

The London Clearing Congress Lectures  
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# THE STORY OF DIANETICS AND SCIENTOLOGY

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Well, that does my heart good; I see I'm welcome in Great Britain still. Thank you. Thank you very much. So, have we got a congress here?

Audience: Yes!

Very good. Very good.

I'd like to tell you today, here at this first lecture, I'd like to tell you something of the story of Dianetics and Scientology. Some things I've never I confided to anyone before. Would you like to hear that?

Audience: Yes.

Well, the start of this story is probably a long, long time ago. And those who don't believe in past lives will not be offended, because we won't go that far back. We'll just take this lifetime.

The story actually starts back when I was about twelve years old and I met one of the great men of Freudian analysis – a Commander Thompson. He was a very great man, an explorer And it's very fit that we mention his name here in this particular hall, because after all, all the great explorers of Great Britain more or less are haloed here.

And this man was responsible for a great many discoveries out through the world, but he was also interested in the human mind, and his name, as I said, was Thompson. He was a commander in the United States Navy and his enemies all called him Crazy Thompson and his friends called him Snake Thompson.

He was a very careless man. He used to go to sleep reading a book and when he woke up, why, he got up and never bothered to press and change his uniform, you know. And he was usually in very bad odor with the Navy Department. He was rather looked down on. But he was a personal friend of Sigmund Freud's. He had no boys of his own, and when he saw me – a defenseless character – and there was nothing to do on a big transport on a very long cruise, he started to work me over.

What impressed me: He had a cat by the name of Psycho. This cat had a crooked tail, which is enough to impress any young man. And the cat would do tricks. And the first thing

he did to me was teach me how to train cats. But it takes so long, and it requires such tremendous patience that to this day I have never trained a cat. You have to wait, evidently, for the cat to do something, then you applaud it. But waiting for a cat to do something whose name is Psycho ....

Anyway; at the Library of Congress in Washington, DC, where they have all the books on everything, he started shoving my nose into an education in the field of the mind. Now, that's a very unusual thing to do, to take a twelve-year-old boy and start doing something with the mind. But he really got me interested in the subject – up to the point where I was pretty sure that Freud didn't know what he was talking about.

But actually Commander Thompson had a very open mind on this, and he used to tell me, "Well, if it's not true for you, it's not true." And I found out that he got this from a fellow named Gautama Siddhartha. Now, you really don't know Gautama Siddhartha as a man (but that's all he was) because better than two-thirds of the world population now considers him a god. But the first thing that Gautama Siddhartha ever said about his own work was that he was just a man. This he tried to make very plain. And the other lesson, back there about 600 B.C., that he taught everyone is that if it isn't true for you, it isn't true. It was probably the first time that statement was ever made in this rather didactic universe. I find it's a very good statement. It agreed with my own personal philosophy very well, because if there's anybody in the world that's calculated to believe what he wants to believe and to reject what he doesn't want to believe, it is I.

But on this very impressionable background I found, at least, that somebody had a hope that something could be done in the field of the human mind. And I think that was Freud's great contribution – that something could be done about the mind. Now, that doesn't mean – that doesn't mean, of course, absolutely and accurately that something will be done about the mind. It just means that there's a hope that something could be done, and I believe Freud really deserves a great niche in history just for that all by itself. Regardless of what he thought could be done with the mind or how he thought it could be done, he was really the first man that ever stood up and said there was hope for it without whips, clubs, straitjackets and the rest of the paraphernalia by which certain strata of this universe attempt to (quote) cure (unquote) insanity.

Now, there was a great humanitarian. That he concentrated so thoroughly upon sex was simply, I believe, a symptom of his own times. And I believe that the Victorian era, which was just ending at that time, had impressed everyone with this idea that sex was the main hidden thing. And in some other period, if you had something on the order of eatingness, you see, you'd find a Freudian philosophy – type of philosophy – invented on the subject of eatingness. You see, eating was very bad, it was very hidden, and therefore aberrated everyone. You see how that could be?

