

CREATIVE LEARNING by **V. SILCOX & L. J. MAYNARD**

A Scientological Experiment in Schools—

The future of our society depends on the well-beingness of our children

CREATIVE LEARNING

**A Scientological Experiment
in Schools**

by

V. Silcox and L. J. Maynard

A report on the benefits received by classes of school-children through the use of Scientology, the Western Science of the mind and spirit, applied to increase individual ability

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A Scientological Experiment In Schools

BY

VICTOR SILCOX and LEN MAYNARD

LONDON

Scientology Publications

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“ . . . I brought life into the whirlpool of force, and compelled my enemy, Matter, to obey a living soul.”

*(Lillith—‘ Back to Methuselah ’
by G. Bernard Shaw)*

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FOREWORD

There is one thing that the reader of this book should clearly understand from the outset: we do not set ourselves up to be educational experts—no more, that is, than do thousands of other teachers, nor are we authorities on the theory and practice of Scientology. We are intensely interested in the latter subject and, in the course of our ordinary professional duties, have attempted to put some of its claims to the test by the experimental application of its techniques to children in the class-room. At the time, these experiments aroused considerable interest among those who were aware of our activities, and the results when they were made known, were considered significant enough to warrant publication. Originally it was intended that we should prepare a brief account of our work giving merely the methods used and the results obtained. We, however, were convinced that such an account would be of real value only if it was instrumental in persuading other teachers, and all those who were in any way connected with the education of young people, to carry out similar experiments.

The results of one experiment in the field of human behaviour, however remarkable, cannot be regarded as conclusive, even when, as in this case, further experiments have tended to confirm the validity and reliability of the

techniques used. The opinion which we have reached (and we put it no higher than an opinion) will be confirmed or disproved by the extensive repetition of the experiment by other teachers under other conditions. But teachers are not so easily persuaded. They are busy people; moreover, they are justly and profoundly suspicious of all who would have them throw away their well-tried methods for yet another new system. They want to know what it is all in aid of; they want to know why. We decided, therefore, that our pamphlet required a minimum of theoretical justification, and this minimum had to be as complete a résumé of the development of Scientology as possible. The minimum has become this book, which although much larger than originally planned has, of necessity, skimmed very lightly over some subjects which cried out for a more detailed examination. Indeed, it may well be that whatever controversy this book stirs up will be aroused by what we have not said, or have merely hinted at, rather than by any downright assertions.

Readers of this book will quickly realise that Scientology is a developing science, and will not be surprised to discover that Creative Processing, the technique with which we are mainly concerned here, is not the end of the road but only a milestone—albeit, an important one. We should be deliberately provoking an outcry from students of Scientology if we failed to make this point quite clear.

Our thanks are due to Mr. Denis O'Connell who read the original manuscript, corrected much that was wrong therein, and offered many useful suggestions for its improvement. We are also indebted to L. Ron Hubbard, not merely for permission to quote freely from his numerous publications and lectures, but for the publications and lectures themselves, without which there would be no Scientology.

These acknowledgments made, it should be understood that any opinions, errors or manifest aberrations appearing in this book are the sole responsibility of the authors.

1955

V.H.S.
L.J.M.

SECTION I

CHAPTER 1. INTRODUCTION

Those of us engaged in teaching, youth work or, indeed, social and moral welfare of any kind, and, more especially, those intimately concerned with juvenile backwardness or delinquency, from petty larceny to murder, find ourselves alternately the source of data for the experimental psychologists and the target for the observations and theories derived therefrom. We do not complain on this score since we are all very much aware there is something seriously wrong in education today. Each of us would be eternally grateful to any psychologist who could, when asked, produce some concrete and reasonable advice which would make our work easier and more fruitful. Advice there has been—in plenty, but much of it conflicting with the evidence derived from our everyday experience of training young people and, which is more confusing still, conflicting with the recommendations of contemporary and opposing schools of thought.

Few teachers can be expected to understand all the proliferating theories of the various schools of psychology. From our experience we doubt if they would be a great deal better as teachers if they did. Nevertheless, most teachers have some knowledge of the subject, but of necessity that knowledge cannot be expected to form a complete and self-consistent whole. Usually it is an amalgam of ideas and theories gathered from a variety

of sources superimposed upon, and heavily biased by, their initial training and the particular quirks of their college tutor. Such training is highly concentrated and inevitably slanted towards producing efficient teachers with good class-room control; by no stretch of imagination can it be said to cultivate questing, ranging minds in the field of psychological research.

It would be unfair and ungenerous to the educational psychologist to minimise the work he has done and the progress that has been achieved in some aspects of school life. The breaking down of the rigid discipline of the nineteenth century schools with its 'listen-to-me-or-else . . .' technique, the complete disappearance of the infliction of pain as a means to instruction, the growth of a more human and friendly relationship within the school and class-room—all these things, and many more, we owe in large measure to those who have devoted their lives to the improvement in conditions and standards of education.

Having said that, let us face the fact that in no other branch of science has so much been done with so few practical results to show. Many schools of psychology find themselves in disagreements so sharp as to remind one of the bitter disputes of the mediaeval schoolmen. The end product of their labours is always a specious hypothesis. Each hypothesis is heralded as a major discovery; it appears to work—over a limited field. The lack of uniformity of success is explained by the unpredictability of the human species, who cannot be expected to react in the precise and orderly manner of the contents of a test tube. In all inorganic science a specific experiment produces a specific result. In the biological sciences the property of uniformity is not so

marked. In psychology all efforts towards uniformity have been abandoned and recourse taken to statistical analysis to interpret results. It follows that such advice as the teacher receives from this plethora of speculation is based on average behaviour—the behaviour about a common mean or norm. The most valuable information which has come to the teacher from the realms of psychology has been in the formulating, with as great a degree of precision as circumstances allow, of pre-existing knowledge about the behaviour pattern of the average child. Young children like collecting things; they like chanting tables at an early age, but later do not like it enough; they remember better what they discover for themselves, and they remember even better when they are interested and when the teacher uses many sense channels; oddly enough, too, they prefer play to work.

The basic problems of education remain unsolved, whilst its aim is still a matter for controversy. A dichotomy exists even in the minds of those who claim to know the answers—those, for instance, who will roundly condemn examinations as a shackle on the democratic ideal and yet hurry off to a meeting where details of the Common Entrance Examination are to be discussed. But whether the primary aim of education is regarded as the instilling of knowledge or as the training of good citizens, we are manifestly failing over that section of our pupils who are not well within the area referred to as the norm. Each year our schools release into the world a frightening proportion of semi-illiterates and others who are destined to find their way into the juvenile delinquents' courts, Borstal institutions and, ultimately, H.M. prisons—even if this process has not already begun during the school attending period

We as teachers and others engaged in the social training of the young must face the unpalatable fact that we are responsible for this sordid picture. To attempt to wriggle out of this responsibility, or to explain away the sorry state of affairs by quoting the influence of the cinema, comics, pornographic literature or a squalid home environment will just not do. We have contrived to train children so that they prefer the cinema and the comic to good literature. They spend the greater part of their day within the school, yet, we say, their backwardness and delinquency stems from the lesser period spent in the squalid home environment! This is neither good sense nor an acceptable excuse. If they are so devoid of ideas of their own that they must ape the lowest common denominator of human behaviour in comics and films, whose fault is that? We have trained them, and although this was not the avowed aim of our training, over a bewilderingly high proportion of our trainees this is the dreadful result. In fact, *we have trained the juvenile delinquents.*

The fact that *all* children do not become juvenile delinquents, nor are in schools or classes for the retarded child, suggests that the problem may be one of great complexity due to inborn variations within *Homo Sapiens*, and that its solution, therefore, is an impossible ideal for which to strive. Are we to rest contented with this supposition? It will be the burden of later chapters to demonstrate that the apparent complexity is superficial and that basically the problem is a simple one with a simple solution.

One thing must be borne in mind: that it is not merely a problem of 'problem children', it is as often a problem

of 'problem teachers'. Teachers vary enormously in their capacity to impart information on the one hand and to produce decent citizens on the other. They vary in such facets of personality as tolerance, patience, amiability and leadership. In one respect only do we consider that they meet on common ground—*they all do too much teaching*. Many great educators of the past have held this view on the grounds that willingness and ability to learn are such tender flowers that they wilt and wither in the dry hot house of talk and chalk. Children cannot be taught, they have said, they must learn. The work of such innovators as Montessori, Froebel, Dalton and Neill has given rise to a trend in education tentatively held to by authority and passing under the name of 'activity methods'. A true evaluation of the results of these methods is not easily arrived at. Wild successes and dismal failures are reported in about equal proportions. The only honest conclusion one can come to is that if you are a Montessori or a Neill these methods may be highly successful. If you are not . . . well, proceed with great caution and do not be too disappointed or distraught if chaos is the sequel. What does seem certain is that some children benefit greatly from these methods whilst others do not, and that the latter can, from their pinnacles of freedom, so disorganize and interfere with the former that much of the overall advantage is lost.

