do it in cruel little ways, little tiny ways. They take some industrialist, of some place or another, that was trying to get on fine with the politicians, you know, and this industrialist hardly reads or writes, but he's a good guy, he makes all sorts of things, and so on, and the politicians say, well he's harmless, and I exchanged a few presents and a few things

like that. All of a sudden this becomes a major crime. Well, there's a great deal of hope for a country where that becomes a major crime (chuckle).

Now does this mean then that we are favored by the time and place of the emergence of Scientology. Yes, we are definitely favored. We only have to walk a slight tightrope. There are a few people around who say, oh no, no, no and there's some laws that say that you mustn't heal anybody of anything, and so on. People don't take them terribly seriously anymore and if you pay the least little bit of lip service to this sort of thing, why you go right straight through. England, by the way, is freer than the United States on this line. You can say you're gonna heal somebody, go ahead and heal somebody over there, and nobody screams. In the United States you say, "well, we're going to, we're going to prevent his being sick", or something like that (chuckle).

But we're not up against a tremendously violent environment at this time and therefore, there is every reason to believe that what we know can bloom and grow and can spread and communicate. We are also favored by the fact that the world at no time previous has had more communication channels. There are tremendous communication channels in existence today. What they're being used for is quite something else, but that they exist is certainly the case. For instance, it's only been the last couple of decades, you can pick up the phone and call almost anybody you wanted to in the world and it certainly has only been in the last decade that most people in the western nations began to have television sets. I understand that more people have television sets in Russia, even than they have shoes. That might be some of John Foster Dulles's problem and the system, but there's some possibility of it being true.

Here's a rather favored time, here's a rather favored time for all this to happen because, although nobody's going to say keep 'em all in the mud, and nobody's going, tremendously, to object if you start lifting a few people out of the mire, and if you start lifting everybody out of the mire, nobody's really going to object, as I say, the police are off the stockade. Now is there any other thing that makes this a favored time? Well, it's the fact that man might cease to exist almost in his entirety. This factor operates however, not as a preventer, but as a catalyst to doing what we're trying to do. And this catalyst is, of course, the threatened presence of war, atomic fission, that sort of thing. Man can do such a thorough job on wiping out man now that we actually should put a little bit of speed on the ball. So I could say off hand that we're probably just a little bit late, maybe even eight years late.

People used to come romping into the Foundation and they used to say, "Where are all the Clears?". I don't know what they expected. In truth, if I just point down to an empty space in the air of the hall and say, "There's one now" (laughing), we probably would have started a great religious revival in America (chuckle) but it wouldn't have been based on any truth, so it wouldn't have been any good. Nevertheless, it is fitting here in this first hour of this Clearing Congress that we point up the fact that there is such a thing as a Clear. That we're doing this all over the world. There are as many or more Clears now in England than in the United States. Clears are appearing down in South Africa, the various, you might say, Field Offices are doing very, very fine, Los Angeles is doing a beautiful job, New York is just getting under way. I wish a few of you people up there around New York would go in and get yourself

Clear, so we could say to all these Clears from New York. As a matter of fact, there are none at this time, but that should be expected, New York being New York (chuckle).

And the job that's being done on this is tremendous. It's a gorgeous piece of work that's being done the world around. And much of this work, now get that, is being done on indifferent communication lines. Somebody flew in the other day from New Zealand. He said, "we're doing something wrong, we're not getting any Clears". Doing something wrong. He came all the way from New Zealand to spend the day and then go home again. And sure enough, they were doing something wrong. They were running Help something on the basis of, "Tell me a way people are never helped anywhere", and they had an E-meter that they were trying to check people out on that didn't work. And they had to come all the way back here to find out the E-meter didn't work. But they got these points on Clearing technique straightened out, they got the E-meter straightened out, he got a little bit of subjective reality on a couple of the processes. He went back home and within sixty hours of his arrival at home, he sent me a cable, "Made my first Clear. New Zealand".

Well, the point I'm making here, the point I'm making here is, this is happening all over the world. It is happening very successfully, and we do have Clears. We have got a show on the road and you are here and we also have a Congress! – DO WE ? Thank you.

[End of Lecture]