And some other society which had nothing in the world and was totally dedicated to mystery, you see, would have a big cult on the subject of "mystery is something you must hide, so therefore all is mystery." And I believe the US and – particularly, and Europe in a much earlier period went through a mystery band. Religion, you know. And somebody in

some other age might say that all that is wrong with man is religion, because it would be the most hidden thing – the one thing that you must never admit to would be sin.

And I suppose that the general semanticist, operating in the world of symbols, would hold out that symbols themselves, on a little bit higher band, would be the only thing wrong with people. And you could write a whole Freudian analysis around the subject of symbols, you see? And a Little bit higher, some working society might possibly come forth with, "All that's wrong with man is effort." And some other society might come out, or some other man or philosopher in that society might say, "The only thing that's wrong with man is emotion." And somebody else might say, "Well, the only thing wrong with man is thought."

And you would have the – really, the Know to Mystery Scale represented on every hand; that that which is the most repressed in the society, and that which is talked about the least, is that thing which becomes wrong with the society. And it would all break down to the fact "That thing which you mustn't communicate is what is wrong."

Actually, that's all I ever got out of Freudian analysis, beyond the fact that if people remembered things they occasionally got well. And following this line along the line as the years went on, I found my own environment changed. And this environment became more and more complex as far as I was concerned. My father was an officer in the Navy, and he moved me from here to there. And I don't think to this day I've ever had a course in short division. It's quite remarkable. It's sometimes called to my attention by my banker that my arithmetic....

But anyway, here we have a picture of a young man who was being moved around and seeing new and strange things and talking to interesting and new and strange people. And do you know that all that period it never occurred to me – never, never occurred to me – that somewhere there wasn't the total answer. This was not something I knew; I thought that everybody had the answer to this, but I was the stupid one. You know, I was the only fellow that was left out in the cold.

So I went around studying this and that, and I found myself in Asia and found myself able to contact and operate in the field of Asian mysticism. I studied quite a bit of mysticism. I'm always – I'm always offering staffs to do the Indian rope trick. I know how to do the Indian rope trick and I'm always making it – making a bid to do this. The only proviso I put on the line is there must be a very few of them that I pick out, and the Fee is a hundred dollars per person, and there must be no cameras present. The only people broadly for whom I have ever done the Indian rope trick widely, boldly and successfully has been a group of psychiatrists.

You'll find, by the way, that the psychiatrists in the United States are of two opinions – two opinions. One, that Dianetics and Scientology are – they're very bad. They cut into their business, so it's very bad. They're very bad. And that it's regrettable that Hubbard is crazy, because he's a wonderful psychotherapist. And anything that happens in Dianetics and Scientology is because Hubbard is such an expert psychotherapist, you see, but the subject itself has nothing to do with it. Any time you tell a cult – I beg your pardon – any time – excuse me. Any time you tell a profession broadly – any time you tell a profession that anybody can do their job, you're in trouble. And that's in effect what the first book on

Dianetics says. Well, the years rolled along – the years rolled along and this was a light hobby as far as I was concerned. Didn't occupy very much of things. I was a fiction writer, I enjoyed myself wonderfully at fiction writing and life was going along wonderfully. That's even before I was in college.

When I got in college I made a certain series of tests and experiments and found out that poetry, of all things, seemed to be poetry in every language to everybody else. That was a very peculiar Thing. Why is it that poetry – why is it that poetry is that musical rhythm which communicates? Why should it communicate? You read somebody a poem in Japanese, he can't speak Japanese, he says, "Aha," he says, "that's poetry." Why should he understand poetry in Japanese? Similarly, you read somebody almost any poetry but some of the more "modern" poets in any other language and you'll find out they'll agree that this thing is poetry.