As for the teacher operating these methods, not only does he require the characteristics listed above, but it would seem also essential that he be possessed both of a constitution of well-tempered steel and a boundless love of children far in excess of that which can be reasonably expected from the average member of his calling.

Far too frequently these new methods are forced upon an unconvinced teacher who will consequently give them but a half-hearted trial expecting—and unconsciously, perhaps, hoping for—failure. Many of the extravagant claims made for these methods are given support by exhibitions of pupils' work, but we suggest that these displays are often a careful selection either of the work of the best pupils, work in the best schools, or work by the pupils of the best exponent—or even the originator—of the new method. But let there be no misunderstanding: we are not denigrating activity or play methods, on the contrary, we believe that they will prove to be the only sound foundation of good *learning*. We intend to give our reasons for believing that this must be so and to demonstrate why these methods have not proved to be an unqualified success in the past.

It has been said that the greatest problem facing educationalists is not how to teach our children, but rather how to live with them while they learn. Perhaps a major cause of failure of the new techniques is that so few teachers are able to stand the strain which, initially, at all events, is imposed upon them. Ask any teacher why he inflicts corporal punishment and, if he is honest, he will admit that it appears to do the child little good. He uses it '*pour encourager les autres*'. Silence descends. He feels better. Now he can teach! Why does noise and bustle create such mental disturbance for the teacher? In effect the psychologist tells us that deep within us lurks a cave man with a club who, when sufficiently aroused, is liable to overwhelm us and cause us to run amok until conditions return to normal and we are able to enforce his return to the dark recesses of our minds. He tells us, too, that similar cave men will spring out

from the child to disorganize an imposed order, to steal, cheat, bully and lie. This hidden enemy has been given many names, almost as many as there are schools of psychology, but that most current in common usage is the *unconscious mind*. It has been described as being possessed of every form of irrational behaviour from downright lunacy to losing one's tobacco pouch. Essentially it is that section of the mind not within reach of normal consciousness and over which the individual has at times little or no control. Most intelligent people agree with this hypothesis; most of them will admit to personal experiences which lend colour and support to it. Most of them act with regard to others, as if it were untrue or, if true, of no practical value as a guide to everyday affairs. How else could the judge condemn the murderer, or the teacher flog the child?

What good does it do us to know that we have an unconscious mind? Almost the only person to benefit from this knowledge is the psycho-therapist. Do his efforts confer a benefit upon society commensurate with the esteem which it bestows upon him? Practising psychologists are to be found on the staffs of all local educational authorities, but can we say more than that they are becoming increasingly busy? The most they can ever do is to analyse and evaluate that part of the 'unconscious' which we can contact, and persuade us thereby to behave in a manner which they consider to be normal but which may be far from optimum. The widespread belief still exists, however, among laymen as well as psychologists, that here in the unconscious is the root of all our troubles. On questions of structure, site and source of this monstrous mechanism the psychologist is strangely silent. Of proof as to the nature of these

aspects not one tittle of unequivocal evidence has been produced. Naturally not—for is it not unconscious?

Furthermore, as Dr. Berg (*Clinical Psychology*, Chap. 34, p. 461) has pointed out: “. . . it will be seen that all methods of treatment, from the most superficial to the deepest psychological methods, and beyond these to our empirical interferences with the metabolic and chemical changes occurring in the body, are at the best no more than *palliative* measures directed at varying levels of the psychic or somatic structure of the individual, but never reaching to the uttermost roots, which, in some invisible way, are forever feeding the disease and tending to create it anew”.

Is it not astonishing that we have been led to accept as normal, behaviour patterns which are at times clearly abnormal, and from the fact that all of us are abnormal part of the time, the suggestion that this must always be so? This is so clearly a policy of defeat that we propose to attack the problem from the other end and postulate the sort of things that might be expected from a reasonably well constructed mind.

CHAPTER 2. DIANETICS—A NEW APPROACH

What we now have to consider is not what the average mind is and does—and from these deduce what is at fault, but postulate the properties of an optimum mind and examine the respects in which the normal mind falls short of this ideal. To the best of our knowledge this represents an entirely new line of attack on the basic problem which confronts the psychologist. But how astonishing it is that this is not the standard line of attack. Let us imagine for a moment the nature of the work carried out by, say, a motor engineer whose experience was confined solely to used cars, and who had never seen or driven a new model, whose aim, in fact, was so to adjust and modify every car which came within his orbit that it most nearly approached the *norm* for cars. He might consider, for instance, that as the average distance in which a motor car travelling at thirty miles per hour could stop in an emergency was sixty feet, then that should be the standard of braking efficiency for which he should strive. Faced with a new car whose braking distance was twenty feet he might well be horrified by the danger in which this would place the driver. His tendency would be to tamper with the braking system so as to bring its performance much nearer the normal.

Does this differ greatly from the attitude of the psychiatrist towards his 'abnormal' or 'highly strung' patient? The patient is unhappy because he is different. Very well, try to make him the same as other people and

both he and the psychiatrist will be happy. Now it may be argued that this is an unfair analogy; that for the psychologist there are no 'new models'. As a yardstick of human behaviour he has, as we have pointed out, only the statistical norm by which to evaluate. This is not entirely true for two reasons. In the first place he, and more particularly the teacher, is constantly in contact with relatively 'new models'—young children. Yet, despite the lip service which is perennially paid to the concept of the innocent integrity of the young child, we are all, psychologist, teacher and parent alike, engaged in converting the new into the second-hand, changing the child into a slavish copy of ourselves—aberrations and all! Secondly, of recent years there has come into existence a branch of electronics concerned with the design, construction and maintenance of computers—the so-called electronic brains—which, over the limited field of their application represent almost perfect mechanisms. Compared with the human brain these instruments are structurally clumsy in the extreme. Such a 'brain', with memory banks capable of storing even a tiny fraction of the data filed in the human brain, would entail a huge, highly mechanized building, covering a vast acreage, with an army of white-coated scientists in constant attendance. It is vastly inferior in this respect, it would seem, to the human brain confined within the few cubic inches of a man's skull. Yet in some respects even the relatively small electronic machines are superior: they never forget and they cannot make a mistake.

It is generally conceded that professions and all branches of science tend to turn in on themselves, to accept evidence only from within the confines of their prescribed territory, and to view with scant regard, or

downright suspicion, ideas impinging on that territory from without. It is, therefore, not altogether surprising that a communication whose source lay within the boundaries of so highly specialized and mathematical a science as nuclear physics should receive little or no attention or be shrugged off with disparaging comments by some professional psychologists. This is precisely what happened when L. Ron Hubbard, an American nuclear physicist, published his astonishing book '*Dianetics, the Modern Science of Mental Health*'. Although a 'best-seller' in America and widely read in Britain and many other countries, the reserved reception accorded to this book by Authority was due, perhaps, to that very natural irritation which we all at some time feel—when, for instance, a stranger to the house upon being told of the great anxiety we are suffering from the loss of our front door key, points out that it is where we might have expected to find it—in the front door.

Dr. Hubbard was, in fact, no stranger to psychology¹ but he had approached the problem of human aberration from the new angle which we have indicated. All that follows in this chapter is the briefest possible account of the material contained in the book already mentioned

¹ We quote from an article in "Who Knows, and What", the book of technical experts which is used in the United States by industries in order to evaluate scientists working for them: "Hubbard, LaFayette Ronald. Expedition organization and psychology. b. '11, B.S. '34 (George Washington U.); Student '45 Sch. Mil. Govt., Princetown). Commander Caribbean Motion Picture Expedition; and West Indies Minerals Expedition '35, Alaskan Radio Experimental Expedition '40; Studies on prevention psychic breakdown and handling of men under stress of expedition conditions. Author: Expedition Personnel; Fear; The Anatomy of Madness; Man Under Stress, and others; also articles in field. Author since '30, explorer since '34; master motor and sailing vessels. Lt. U.S.N.R. '41-46 comdg. escort vessels and navigators in all theatres. Box 502, Elizabeth, N.J."

and in an earlier article, '*Dianetics, the Evolution of a Science*'. It is presented here solely to complete the historical picture of progress in the science and to make later chapters intelligible.

This is how Dr. Hubbard described the requirements of an optimum brain: ". . . It should be able to visualize in colour and hear with all tones present, all memories necessary to thought. It would think without talking to itself, thinking in concepts and conclusions rather than words. It would be able to imagine visually in colour anything it cared to imagine and hear anything it cared to imagine it would hear." He goes on to say: "It was discovered eventually that it could also imagine smells and tactiles but this did not enter into the original. Finally it would *know* when it was recalling and *know* when it was imagining."