And this puzzled me. What is in the brain, the head, the makeup of man that makes him recognize poetry? So I tested it all out on a Koenig photometer – very elaborate physical experiments – and found out that poems in Japanese (which I spoke at the time and have forgotten since), poems in English – I got ahold of an Indian student, got him to come over and recite some Indian poetry – all made the same curve on a Koenig photometer. And I said, "Isn't this wonderful? We have discovered something – the aesthetic of language – which records on a physical instrument. And isn't this beautiful? And the people who know all about it over there in the psychology department had better know that you can test all this on a Koenig photometer." And at that moment I fell off the cliff.

I went over for the first time to the psychology department and found out for the first time in my life that there isn't anybody who knows all about it on Earth. That was a shock to me. You see, I'd never seen a mystic do anything but practice with confidence. And I had never seen an engineer express anything but confidence and knowledge of his subject when he was building railroad bridges. And I was used to a world where men were expert, where they were positive, where they could get results, make an effect and knew their business. And I had just put a foot in a morass which not only didn't know, but didn't care to know, really. And these experiments were simply looked at: "Well, that's quite interesting. Why did you do that?"

Well, I got interested enough after that ... There were some people – there were some people around who would do mathematics for me, so I did their psychology and English for them, and that's how I got through college because I was never in class. And I used to read the psychology textbooks and go over and take their examinations for them because it was very easy. There was nothing to it. All you had to do was name the parts of the brains and the parts of the heart. I don't know what the parts of the heart have to do with it, but it was in the textbook. And there was no attempt to understand thinkingness, there was just some wiggle-wiggles that synapsed on the relays and you put the rat through the maze and that was it. I'm being very sarcastic; there's undoubtedly more to psychology than that. But none of it includes any understanding.

In other words, here was a segment of human knowledge which was letting us all down. And at that moment I got very interested. It wasn't my ignorance of the subject. I studied hard before I found out that what those professors were telling me was true in their

own mind: that there was no hope for it, that you could never change anybody, that people with an IQ retained that IQ forever and they'd had it, that stupid people remained stupid people and unable people remained unable people – and clever people were all crazy. And it was the degree of stuckness that they had on this subject of change in the human mind that particularly annoyed me. How stuck can anyone get?

I'd say "But look, I know when I go to class to take an examination ... " By the way, it was Prohibition in those days way back when, so of course there was much more drinking done. And I used to occasionally go out with some of my friends who were mostly newspaper reporters and so on, and we'd have a few drinks of bathtub gin brought in by the very best gangsters. And the next morning I knew for sure I was awful stupid. So I told them, "Look, if you could take a few drinks on the night before and become stupid the next morning, haven't you changed your intelligence?" And they said, "That has nothing to do with it."

So here was a segment of human knowledge which, as far as I was concerned, was left wide open.

I kept on writing. I wrote more and more successfully. Everything was going along fine. Went down to Hollywood, wrote pictures, things like this. Had a very full life, as a matter of fact, professionally. And all the time I was hiding behind the horrible secret. And that is I was trying to find out what the mind was all about. And I couldn't even tell my friends; they didn't understand. They said, "Here's Hubbard, he's leading a perfectly wonderful life. He gets to associate with movie actresses. He knows hypnotism and so has no trouble with editors. He has apartments and stuff." They said – couldn't understand, every time I'd try to mention it, why I would be interested in anybody's mind or anybody's life. I used to plague them most awfully and ask them embarrassing questions.

And by 1938, I thought I had a common denominator to all life. After all, I had associated rather thoroughly with twelve different native cultures, not including the people in the Bronx. And I had a pretty good idea – pretty good idea of what this study would comprise by that time. I found out that primitive man and civilized man had a great many things in common, but not all of them had one thing in common, except survival. Only survival did they all have in common, let me state it that way. They were all evidently trying to survive one way or the other, whether they were civilized or uncivilized, whether they were Tlingits up in Alaska or Aleuts or Chinese or Tagalogs or Chamorros. Whatever they were, they were trying to survive.