Hubbard was appalled at the degree by which the average brain fell short of the ideal computer, and by the fact that its far from optimum performance was not considered in any way remarkable until such time as an individual became a menace to his fellows when, all the efforts of the psychiatrists and others having failed, he was put away into an asylum. Hubbard was struck, too, by the close resemblance of many human aberrations to the behaviour of a computer set to solve a problem having uncleared within it, data from a previous calculation. Let us examine this more closely.

If, in the simplest of calculating machines, the multipliers are fed in without regard to an earlier number, say seven, within it, the continued products will all be wrong by a factor of seven. Hubbard called this type of phenomenon the 'depressed seven'. It is a familiar

behaviour pattern to most of us who are quite used to seeing action appropriate to one situation being taken in another in which it is inappropriate. One of the best examples of this occurred in the experiments performed by the Russian scientist Pavlov on certain dogs. These unfortunate creatures were presented on several consecutive days with meals calculated to stimulate their olfactory and gustatory sense organs. Simultaneously a bell was rung. Their mouths were observed to water. Later the bell was rung but no meal was served. The mouths watered as before. Now, let us imagine that by some mischance we have purchased one of Pavlov's dogs. He is lying contentedly on our hearthrug when a friend calls and rings the doorbell. We are pardonably surprised and annoyed to notice that the dog is salivating violently. Our wonder increases when we discover that this is his customary reaction to the ringing of the doorbell, and unless we are told of the experiment to which the dog has previously been subjected we shall soon become convinced that he is an abnormal dog—a neurotic dog. We have, in fact, been sold a pup!

In human terms: we meet a friend in the street and we approach with hand outstretched in greeting. He recoils, his arm rises protectively before his face, and in an instant he is scampering off down the street. "Mad", we murmur sorrowfully. But later, when we learn that the previous six persons encountered by our friend prior to his meeting us had punched him on the jaw without provocation, his irrational response to our greeting is explained. In both cases—that of the dog and the man—we are able to understand and excuse when we know what has gone before. 'Tout comprendre, c'est tout pardonner'. Nothing new here!

This behaviour is simply a stimulus-response mechanism in operation, and it is the kind of behaviour expected from an animal. The great majority of animal behaviour is patently of this order, and the lower we descend into the animal kingdom the more obviously is it so. Certain insects have so elaborated it that they have built cities and towns founded on stimulus-response behaviour, in which each individual lives an orderly and apparently, contented life which, socially speaking, compares favourably with that of the human species.

When stimulus-response behaviour has been so built-in that it is part of the structure of the creature, we call it instinct. Instinctive behaviour is rigidly predictable within the appropriate circumstances. It is a mechanical means of ensuring survival and as such serves well on a racial basis during a period of environmental stability. It is not, as we hope to show, a survival factor of necessity for each individual—indeed, its blind operation in the higher animals, particularly *Homo Sapiens*, constitutes a contra-survival factor.

Destroy the fruits of an animal's chain of activities and what does he do? He starts methodically again. No frustration, no neurosis—no psychologist! On the other hand, forcibly prevent an animal from performing some part of the chain of its stimulus-response activities and it will display a bewildering indecision, anger, fear and apathy—in *that order*—emotions proper to the human neurotic. The human neurotic, of course, needs no external restraint to display these emotions. The dichotomy appears to arise from a conflict within himself, between the stimulus-response part of his nature and that part which has been called his true mind, his spirit, his super-ego and what-would-you. For those

who have the time it should prove an interesting speculation to examine the advantages which might accrue to man were he able to restrict himself to an existence wholly based on stimulus-response behaviour. Yet this must for ever remain but an idle speculation for man is so obviously more than a stimulus-response animal. Possibly the most conclusive proof that this is so lies in the fact that man is a talking animal.

That language is the outward symbol of some emergent character in man's nature was argued with considerable force and scholarship by Professor R. A. Wilson in his book '*The Miraculous Birth of Language*' published in 1937. This was a remarkable book in every respect, but apart from the admiration which it drew from Bernard Shaw, it never, we fear, received the consideration it deserved. Although realizing that language marked the greatest single advance in the ascent of man from the animal kingdom, Professor Wilson never went beyond this to emphasize the difficulties which this new power would present to a creature still equipped with a long established stimulus-response mechanism.¹

Let us now consider the behaviour of a creature still operating on a purely stimulus-response, or reactive, basis—a creature, that is, capable merely of equating identities. It approaches a woodpile in which a hatchet is concealed. The hatchet is dislodged and the creature is cut. There is difficulty for us here; the creature cannot 'think', it can merely react. Nor can it use words. It merely equates identities. To describe its reactions we must use words, but it is important to remember that

¹The fact that speech held a definite place in the chain of evolutionary factors was recognized by Pavlov whose death prevented him making a special analysis of this faculty.

no words are contained in its reactive process. That chain of stimulus-response activities we might state as something like this:—Woodpile—hatchet—cut—pain—avoid—woodpile—etc., etc. . . ., or more accurately:—woodpile equals hatchet equals cut equals pain equals avoid equals woodpile equals . . . etc., etc. Each and every one of these identities is equal and any one of them will bring the others into restimulation; woodpile is pain; hatchet is pain—all, for the purposes of survival, must be avoided in future.

Now let us postulate an entirely reasonable creature, possessing no reactive mechanism. On approaching the woodpile he would probably act with great circumspection, he would notice the hatchet before it could become a source of danger to him, he would move it carefully and receive no cut. But let us suppose that the hatchet had been concealed in an 'unreasonable' manner and that he is cut. He would attend to the cut first but, more important, he would learn usefully from his experience. He would take steps to ensure that the hatchet was put safely away in future.

Finally, consider the behaviour of a creature such as man who has both a reactive and an analytical mind and uses language as a means of communication. Clearly, the reactive memory banks in so far as they contain data at all, will have that data complicated by an additional identity. Words will be lined up as being identical with the object or activity for which they are analytically only the label. The man approaches the woodpile and in circumstances not dissimilar from those stated in our first example dislodges the hatchet which falls and cuts his hand. A variety of behaviour might be expected to follow, but the *average* man will, according to his social

training, swear and shout, hurl the offending hatchet from him, kick the woodpile and blame everything and everybody within reach. When he has cooled off he goes in search of sticking plaster—the first analytical operation since the accident. The rest was pure reactive behaviour and varied from that of the first creature only in that he had substituted a semi-articulate stream of pointless and meaningless abuse in place of an inarticulate cry. What had happened to his analytical mind? It would seem that at the moment of pain and for some little time afterwards his analytical mind was not in control.

The importance of all this in relation to human aberration will become obvious if we now consider what might happen when next the man goes out to chop wood. His analytical mind is in control; he reasons that he must chop some wood. His reactive mind, however, would have him behave as a stimulus-response animal; it would have him avoid that woodpile. Here is mental conflict. The man will approach the woodpile with reluctance. He may find some 'reasonable' excuse to avoid doing it; he may even 'forget' it altogether. But we will suppose that all his efforts to give expression to his reluctance to chop wood have failed. He starts chopping, but his concentration on the business in hand has now been impaired by his mental disturbance. He cuts himself again. It will not be long, of course, before this man has earned the reputation of being awkward and clumsy.

Judged from the viewpoint of contentment and happiness this creature man, with his analytical mind, appears to be worse off than he would have been if he had only a reactive mind. The stimulus-response animal avoids the woodpile. How much more vulnerable he became when he acquired the blessing of language as part

of his mental equipment! For if we postulate that words can become part of the furniture of the reactive minds, it follows that he does not need the presence of the woodpile, the hatchet or the pain to restimulate his mental disturbance—the mere mention of the words woodpile, hatchet, pain or other words in the incident which the reactive mind treats as objects is sufficient.

The foregoing may seem and, indeed, is an extremely simple incident with a relatively harmless result. Were all man's aberrations as simple and harmless as this they might well be considered but minor blemishes in an otherwise near perfect world. Nevertheless, these examples are of value to us since they will enable us to pose a plausible hypothesis to account for some, at least, of human aberrations. Let us state this hypothesis in the simplest possible terms.

Man possesses two minds; one a relic from his ancestral past, a stimulus-response mechanism which Hubbard called the *Reactive Mind*; the other a property which has emerged in the relatively recent past, arising in *Homo Sapiens* simultaneously with the birth of language. This mind is a perfect computer giving instantaneous and optimum solutions to problems within the limits of the accuracy of its data. This Hubbard called the *Analytical Mind*. During moments of pain there is a fusing-out of the analytical mind for a period of time commensurate with the severity of the pain. The entire organism is then under the control of the reactive mind and acts on the basis of an earlier similar incident which it equates with survival.

Hubbard considered the possibility that irrational human behaviour was caused by reactive incidents of a painful nature which had occurred in the past being

restimulated in some way and resulting either in inappropriate behaviour or indecision following mental conflict in the present. These incidents, he argued, could not be computed on since when they had occurred the analytical mind had been out of action. A process calculated to free the individual from these incidents of the past was the obvious next step in research. Discover the incident, transfer all possible recorded data to the analytical mind and all would be well.

Now at first sight such a technique as this appears to be none other than the abreactive method of the psychoanalyst. Patience! Hubbard's technique is not psychoanalysis, though some of the methods of that therapy were used by him at first in a fruitless attempt to discover the moments of pain which he sought in his patient. He used drugs and hypnosis as tools to expose the contents of the reactive mind, and whilst a limited amount of aberrative material was forthcoming, the therapeutic success of these techniques was no greater than that achieved by the average psychoanalyst. A possible reason for this was the fact that both these tools imply loss of consciousness, and this in turn implies that the analytical mind is out of action again and so cannot receive the discovered data except by second-hand—a practice which does not seem to have the required effect. An interesting trio of speculations arose, however, from the use of hypnotism.

- (1) That the adjective 'unconscious' applies only to the analytical mind.

The so-called 'unconscious mind' is *always conscious*.

- (2) That there is a life span of memories stretching back to, at least, birth, some of which are located

in the reactive mind and others in the analytical mind, but which constitute in totality a *continuous time-track*.

- (3) That ordinary aberrative behaviour can be readily simulated by post-hypnotic suggestion.

The first of these speculations is, we believe, entirely new: the second has been suspected and tentatively held by some psychologists; the third is a well-established fact and has formed the basis of a number of music hall acts, the dangers of which are now being recognized—if not entirely understood. It will help us at this stage if we pause for a moment to consider the kind of behaviour we might expect to observe from a person acting under the influence of a post-hypnotic suggestion.

We will imagine that during an hypnotic trance a person is told that on awakening he will have forgotten all that has been said, but that he will, nevertheless, take off his shoes in exactly five minutes' time. He is also told that he will replace the shoes when the hypnotist takes out his watch. He is awakened and appears quite normal, but five minutes later—to the second—off come his shoes. Ask him why, and he will rationalise: "My feet ache." It is apparent to us that he is uncomfortably aware of the 'gaffe' he has perpetrated. The hypnotist takes out his watch and with manifest relief the subject begins to put on his shoes. "There's a draught . . . my feet are cold." Provided the appropriate command has been given he will go on alternately removing and replacing his shoes until the hypnotist reverses or cancels the suggestion. Clearly, although apparently unconscious, some part of the subject's mind during the trance was conscious since it accepted and recorded the command and caused the subject to act upon it—five

minutes later. Our first postulate 'that the unconscious is never unconscious' would appear to be substantiated. The type of behaviour that follows is manifestly stimulus-response. The reactive mind can and does record, in the same manner as a tape recorder, words and phrases which require only the suitable stimulus to be thrust up and dramatized. Furthermore, since the manifestations of psychosis and neurosis can be readily simulated, as we have seen, is it not possible that some, at least, of these aberrations are the direct result of command or suggestive phrases recorded during a moment of pain or a period of unconsciousness?

At this stage of his investigations, which, it should be remembered, continued over a period of ten years, and an account of which alone makes fascinating reading, Hubbard considered that the major source of aberration in the human species lay in command phrases implanted in the reactive memory banks during periods when the analytical mind was fused-out. To these implants he gave the name *Engrams*. He regarded them as facsimile recordings of events during periods of attenuation of the analytical mind, reaching the reactive memory banks through all available sense channels but—and this is important—containing no understanding beyond the equivalence of all parts of the facsimile and of its survival value. It became effective on restimulation, first by an event of basic similarity to the one recorded, and later by any or all of the sense data contained therein. Here is a simple, jargonless explanation of the twin mental disorders of mankind—psychosis and neurosis. The engram when obeyed by a completely literal dramatization of its contents gives us the psychotic. At the other end of the scale, when the engram is capable of producing

no more than a conflict within the individual, we have the neurotic.

The menace of hypnotism lies in the fact that the suggestion installed during the trance period is, in effect, an engram. It is a phrase deliberately implanted in the reactive mind of the subject at a time when the analytical mind is not functioning. When restimulated by the hypnotist it causes the subject to act in a non-self-determined manner: for the time being at least he becomes a psychotic. This, strangely enough, convulses a Music Hall audience, just as the pathetic antics of the inmates of Bedlam amused the fashionable London of the 18th century. But this, unfortunately, is not the end of the matter. When the Bill prohibiting hypnotism on the stage was before Parliament sufficient evidence was presented to make it only too clear that the mental health of the subject could be seriously, and even permanently, affected. The long-term effect of the engram installed by the hypnotist is not greatly different from that resulting from an engram laid down during other forms of unconsciousness, though it does not normally contain pain. It produces conflict within the individual; he becomes neurotic.

It is now illegal to practise hypnotism on the stage, but within the law to do so in the consulting room. It was assumed by our legislators, we suppose, that no ill-effects would follow from the use of hypnotism by a qualified practitioner professing to understand its operation. No more stupid or dangerous assumption could have been made. Apart from any doubts which we may have as to whether or not the psychiatrist does understand the operation of hypnosis, it is fallacious to believe that it can be harmless and valuable under

certain conditions. Some psychologists, at least, have realized this danger. Dr. Berg in his '*Clinical Psychology*' says: "There is considerable evidence that subjection to hypnosis tends to increase the dissociation of the mind particularly of its intellectual and emotional levels, this psychological condition being the favourable soil responsible for the growth of neurosis."

It is always harmful and, as a therapy, ultimately valueless.

The processes which derive from a knowledge of the engram and similar influences to be mentioned later in this book are actually efforts to restore the self-determinism of the individual. They are, in effect, de-hypnotic therapies. The aberrated individual, whose aberrations spring from his engrams, is already hypnotized; his aberrations are post-hypnotic manifestations. The installation of yet another hypnotic suggestion, acting in opposition to the first, can only produce an inner conflict and reduce the individual's self-determinism still further.

This is an exiguous account of Hubbard's years of toil; as such it barely scrapes the surface of the field of research to which he had dedicated himself. Within the scope of a single chapter it would have been impossible for us to have done more than this. Sufficient here for us to state that when by constant experiment, indefatigable research and study, he had become convinced of the rightness of his theory he pressed on to put it to one practical test after another. As a theory it was fascinating. Was it of any value? Could it be made to work? His task now was to discover some means by which the engram could be revealed to the analytical mind and there be evaluated. If this could be done and

if, as a result, the behaviour of the individual showed a marked change towards the rational, then there could be little doubt that he had discovered a philosopher's stone in the realms of psychology.

The methods which Hubbard used to bring into light the elusive engram cannot be discussed here. No one reading his own account of the early experiments can fail to be impressed by Hubbard's almost incredible perseverance and patience. In the end, by a technique which he called Dianetic Reverie, he was able after many hours of drill to return his patient (or 'pre-clear', to use Hubbard's own terminology) down the time track from one aberrative incident to another, until at the end of a chain of such incidents, the engram itself was exposed. Slowly the evidence to support his initial suppositions mounted to monumental proportions. The reactive mind was never unconscious—*never!* Even when an individual lies analytically unconscious under the influence of anaesthetics—either for a short period, as in a dentist's chair, or for the extended period necessary for a major operation—the reactive mind is busily recording along all available sense channels. The victim of a street accident, seemingly more dead than alive, is frantically occupied, deep within the recesses of the reactive mechanism, filing every sensory perception of which it is aware—including the words uttered by sympathetic and would-be helpful bystanders, the position of the injured body and, of course, the pain which has caused the analytical mind to fuse out. Within the mechanism all these perceptions are equated one to another and, when the patient has returned to consciousness, will be equated to survival. Later, if restimulated, these perceptions will be recalled by the reactive memory bank and acted upon.

And why not? Did it not survive before? Such is the 'idiot' reaction of a mechanism capable only of juggling with identities. Such, too, is the behaviour pattern of a person whose analytical mind has temporarily abdicated in favour of his reactive mind. This aspect of Hubbard's research was treated with a considerable amount of incredulity and ridicule when it was first made public. That a person was actively aware of what went on around him whilst he was unconscious seemed to be a manifest contradiction in terms; that he could recall these events—and the words used by those engaged in operating upon him—was unbelievable. Yet the accumulated evidence, checked and cross-checked, proved beyond doubt that this was so.