And this urge towards survival became a very definite study after 1938. And we all would have had this a lot sooner and it all would have been done much more neatly and there wouldn't have been so many vias on the line, if about that time a fellow by the name of Hitler, who had been mad since 1933 and had been screaming since 1933 – we all heard him. And somebody decided to take him seriously. Now, I don't know who first took him seriously, but it was a mistake. And the next thing you know, why; we were all involved in a common war, which evidently now has been totally undone and has to be done all over again – but that's the way wars are. Wars never solve anything, they just put the solution off a little further.

And during the war – during the war, I had some very interesting experiences on the subject of the mind. I was on one ship that had about seven hundred men on it, and we were

getting two people a week going mad. Two people a week went mad on that ship. That's an awful lot of people going mad. But in view of the fact that we had no replacements, they were simply left on duty for the most part.

We particularly contested taking off duty one chap who had had the bad taste to want shore leave in the middle of the Pacific Ocean and had come up to request it of the executive officer, and had found the executive officer in a shower. The executive officer was not well liked on this ship. And the executive officer, from the lather and spray of his shower, said something coarse and uncouth to this fellow. And this fellow whipped out a knife, dived into the shower, chased the executive officer out, and we had the wonderful view of the executive officer running round and round the deck with this madman behind him brandishing a knife. I remember stepping out of my cabin with the gunnery officer where we'd been playing cards or chess or something, and watching this pair go by on their first round.

And the gunnery officer said, "Here," he says, "I've got a – I've got a gun. Let's stop this."

And I said – I said, "Why?"

About that time, why, two masters-at-arms entered the parade and it became very, very amusing. So we watched it go by. There hadn't been any amusement for a very long time and we – Finally we got tired of it and the gunnery officer and I checked the madman by putting out a foot, and the crew wouldn't speak to us for a week. But this fellow had to stay on duty.

The medical doctor of that ship and I had the same cabin. And I'd been studying the mind for quite a while, and the men in the crew would come up to get bandaged up or something like that at all hours of the day or night. When the medical officer was out, they would get me, you see. And I'd process them one way or the other. And when he was there, why, he'd give them pills and sew them up. So they had a good time of it. And I had an awful lot of subjects matter to study. The medical officer turned it all over to me. He was kind of bored with it all anyway. He was on the verge himself.

And at the end of the war I had the misfortune of standing in the wrong place. It's always your fault, you know; you're standing in the wrong place at the wrong moment and something else arrives and tries to occupy the same space. This is always embarrassing. But the end of the war I spent about a year in the hospital recuperating from an accumulation of too much wartime Scotch and overdoses of lead and things like that, you know. Oddly enough, they gave me a psychiatric examination as they gave all veterans and found out... By the way, that scared me to death – scared me to death. I went in, took the psychiatric examination, and when he finished up – he was very pleasant – he started writing. And when he finished writing two pages worth – very interesting – he finished writing two pages worth. . You generally took your own records back to the ward. And I was watching this, you know, saying, "Well, have I – have I gone nuts after all?"

And he took these two pages worth and put them in my folder, and I said very smartly and happily – the way you get; you get to be an awful 1.1 after you've been around the armed

services for a while – and I said, "Well, I'm going right back to my ward. I'll take the folder back." He said, "Oh no, it will be taken back by a messenger."

I didn't sleep much that night. Next morning after breakfast I said to myself, "Hubbard, think." So I thought for a while and all of a sudden realized that I had better cook up a toothache and get a dental appointment and have all of my records be given to me so I could take them over to the dental clinic. So they gave me all the records and I tucked them under my arm and I went out to the dental clinic – toward that direction. There was a nice little evergreen sitting outside the door. And it was out of public view, and as soon as I got near that evergreen, I just ducked, see, real quick and opened the records, you know. Oh, here it is, see. And this almost indecipherable scrawl goes on for two long, arduous pages. And I waded through these terrific technical terms, you know. I read it all very carefully and got to the last paragraph, and it said... Oh, there were words in it that long, and the page – and the page was only that wide. And I got to the end and it said, "In short, this officer has no neurotic or psychotic tendencies of any kind whatsoever."

So I sat down weakly on a bench and said, "Well, I have evidently survived it, you know." And I was feeling very, very good, when at that moment a marine walked up to me, took me by the arm, and he says, "You have a dental appointment and I have been sent to find you." So they took me down and filled a tooth. Well, that's what you pay for curiosity. But during that last year, I studied at the Oak Knoll Naval Hospital library. And I found out by the simple expedient of taking off one collar ornament I became an MD, you see – very simple. And they don't let anybody in a medical library except doctors, you see, of the MD class. But by stepping up to the desk with only one collar ornament, you see, on the Left side – and for a couple of bucks having a marine on crutches come by and say, "Good morning, Doctor" – I was able to get in a year's study at the medical library.

I studied the endocrine system and studied this and studied that and dreamed up a few experiments of one kind or another. I wrecked a whole research project, by the way. There was a doctor with the improbable name of Yankewitz, and Yankewitz was conducting a series of studies on prisoners of war who were being released by that time from German camps and from Japanese camps that had been overrun. And this Yankewitz was trying to fix them up with testosterone and other endocrine compounds. Well, I had all of his records available to me, because he and I were – we played dominoes and things together evenings. And all of his records were available and he was keeping very, very sharp metabolism tests and other things to show the results of endocrine fluids and extracts on prisoners, you see.

Well, it's very simple. All I had to do was get the name of one of his series, take him out in the park, sit down and do some psychoanalysis and the beginnings of Dianetics and Scientology on him, pull the second dynamic apart and put it back together again, see, and then have him go in and take his metabolism test, you see – Yankewitz said to me one day, he says, "Good heavens!" he said, "Something has gone wrong with these records." He said, "The cases just aren't turning out right; some of these fellows are getting well."

Well, I found out by those experiences that function monitors structure, that thought monitors matter and that matter does not monitor thought. Because those people who were given injections and treatment in the absence of psychotherapy didn't recover; they went the

same level. Was an interesting condemnation of the therapy; But those people that I had caught behind a tree or on a park bench and had slipped a few yards of Freud to – and a little bit of the beginnings of Dianetics and Scientology – would all of a sudden go up scale, you see.

In other words, by treating thought and thinkingness, I found out that I could monitor the experiences and the condition of the person, but I found out similarly that the drugs did not. And that is a very significant series of experiments, which are unfortunately not totally available to us, but are probably still on file in a folder with a great big question mark on it in the Navy Department in Washington, DC – because it was a failed project as far as Yankewitz was concerned.

Now, if – this was the first – the first broad test of it all. Thought was boss. Thought was king. Thought could change structure, but matter could not really change matter – but thought could change matter. Isn't this fascinating? You could vary somebody's weight by changing his thinkingness. If you could do that, then, what did we study? Did we study more structure to make man well, change his behavior pattern, follow it through? Did we go on studying the brain? No, No, never. Never. It would only be thought.

Well, a short time afterwards, the government decided to give me all of my back pay. And they'd been holding my back pay from me. I'd been on combat duty for a couple of years without being promotable. Every once in a while I'd receive a set of orders and it'd say, "Go to the front lines," or the equivalent thereof you know, and I would say to the medical doctor, I'd say, "All right." And I'd say to the personnel officer, I'd say, "I'll go, but where's my other stripe? You're sending me to a job that requires an awful lot of gold lace, and if you inspect this carefully with a microscope you'll find there isn't very much on my sleeve. And it isn't the rank I worry about, but I've blown the fortune, you know, and that extra hundred or two dollars a month would come in handy." And they would say to me, the equivalent of "Orders is orders, Hubbard. I know you're not in fit condition to pass an examination for further advance in rank, but nobody said you weren't in a fit condition to go out and fight for your country." So I went out and fought for the country. Got bored after a while with that, too. But all of a sudden at the end of the war they decided to change their mind. By that time I was out of the service, so that, of course, was the time to be very helpful and promote a fellow's morale so that he would serve his country because he was no longer in the armed services. See how this works out? So they gave me a nice big thick sheaf of treasury checks. Well, in addition to that, I hadn't had it too bad; I'd sold a movie – Dive Bomber – you may have seen the thing. Wallace Beery, so forth, way back. And I'd sold it right at the beginning of the war and I'd opened up a safe deposit box and I'd never told any of my relatives about it and I'd popped ten thousand dollars in one thousand dollar bills into it and closed the lock tight.