More surprises were in store for the early investigators. The heaviest and most basic engram, it was discovered, was usually to be located in the pre-natal reaches of the individual's time track. Yet need we be surprised by this? It is known that in its journey from conception to birth the foetus passes, stage by stage, up the evolutionary ladder. For much of the first nine months of its existence the embryo is a pure stimulus-response creature and would obviously be recording at the reactive mind level such data as are able to pass through the sense channels available to it. It can hear and it can feel in the same way that lower animals can hear and feel, and, like any of these animals, it stores those perceptics in the memory bank with which it is equipped. Words and phrases are some of the things it stores. There is no understanding but, unlike the creatures which at various times it resembles, a day will come for it when it will have an analytical mind which will understand them. A day may come, too, when these recordings may be restimulated,

when they will be as effective as the commands given by an hypnotist. Then they are likely to wreak havoc upon the orderly and rational behaviour of the adult.

How fantastic! Yes, as fantastic as the theory that the earth orbits the sun, that blood circulates through the body, and that by sitting by our firesides in a remote part of England we can witness on a small screen a Queen being crowned in Westminster Abbey. Fantastic or not, there can be no doubt now, in the light of the experiments carried out by Hubbard and others, that the engram does exist and that its erasure does lead to a marked improvement in the physical and mental well-being of the individual. It is as though the computer has now been cleared; it is computing on present time problems without interference from the past.

Unfortunately, the original techniques for exposing and erasing the engram were neither simple nor quick. In many cases a period of as much as 1000 hours was required to 'clear' the patient. Not a therapy that could have an immediate and noticeable impact upon the ever increasing and, by definition, contagious aberrations of mankind! Consider some of the difficulties which were responsible for this slowness in achieving the desired result. Basically the technique required the recall of sounds; patients were often at first unable to do this. It required the recall of pain—an unpleasant thing to do, requiring the restimulation of the reactive mind since in the analytical mind no real pain can be recorded. Many phrases in common use, and stored in the reactive memory bank, such as "Stay where you are", "Keep still", "We haven't got time", "Stand back—he can't breathe", had, among other effects, that of producing a

tangle in the time track which took a good deal of time and patience to unravel.¹ There was the problem of valence, in which, during restimulation of an engram, an individual might assume the role of a 'winning' personality associated with the engram when it was implanted. It became apparent, too, that the analytical mind was likely to attenuate under the stress of heavy emotion—such as the loss by death of a loved person—'secondary engrams' were then laid down. Such phrases as "Don't cry", "Be quiet", uttered by sympathetic friends or relatives during such moments of attenuation restricted the free flow of emotion and made the incidents more difficult to locate when subsequently the pre-clear was being processed under Dianetic Therapy.

Nevertheless, during the years up to 1952 the original techniques with refinements and modifications, were in constant operation and produced a great deal of information, particularly as to the nature and working of the child's mind. It became startlingly apparent that much of the mental damage done to children was perpetrated in all innocence by parents and teachers, often, be it noted, behaving at the dictates of their own reactive minds. But Hubbard was not satisfied. A therapy that was to be practical and capable of a wide application must be brought down within reasonable operation time. How he succeeded in this will be described in later chapters.

Let us emphasize once again that the material contained in this chapter cannot be accepted as a substitute for the writings of Dr. L. R. Hubbard himself. Some knowledge

¹ These are called circuits; we shall have more to say about these in Chapter 12.

of Dianetics¹ is essential for an understanding of our later chapters, but the condensation we have been compelled to make can do scant justice to the science—indeed, we are not at all certain that Dr. Hubbard would entirely approve of some of the statements we have made. For a full and proper knowledge of the subject the two books previously mentioned—‘*Dianetics, the Modern Science of Mental Health*’ and ‘*Dianetics, the Evolution of a Science*’—must be read. The contents of these books form the basis for all subsequent advances, although the techniques outlined there have been largely discarded in favour of simpler and speedier methods.

¹ di-a-net'-ics (noun). A system for the analysis, control and development of human thought, evolved from a set of co-ordinated axioms which also provide techniques for the treatment of a whole range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard, American engineer. (Gr. *dianoetikos* - - *dia*, through, plus *noos*, mind; *di-a-net'-ic* adj.) Funk and Wagnall. New Standard Dictionary.

CHAPTER 3. DIAGNOSIS: THE TONE SCALE, DYNAMICS AND THE E-METER

Dr. Hubbard's original discoveries as they were made known to the world in his first book '*Dianetics, the Modern Science of Mental Health*' were so sensational, so exciting and of such potential value to mankind balanced on the edge of insanity and race suicide, that almost anything else he had to say on the subject would appear to be something of anti-climax. Modifications of old techniques, discovery of new ones, changes in terminologies—all would be greeted with a tailing off of interest or even disappointment. A lesser man, perhaps, would have rested on his laurels, would have gone on lecturing and writing about the basic theory of the engram's aberrative influence on the species. Future developments would have been left to others. But Hubbard was concerned about those five hundred to a thousand hours which even one of his skilled operators (now called an *auditor*, i.e. one who listens) was often compelled to spend on one case alone.

Homo Sapiens was going to take a long time being straightened out at that rate of progress!

What was now needed, and urgently, was a form of processing so mechanical, so swift, and so sure that it could be operated by anyone with a minimum amount of training. To this task he set his mind. First, it was vitally necessary to streamline the methods by which the engram was located; second, the technique must be so modified that it could be carried out in a series of well-

planned attacks on the patient's reactive mind. It was useless, he found, to make a direct assault on the engram; chains of smaller incidents which he called *locks* must be tackled first. A noticeable result of recalling these locks was an increase in what he called tone, and what might more specifically be named psycho-physical well-being.

It is widely known, and generally accepted, that many human physical ills have a mental component. It has been variously estimated that sixty to seventy per cent of the patients in a doctor's waiting-room are there by reason of the mental component only. Hubbard observed that during the scanning of locks, and particularly after the transfer of an engram to the analytical mind, illnesses of this character frequently disappeared. Because these psycho-somatics vanished with an accompanying improvement in the mental outlook of the preclear, processing became much easier. In short, the higher the tone of the preclear the swifter the techniques which might be applied. Once this was thoroughly understood it became of fundamental importance to evaluate human behaviour on an arbitrary scale so that the tone of a person might readily be discovered and the appropriate technique be used. To attempt to abreact engrams on a person whose tone was too low led only to difficulties and tended to depress the tone still further, whilst to 'run' lighter incidents with an individual whose tone level was such that engrams could easily be run was a waste of valuable time. Hubbard's response to this was to produce his Chart of Human Evaluation, later to be known as the Tone Scale.

The Tone Scale is a precise evaluation of human behaviour and its formulation represents, perhaps, the

most important single factor since the initial publication of the Dianetic theory. Yet we wonder whether this has been fully appreciated even by those who were prepared to accept the more dramatic implications of the earlier research. Like all strokes of genius, the truth and simplicity underlying the Tone Scale is so obvious that one is puzzled as to why it was never understood before. As it is now systematized and used, it divides human behaviour into twenty-four categories, each category on a gradient scale. Everyone is aware at some time of using the Tone Scale in his everyday life, though in a casual and unformulated way. In one respect only does this knowledge differ from the careful analysis of Hubbard, yet this difference is so fundamental as to be itself responsible for the greater part of human aberration and unhappiness. If the chart is studied it will be noticed that in the column headed EMOTION the scale runs from eagerness and exhilaration at the top, through the various stages of interest to contentment, indifference, boredom, open hostility (or resentment), anger, concealed resentment, fear, grief, apathy, death. The remaining twenty-three columns indicate behaviour of which these emotional tones are the expression or the cause. During movement up and down, each stage has to be passed through; no stage can be by-passed, neither is it possible to avoid behaviour appropriate to that emotion—i.e. reading horizontally across each column of the tone scale.

Now notice the position of anger. It occurs almost immediately below the position which Hubbard regards, on a basis of experience, as the human normal. The behaviour associated with anger is brutal, destructive and unreasonable. It is behaviour which cannot be

tolerated in society. Below anger lies covert hostility—unpleasant, perhaps, but socially more acceptable. Below this again lie fear, grief and apathy. Of these three the most acceptable social behaviour lies in the apathy band. The normal social reaction to displays of anger is to show anger in return and by a show of force to depress the individual still further into apathy. Here he is thought to be harmless. Consider a successful attempt to raise the tone of a person in apathy, no matter by what methods this success is achieved. The first sign of improvement is a display of grief, followed by a display of fear. All right so far! The next improvement, however, produces anger, behaviour which though constituting an ascent in tone is actually considered far worse—socially—than what has gone before. Moreover this behaviour is highly restimulative and evokes stimulus-response reactions of anger in all but the most high toned observer. What chance is there that society will have the patience and the tolerance to accept this phenomenon until the next higher emotion—that of boredom—is exhibited? “No,” it says, “This man was simple but harmless, now he is mad and dangerous.” In short, then, raving madness may be higher toned than melancholia. But when the first is not certifiable and comes within the purview of the law it is ultimately punished; the second is considered more suitable for medical care.