So when I got out of the war I didn't take that for finance. I must confess to you that this subject "study of finance and advance" was not really by the sweat of the brow. I took that and bought a yacht and went down for a cruise in the West Indies when the war was over. But when that was gone I realized I had to have some money. So I collected my treasury checks and that was what financed the first of the research from which we benefit now. It's very funny but that was what financed it. I went right down in the middle of Hollywood, I



rented an office, got ahold of a nurse, wrapped a towel around my head and became a swami. And I said – oddly enough, I gave nobody my name, I didn't say what I was doing, and by 1947, I had achieved clearing.

I worked like mad. And in Los Angeles occasionally, the local operation there will once in a while, occasionally, receive a call saying, "You know, I've seen a picture of Dr Hubbard, and there was somebody who looked quite like him that operated over in Hollywood years ago and that did something or other with me and I have been quite well and happy ever since. Is it the same man?" And, of course, they have orders to say no. They'd spoil the whole series. Those people were never told anything, and yet some of them were Clears.

Now, those were the first Clears. And they were left there without further education or anything of the sort to act as a progressive series.

My office in Washington got turned upside down just a few weeks ago when I suddenly found out that the name and address of one of them had been lost. And there must have been something psychic about it all, because at the end of the week this person wrote in to me, not having written me for some years. Told me that they were fine, living a very successful life, everything was going along beautifully, gave me a full report on the case and so forth. And even my office started to look at me peculiarly.

But these people serve as the long series of cases, and they are not tampered with in any way; They were cleared; they've stayed that way – those that I'm still in contact with. Some of them have been lost in the shuffle.

One of them was a psychiatrist. When Dianetics was first published in the United States, this chap said, "You know, a fellow processed me to a state called Clear some years ago, so it must be a very ordinary thing. He was down in Hollywood at the time. Of course, I've never done any psychiatry as such since, but I don't see what everybody's so excited about. This fellow Hubbard undoubtedly learned from this fellow in Hollywood." He was so right. Well, coming on up the track – coming on up the track, looking it over. Wrote a book finally in 1950 in the United States and put it out and the next thing you know it was a bestseller and it rode at the top of the list in the New York Times and everything was going along fine and it was a total boom and it was a tremendous success and it was sweepingly, catastrophically successful – and I found out I had no administration, practically no organization, I had nothing. And the world fell in on our heads in the United States and we'd had it.

Dianetics became very well known overnight. Very well known. A lot of people pitched in and started helping. And from that time on up to now, these wonderful people have continued to help, and it's stopped being a sort of an "only one" deal. There are lots of names in the hat now and a lot of people in the game. Makes one feel rather good, because they're very good people. And what's happened, simply, is there was a hole in man's knowledge, you see. And somebody moved into the vacuum, you might say. But there were a lot of other people who became aware of the fact that there was a hole in man's knowledge, too, and who saw that the vacuum was being partially filled and who pitched in and gave it a great big hand in finishing it up.

Now, from those beginnings (which are actually not very dramatic) until now, we've taken an enormous jump forward. And not even I recognize how big a jump. After – once in a while, I have to stand back and give myself a sales talk, you know? I say, "Well, Ron, things are certainly wheeling along." And I say, "Yeah, don't be overconfident son. An awful lot of work to be done yet."