Criminal behaviour is confined to three emotional bands on the Tone Scale—those of overt hostility, anger and covert hostility, and fear. It is into these bands that an individual must be driven before he commits a crime—that is, of course, if he is not in them already as a chronic case. It follows that there are three types of

criminals; those whose criminal activities come about through loss of tone, those whose criminal activities come about as a result of their chronic tone, and those who enter these bands through rise in tone.

It is interesting to note the effect of our criminal laws on these three types. It will be of further interest, also, to consider the types of person most prone to sporadic criminal activity. The individual whose chronic emotional tone is productive of criminal behaviour is either in prison, just going to prison, or just coming out of prison—that is if he is not permanently in an asylum. Those whose chronic tone is lower than the criminal tone bands seldom rise out of them and are easily depressed into them again. For those whose chronic tone is in the band above a different picture prevails. The normal state for these is boredom, so familiar a behaviour pattern for some adolescents that the old adage ‘Satan finds some evil work for idle hands to do’ might have been specially composed for them. The mere occurrence of any aberrative incident and they drop immediately into anger. If they are lucky their appearance in a court of law may be only for disturbing the peace; if they are not, it may well be to defend themselves from the hangman’s noose. Such people are unfortunate. They deserve sympathy. They receive—sympathy! Sympathy is defined by the Concise Oxford Dictionary as ‘being simultaneously affected with the same feeling, tending to share another person’s emotion or condition’. Exactly. What was the emotion that brought about the accused man’s behaviour? Anger. This emotion is now shared by press, public, judge and jury alike.

For the individual who is *forced* into apathy (i.e. whose chronic tone is higher) the *harmlessness* is purely

temporary. Once the depressing influence is removed he will rise again though not necessarily to his former position on the tone scale. On the way he must pass through the socially dangerous bands of hostility and anger, during which, of course, he may repeat the offence for which he was originally convicted. He becomes an 'old lag'.

There would appear to be, then, a general opinion that a person in apathy is harmless, but this opinion is only valid when apathy is his *chronic* tone. Even then the harmlessness is more apparent than real; he is harmful and useless to himself, his family and his immediate associates. There is nothing more restimulative of low toned emotion in others than apathy. Moreover an apathetic man is a sick man and will remain so.

If Dr. Hubbard had done no more than to formulate the Tone Scale his contribution to our understanding of human behaviour in general and that of children in particular would have richly deserved a place of esteem in history. For here we have a tool which lifts the science of human evaluation right out of the world of statistical analysis, norms, and uncertainties. Although so fundamental to the developing science of Dianetics, the order of rise and fall as indicated in the gradient scale of emotions can be most readily proved by experiments with adult, child, or even animal. The order is the same; it is unvaried. Are we not, then, approaching a point where we can reject the statistical evaluation of experiment? Here is an experiment that can be carried out on the human species which will be as predictable as those of the chemist with his test tubes.

In the very early days of his experiments Hubbard had laid down as his initial postulate that the opposite

poles of existence could be summed up in the two words: Survive—Succumb. Indeed, it would be true to say that his observation of the phenomenon of man's oscillation between these two poles was the key to his subsequent discoveries. His later systematization of the Tone Scale was, in fact, an elaboration of what he had originally posed as a reasonable hypothesis. In a later book he asks the question: '*where does one cease to Survive and begin to Succumb?*' He answers this question thus: 'The point of demarcation is not death as we know it. It is marked by what one might call *the death of the consciousness of the individual*'. Later he amplifies this statement: 'Complete unconsciousness is death. Half-unconsciousness is half-death. A quarter-unconsciousness is quarter-death. And as one accumulates the pain attendant upon life and fails to accumulate the pleasures, one gradually loses one's race with the gentleman with the scythe. And there ensues, at last, the physical incapacity for seeing, for thinking and for being, as in death'.

This is what occurs when one descends the Tone Scale. One is moving down a gradient scale from Survive to Succumb. A high-toned person by virtue of his ability to think in present time is better able to cope with 'the slings and arrows of outrageous fortune'—if, indeed, he is even aware of such impacts from the physical universe. He is less accident prone. His survival-potential is high. As one descends the Tone Scale one's survival-potential is decreased. Facsimiles of one's past moments of pain come into active restimulation; one becomes 'hung-up' in past decisions and postulates. Computations are no longer made wholly on present-time data but invalidated and clawed down by one's inability to throw off the incubus of the past. Furthermore, the pains recorded in

the reactive memory bank, but unrecorded by the analytical mind, are restimulated; somatics turn on and lead to a further reduction in tone. Spectacles and hearing aids are but outward symbols of one's decreasing consciousness and indications of one's inability to communicate with the outside world and one's fellow creatures. One has become accident-prone. The 'death-wish' is subtly guiding one down to succumb.

Overlaying, then, each column of the Tone Scale is the gradient scale of Survive—Succumb. This poses a problem in what we might regard as social morality. Is the mind working only towards survival for itself irrespective of the survival of its symbiotes—the family, future generations, the group, humanity, life itself in all its multitudinous forms? Common sense tells us that life is inter-dependent, and we know that the person who lives selfishly for himself not only harms his fellows but blunts his own sensibilities. Dianetic processing confirms this belief.

It was found that a sharper diagnosis could be made if the urge to survive was considered to be operating along eight channels. These channels were called Dynamics, and in assessing a preclear for auditing, discovery of the dynamic along which his major difficulty lay considerably reduced the area of investigation.

Here are the eight dynamics:—

- (1) Survival as an individual organism. (Self.)
- (2) Survival as a member of a family or procreative group. (Sex.)
- (3) Survival as a member of a social group. (Society.)
- (4) Survival as a member of the racial group. (Mankind.)

- (5) Survival for Life. (All organisms.)
- (6) Survival as part of the physical universe.
- (7) Survival as an individual being. (Spirit, etc. . . .)
- (8) Survival for the Supreme Being—that which is beyond what is considered in the first seven dynamics, the ‘infinity dynamic’.

We might now define tone as the relative position along the dynamics between Survive and Succumb. Hubbard’s experience of auditing led him to suppose that movement in any other direction on any of the dynamics brought about a similar movement on all the others. In his own words: “A mind which begins to ‘survive’ only for self and begins to diminish and control with force other organisms around it is already better than half-way towards its own death. It is a mind which is less than half-alive. It has less than half its actual potential. Its perception of the physical universe is poor. It does not realize that it is dependent for Survival upon co-operation with others. It has lost its Survival mission. This mind is already outward-bound towards death, has passed its peak and *will actually take personal actions which lead to its own death*”.

Loss of desire to survive on one dynamic will bring about a depression on the remaining dynamics, but where the desire to survive on all dynamics is strong the depression on one will be comparatively light and soon overcome. A block on the second dynamic, for instance, such as the loss of a dear one by death may quickly lead to lack of desire to live for oneself, a loss of interest in the affairs of one’s fellows, one’s country—life itself. When, however, one is operating at optimum on all the other seven dynamics, the sense of loss on the second dynamic will not be so severe nor so prolonged.

The mathematical mean of a person's position on each dynamic constitutes his chronic tone—the tone, that is, in which he spends most of his life. From birth to death there is a gradual reduction in chronic tone, though there may be severe drops in chronic tone at various points along the time track. These points will be, of course, areas of psycho-physical trauma and it follows from this that Tone is in inverse proportion to the quantity and severity of the traumatic material in the person's engram bank.

In the earlier days of Dianetic auditing it was soon discovered that the bulk of a person's aberrative material would be found within the dynamic about which he was most bitterly and frequently heard to complain. At that time auditing was always directed along what *seemed* to be the most fruitful channel—a hit and run method productive of much wasted time. The auditor could only estimate the degree of aberration concerned, by watching the preclear closely. If, for instance, the preclear displayed a tendency to curl up in his chair, there was an indication that the material was coming from the pre-natal area and the auditor was alerted to snatch at some aberrative phrase, for some discrepancy and, in particular, for some addition to the reactive material already produced. This process entailed great skill and considerable experience. It often led the auditor along sinuous by-ways and down frustrating cul-de-sacs. Often, too—the auditor being only human—the wish for results became the father to the thought, and manifestations were more imagined than real.

Although the formulation of the Tone Scale had represented a considerable shortening in auditing time; although newer techniques, which it is unnecessary to

mention here, were facilitating the approach to the reactive mind, the time taken to 'clear' a case was still far too long. It was then that Hubbard yet again, and by no means for the last time, produced an answer in the Matheson Electropsychometer. This instrument, first as a psychologist's toy and later as the 'lie-detector', had been in existence for many years. It was in the last category that Hubbard probably considered that it might be useful. Among other difficulties encountered in auditing was a tendency on the part of the preclear to indulge in what Hubbard called 'dub-in'. In other words, the preclear in his anxiety to please the auditor, and in the absence of any upsurge of reactive material from the engram bank, would obligingly become the author of some lurid fiction calculated to stimulate the auditor's flagging interest. It seemed reasonable to Hubbard that this time-wasting propensity might be curtailed by the use of the Psycho-Galvanometer. This instrument, however, was not sufficiently sensitive to be of use as an aid to auditing. It was well known to psychologists and had been used by them in a half humorous way; in conjunction with other instruments it was the basis of the U.S. Police 'Lie Detector'. How long it took Hubbard to discover that the one thing the 'lie-detector' would not detect was a lie, that it might better be called an 'emotion-detector' we cannot say, but to anyone who has used this instrument it is not surprising that even in America, where once it had some vogue, its pronouncements are viewed with some suspicion by the courts.¹

¹ This suspicion, apparently, is not shared by Senator McCarthy who is using this in his 'investigations'. The natural fear which this instrument, or rather its reputation, inspires in the 'victim' has the effect of loosening his tongue; as W.S. Gilbert wrote of

A much more sensitive version of the Psycho-Galvanometer was produced for Dr. Hubbard by Volney Matheson and called by him the Electro-Psychometer—or E-Meter. To demonstrate that this machine detects not lies, but emotional charges, takes but a few moments, and the demonstration also reveals the value of the abreaction of a painful incident in eliminating emotional charge. Put an individual on the E-Meter and give him a pinch. The needle drops and recovers. Ask him to recall the pinch—the needle drops again, this time not quite so far. With each recollection of the pinch the deflection of the needle becomes smaller until no deflection whatever is produced. This experiment confirms the value of process known as the Dianetic Assist already in use as a ‘first-aid’ for accidents. An accident is recalled in the fullest possible detail by the

the thumb screw, it ‘produces such a torrent of impulsive un-bosoming as the pen can scarcely follow’. In the case of the McCarthy investigations, any subject which might be vaguely considered as political will contain emotional charge for the victim—an emotional charge which derives from a current fear of the investigator, of the instrument and of the consequences of the investigation. These charges will register on the Psycho-Galvanometer whether the answers are true or false. There are also emotional charges from the past which will produce deflections regardless of the truth or falsity of the replies. All these may be interpreted by the investigator as being falsehoods. The deflection of the needle of the Psycho-Galvanometer depends not on the accuracy of the reply to a question but upon emotional charge associated with some word or phrase in the question. A murderer will cause the needle to deflect in reply to any question about the murder regardless of the form the question takes. So will any other person closely connected with that murder or any other murder. “Did you commit the murder?”—the needle drops. “You didn’t commit the murder, did you?”—the needle drops. You pay your money and takes your choice. Modern forms of processing, such as we shall later outline in this book, are able to eliminate charges of emotion from past incidents so that a processed criminal when questioned about his crime would reveal no charge at all. Murderers and ‘purgees’ please note.

victim, if possible with the assistance of another person acting as auditor. The incident is recalled many times with no account being taken of the reluctance of the victim to recall. The reluctance diminishes with each recollection and the 'Tone' of the recollection steadily rises until the incident can be recalled freely—even with some humour. Whether the accident be a serious one or a minor one, recovery after such assistance is swift and the after effects—such as bruises and burns—are reduced. Like the pinch experiment, this therapy operates in all cases if applied immediately, and the reader is invited to try it for himself. To avoid the possibility that the reader will be influenced by suggestion as a result of what he has read he should apply this technique to a third party. The teacher, in particular, will find it of great value in dealing with the minor injuries which occur in school. Providing he does it not less than six times and that the Tone of the reply is at least boredom, the absence of an E-Meter will not greatly matter.

Without the Tone Scale, the E-Meter would be useful; without the E-Meter, the Tone Scale is valuable. Together they form the sharpest weapon in the auditor's armoury. With the universal operation of the E-Meter during auditing a rapid speeding up of effective processing resulted. No longer was the auditor in doubt as to the aberrative nature of the material the preclear produced. No longer was he in doubt as to which was the offending dynamic. 'Dub-in' was no longer a problem. The preclear could no longer conceal aberrative material either by design or by accident.

By now it was becoming apparent that neither the engram, though important and sometimes vital as a

cause of aberration, nor the secondary engram¹ with its aura of sadness and tears constituted the whole story. It is obvious that people fluctuate about their chronic tone from day to day. What are the factors that give rise to this fluctuation? In particular, what are the factors which produce rises in tone following a fall in tone? Hubbard now set himself to the task of answering these questions. But before following him on his quest let us, from the standpoint of teachers, examine the phenomenon of tone as it occurs in the class-room.

The class and the teacher constitute a group. The tone of a group, as we shall endeavour to show, is almost inevitably lower than the average tone of its members. The picture that follows will vary in detail from class to class according to the organization of the school and class, but is one, the essentials of which will be familiar to most teachers.

What goes on in the class-room before the teacher arrives? The individual tone of the members is spread emotionally between eagerness and exhilaration on the one hand, and down to apathy on the other. Behaviour suitable to those emotions is being displayed. Inevitably considerable motion is taking place, though this may vary according to the nature and degree of remote control exercised by the teacher.

The teacher enters. At once the tone is lowered—very noticeably with those children in the lower bands; indifference sinks to boredom, boredom to resentment, anger to unexpressed resentment, fear to apathy. The teacher establishes communication with his class and, dependent upon the methods he uses to do so, slight rises, or even

¹ In the secondary engram the 'fusing-out' of the analytical mind has taken place under the influence of loss and grief.

further falls, in tone occur. He is ready to start his lesson
What of the children?

At the top of the scale are a few—very few, as a rule—eager and willing to learn. Immediately below them on the scale are rather more whose interest is strong. Even more are mildly interested or, at least, momentarily curious as to what is going to be taught. A larger number is content. Some are indifferent, if not bored. Below these are the children whose resentment at being controlled would be unconcealed but for the consequences. Beneath them a few who are angry are sitting on their anger. Displays of open resentment or anger are not encouraged by teacher and when they are indulged in evoke firm disciplinary action—disciplinary action which is so effective that it is generally admired since it depresses these recalcitrant types right down into the bands of unexpressed resentment, fear and apathy, where, apparently, they are no further trouble. Any teacher who doubts that the scarcity of pupils in the bands of open hostility or anger is due to any other reason than fear of the consequences should cast his mind back to his student days. If his memory serves him well, and if he is honest with himself, he will agree that demonstrations of open hostility, anger and resentment were not only common in his classes, but were also speedily spread to children whose chronic tone was considerably higher than that which would normally lead to such behaviour. It is the aberrant effect on the whole group of its lower toned members that is responsible for the comparative failure of Activity Methods. This in spite of the fact that the increase in freedom enables the class as a whole to operate at a slightly higher tone. It is this same lower toned group

whose display of hostility and anger restimulate in the teacher counter-displays of the same emotion.

It is now possible to evaluate the methods of class control of various types of teacher. The supporter of the formal methods with rigid discipline will tend to depress all but the highest toned members of his class into unexpressed resentment, grief and apathy. The believer in 'free' discipline will find anger and open hostility spreading like a prairie fire throughout the class. The best teacher attempts to embrace the best in both methods, to interest and appeal to the largest number of pupils. This means, of course, that he is addressing himself mainly to the 'tonal-norm' of the class—those in the bands of indifference and boredom. By any and every means available to him—and he is judged, praised or condemned as a teacher on his choice and use of these means—he endeavours to increase the tone of this norm and improve the standard of his communication with the children within the tonal bands it represents.

Unfortunately, by doing this he is apt to bore the better elements in his class. (Better, that is, in tone.) If he has achieved this improvement in tone by adopting a more friendly approach, he knows only too well that he risks bringing the apathy case into the bands of expressed hostility and anger. This is a dilemma for which 'streaming' of classes, as it is practised at the present time, on a basis of common intelligence and aptitude is only a partial solution. A better method would be to 'stream' in tone.

It may be asked: is this not, in fact, done? Is there not a connection between tone and common intelligence and aptitude? Here we can only interpret the fact in the light of our own experience and without any direct

assistance from the researches and publications of Dr. Hubbard and we shall have more to say on this topic in Chapter XII.

Although we referred in an earlier chapter to children as 'new models', a great deal of depreciation has taken place before the school teacher or the psychologist is brought into contact with them. How far, too, they can be considered 'new models' even at birth is, in the light of our knowledge of pre-natal experiences, a matter for speculation. There are two possibilities before us. The first and commonly accepted one is that at some time and by some mechanism, the nature of which is not fully understood, the child is endowed with aptitudes and abilities in varying directions plus an overall aptitude—the G factor. These qualities, it is assumed, are distributed unequally in each child and between each child. No child is equally skilful in all abilities, nor has every child the same skill in any one direction. With encouragement a child's special aptitude can come to full flower. No amount of encouragement will apparently produce that flowering in an activity for which he lacks the special aptitude.