Now, the truth of the matter is – the truth of the matter is that when you start to fill up a vacuum of this character, it rather tends to pull the people apart who are trying to fill up that vacuum. And people from the earliest times who have been auditors and who have worked forward with this have had themselves some rather dramatic experiences – probably much more dramatic than mine.

What have we done? We've stepped on the biggest stupidity button man had. This is almost totally unknowing unknowingness. Right on the middle of this stupidity button, here we come along and we tramp – not delicately nor lightly, you know. We don't pull it off the way the professors used to, which is just to this effect: We don't pull it off on the basis of "Well, we think, or we suppose, or possibly, or maybe, if you looked at the situation, you might discover that some portion of it, possibly, we think, might become – of course, you shouldn't be too rash about it – understood in some way, perhaps, if enough millions were poured into the research in the next fifteen or twenty thousand years.

That crisp attitude actually does mirror the Ford Foundation and other corporations which have tried to do something in this particular field. I'm not decrying these people and saying they're all totally bad. They merely are. Because when these big organizations without drive, without sincerity and without great dedication step on this stupidity button, they simply get stupid. It overwhumps them, and you know overwhumpingness is far worse than being overwhelmed. It's much more so; it's by the cube.

And when these fellows come along and step on this stupidity button, they just go out of sight in the morass – they tend to.

Well, of course, we don't do such a bad job of getting over-whumped ourselves now and then. We suddenly walk into some sector, we get too many people to handle, the popularity springs up too broadly, problems of organization, problems of social import come up, and we confront these things and they're brand new, and we try to apply solutions to them from Dianetics and Scientology, and we get sort of dazed ourselves. We're not doing a perfect job, not by a very long ways – not doing a perfect job at all. But by golly, we're trying and, by god, that's more than anybody else ever did.

We're trying hard. And the people who are in this, and the people who are working in this do a lot more things right than they do things wrong. And all you have to be to live successfully is just a little better than 50 percent right. If you're just a little bit better than 50 percent right all the time, you can't help but win – providing you're never wrong on the important points.

The history of these organizations which have sprung up around the world is a consistent history of order coming into confusion. If you don't think that a quarter of a million interested people on one continent won't make a confusion, you should have been there –

some of you were. Wham! Crash! "Let us know more about this." Well, the reason the first book got written was because I got tired of a mailbag of mail every morning, asking me more questions. And I got tired of dictating a letter, each one the length of several chapters of the book. So I sat down and wrote the book.

The publisher received it in a very naive sort of way, by the way. He said, "Well, maybe sell five, six thousand copies." So he ordered that many and before publication date he was totally sold out. The American Book Company to this day remembers the flap of trying to get enough Dianetics: Modern Science of Mental Health published in the US.

When it was published over here, actually its circulation was stamped on rather hard by this again – a limited ability to issue enough books. And the sales fell off as a result.

But in 1952, I decided it was time that I went out into the world and left the insane asylum called the United States. Now, that's a cruel statement; most of the Americans in the crowd will be resentful that I would say that the US is a spinbin. But on the subject of psychotherapy, it's a real spinbin. You just mention the subject of the mind and everybody restimulates into a roaring psychosis in official quarters. Really mad.

I decided I deserved a rest, so I came over to England. Came over here just in time to have a British subject as a daughter. Diana was born within a week of my arrival here. Mary Sue got along fine; the two of us got together with some of the people whom I see right before me, right this minute. We put together the first organization, we kept it running, we somehow or other kept it on the road. It didn't have a totally calm history. There were points in it that a critical observer would have considered rough. And there were moments when sitting on top of it was something like sitting on top of World War II. But that organization has grown from very, very small beginnings to rather imposing proportions. And all of that really, has been due to the sincerity, the dedication and the ability of the British and Scotch and Irish and Welsh around here – have not only helped put it together, but have kept it together and kept it rolling. And we're making a big dent in the society. We don't realize what a big dent we make in the society, but we certainly do make a dent, It's getting to be more than a dent now. Scientology is very well accepted in England compared to the mad controversial attitude that greets it still in the United States.

But they used to get humorous on the subject in the United States when Dianetics and Scientology was mentioned. After a while they became very serious when it was mentioned. After a short time, I'd say about two years ago, they would get shouting angry when it was mentioned. And now the powers that be just cry a little bit when it's mentioned.

It's perfectly all right for us to put them down all the way into apathy, because only we can pull them out.

Many other movements which have occurred in man's history have been much more sweeping, much more dramatic, stayed with man for a very long time and actually are not to be compared at all with Dianetics and Scientology, which is a rather calm, orderly progress without any attempt to become an overwhelmingness in the society under one symbol or another, but is sincerely dedicated to just making a better world out of it and making it possible perhaps for man to live a little while.

There have been many efforts in man's history which are far more gallant, far more romantic, more colorful, more aesthetic. Take the work of Gautama Siddhartha, that man knows as Buddha. This man's work was spread out through Asia. This man evolved some ideas that were very acceptable to the people around him. He didn't have any communication networks. He didn't have much assistance. The next thing you know, he had brought civilization to 450 million people who before that had known only barbarism. The teachings of Gautama Siddhartha spread through into Japan and brought the first writing and the first arts, really, to the Japanese people. A world where it was dog-eat-dog became a place that man could live in. Half of the known world and two-thirds of its population had been totally changed in their quality and so forth by the simple activities of Gautama Siddhartha and his friends.

Now, that was a tremendous attack upon the barbarism of man. And that was a very romantic and a very gallant attack. I'm afraid we're in no such category; since we have the benefit of everything that's gone before. We have the benefit of knowing many of the things now that he found out, and they weave themselves through our lives and they weave themselves through Dianetics and Scientology without our even being able really to isolate them and say this and that came from this or that place. There have been easily fifty thousand years of thinking men, and from all of them you could not help but gain a little truth. And so we haven't done any springboard as a total single effort that leaps into plain view like flash and flame and illuminates everything. I'm afraid that we have been wise enough to benefit by all those other chaps that have had something to think and something to say down through the years. There have been lots of them and they've said a great deal.

And only their efforts in bringing about civilization, only their efforts at damping out barbarism, have made it possible for us to have enough leisure time now to really get a show on the road. We owe a great deal to these people – a great deal. We don't have to believe all the things they said. Like Gautama said, "If it isn't true for you, it isn't true." We don't have to take everything they learned or follow their cults or patterns. But we can certainly benefit from what they have done, and what they have done has not been inconsiderable. It's been a very great deal.

We owe a great deal, then, to the past. We owe a great deal to our present civilization. We owe a great deal to those forces which have made it possible for us to have enough leisure, to think enough thoughts and to organize enough and write enough to do what we can do today. Gautama Siddhartha is the first person who said you can be Clear. And all he told you, however, was all you had to do was conceive mind essence. If you just conceive mind essence, you've had it. Ask those who have tried.

His goal comes true today in Scientology. It's not a new goal, but we can do it today. We can do it. We can make good many of the promises which have been made.

That doesn't mean we have to make good another man's promise. But it does mean that man has dreamed a dream for a very, very long time that he himself as an individual and he himself as a society could be free, that he himself could know and be in control of his own life to a marked degree. And man has dreamed this dream for aeons and he has put a great deal of thought and effort forward in the direction of achieving that dream and that goal. And

I can't say to you grandly that we have totally gotten it all wrapped up and that we will never hit any vagaries of any kind. That we will not hit any rough spots in the road, that from here on it's all smooth out.

But I will tell you today that we can, individual by individual achieve this goal of Clear. And I can tell you that it's well worth achieving. And it can be achieved broadly. And man can achieve these goals today of freedom for himself and his people through Scientology, providing he works hard, providing he works sincerely and providing he keeps the show on the road.

Thank you.

[End of lecture]