It will be immediately apparent that this hypothesis imposes limits to human progress. For each individual, real progress it seems can only be made in directions favoured by his special aptitude. Hypothetical limitations on human progress are surely 'non-survival'. If we must theorize as to what goals humanity is or is not capable of achieving, let us at least not suggest that humanity will *never* be capable of achieving them.

The second possibility springs directly from the discoveries of Hubbard, though as far as we are aware it does not appear in any of his writings. The original

endowment of abilities and aptitudes is one hundred per cent for each and every child for every activity along all dynamics. This one hundred per cent is dragged down by material collected in the engram bank. Where an activity has escaped this process—there you find a ‘special aptitude’. Where you find a child who has escaped the installation of reactive material—there you find intelligence. All this on gradient scales. This is an hypothesis which, if pursued, leaves the ultimate goal of mankind at so great a distance from its present horizon as to baffle and intrigue the imagination. It is also an inspiration to those of us who for so many hours a day are required to place our horizons some distance behind us.

Intelligence and aptitude, then are closely related to Tone, but this may easily be masked by trauma along any of the dynamics. For example: a child relatively free from any reactive material and consequently of high tone and intelligence, has, nevertheless, suffered a severe emotional experience along the second dynamic—the family life dynamic. His fall of tone is the less by reason of the remaining seven dynamics. On the second dynamic alone is there any marked effect, although a spread to the first and third is very probable. In an intelligence test—an individual effort—he may well score high marks. He is, however, ill-adjusted at home and at school. He will not work. No special aptitude becomes apparent. His teacher remarks, “I know he’s got it in him. That boy’s got brains—if only he would use them.”

The emotional experience to which we referred, though severe to him and far reaching in its effects, may not appear of great magnitude to the adult or, even, to the child in retrospect.

The E-Meter will have a very different story to tell.

CHAPTER 4. LOSS OF SELF-DETERMINISM

In the previous chapter we indicated that with the formulation of the Tone Scale and the discovery of the proper function of the E-Meter a profound change was taking place in the theory and practice of Dianetic processing. So fundamental was this change that it became patently obvious that it could no longer be considered merely one of emphasis. The very name Dianetics was seen to be too limited in application, too closely associated with the original discovery of the engram basis of sub-optimum behaviour patterns.

The engram, the secondary engram, the lock—these were still of primary importance; they still formed the basis of human aberration. But it was becoming abundantly clear that they were not the only strands in the tangle-webbed theme of man's individual and collective descent into the shadow world of mental and physical mal-function. Neither did a knowledge of the insidious havoc that they could wreak upon personality, nor a method by which they could be located and transferred from reactive to analytical mind, represent the sum total of the necessary training and technique that an auditor required.

The new techniques were not only making human beings better and happier, they were casting a new light upon the facts concerning the knowingness and beingness of man—subjects which for centuries have lain at the heart of the bitterest metaphysical disputes. Ontology and Epistemology have produced philosophies

on the essence of being and the essence of knowing as diverse as those of Berkeley, Locke and Hume. Absorbing theories, intriguing arguments—and then, when the dust has settled on the great debates, what has been left? Idle speculation, often remarkably near the mark because intuitive thinking is the only accurate thinking, but lacking the certainty and verification which can come only from extensive and repeatable experiment.

Dianetics was essentially a therapy but the facts it was amassing about ‘knowing’ and ‘being’ could only be regarded as a body of philosophical knowledge and to include this within its terms of reference it needed a more comprehensive title. Since it was now concerned with ‘knowing about knowing’ it was given the name *Scientology*, a word derived from the Latin *scio*, which means *know*, and the Greek *logos*, which means *word* or *thought*. Literally, then, the word *Scientology* means ‘knowing how to know’. We shall have much to say about this aspect of *Scientology* in this book, but primarily we are concerned about the alignment and interpretation of the discoveries of *Scientology* in the field of education. By far the best account of its historical development is to be found in ‘*Introduction to Scientology*’ by Richard deMille, an American auditor and close associate of Dr. Hubbard. For a better understanding of the theory of *Scientology* we recommend Dr. Hubbard’s own treatise ‘*Scientology 8-8008*.’ Both of these books are listed in the bibliography, together with many others.

In an attempt to codify and systematize aberrative experience one naturally has recourse to material collected during the processing of oneself as well as others. It is immediately apparent that whilst the abreaction of an engram has a marked upward effect on

the tone of an individual, the cumulative rise due to bringing into view the lesser aberrative experiences (locks), in the long run amounts to much more. It logically follows that these experiences account for a greater sum of aberration, and that a closer study of them may reveal some of the things to be avoided when dealing with children or, indeed, people in general.

Traumatic experience reaches us along all dynamics, but since the aberrative effect of that experience seems to lie in the decision we make about it in the first instance, the first dynamic is the prime sufferer and the one to suffer to the greatest degree. It will come as no surprise to teachers to discover that the overwhelmingly aberrative factor along this dynamic is failure. Personal failure results in an immediate slump in tone followed by a rise. This phenomenon is called 'The Emotional Curve'.

To the high-toned individual, failure is not necessarily serious and may well be evaluated in the analytical mind. It then constitutes valuable experience. In such individuals emotion is relatively free and recovery swift, although it seems likely that, processing apart, one never quite recovers. Such persons are described as volatile and demonstrative and their immediate response to the emotional curve is frowned upon. A tendency arises to control these displays of emotion; the trauma which they would have dispersed tends to remain.

The lower a person's chronic position on the Tone Scale the more the flow of his emotions is inhibited, and the less swift and less complete is his recovery from traumatic incidents. Such a person is apt to come to a reactive computation in the lower reaches of the emotional curve to the effect that he 'cannot do'. Such

computations are known as *Postulates*. Some postulates are very easy to find—even in yourself. They stick out on other people like quills on a porcupine. But they are difficult to change, for we are unable to recall the occasion on which they were made. These computational phrases are in constant use and will be familiar to most of us. 'I can't do' is perhaps the most common in schools, but think of these:—'I haven't got time', 'I can't think' or 'Let me think', 'I can't remember', 'It's always the same', 'I can't eat . . .', 'I always get a cold if . . .', 'I never feel well', 'I mustn't give way', 'I can't sleep', 'I'm always tired' . . . etc. . . .

By reason of their constant use on every and any occasion, these phrases not infrequently find their way into the reactive engram bank—there to work destruction on the organism.

The element of competition so widely favoured by educationalists and others now reveals itself to be a dangerously high-toned business. In any competitive pastime all save one must share the stigma of relative failure. That one is probably the one most able to cope with failure. As we descend the Tone Scale, failure in these pastimes becomes so inevitable that a reactive tendency to avoid them becomes apparent. Teachers dealing with lower-toned children and adolescents in Secondary Modern Schools will have noticed this phenomenon extending even to games, in which the slackers on the side lines, the day-dreamers, the miraculous producers of sore feet, weak chests, colds and other excuses for not playing, are almost always his worst boys in class. For teachers the moral is clear: if you cannot avoid failure in the children, at least keep it analytical and avoid lending force to the emotional

curve by the process known as 'rubbing it in'. How many crosses in the exercise books are silent testimony to the emotional curve!

Failure is thus self-invalidation of our own efforts. It is an insidious and growing thing and there must be many teachers who have already formed the conclusion that children who 'can't do' can't do because they think that they 'can't do', and have used the technique of 'kidding' them that they can do in order to make them try.

Almost equal in aberrative effect to self-invalidation is invalidation by others. So great is the force of invalidation that we commonly use it, or attempt to do so, as a means of controlling others. We 'take them down a peg'. It is a relatively low-toned activity which we employ largely against those higher in tone than ourselves. Again no teacher will be surprised when we say that it is in common use against children in schools and in the home. It is used also by children against parent and teacher and against each other. Further, the natural display of emotion, freely made by most children, is often promptly discouraged. This constitutes further invalidation, a further drop in tone from grief to apathy, and a slower and less complete recovery.

In the face of attack from outside himself, whatever the nature of the attack, there are three things an individual can do: (1) He can compute about it—a high-toned activity almost impossible in the face of a severe emotional curve, (2) he can, with a display of free emotion, hurl back a similar attack at the attacker, (3) he can absorb the attack, control his emotion and retire to lick his wounds.

The third behaviour pattern—the most aberrative of the three—is the one which, by social training and example, we encourage in our children. It is normal—socially acceptable.

What does the analytical mind do about these invalidations by self and others? It seals them off, hides them from view and inhibits their recall. It forgets. Memory of these incidents is said to be occluded. This occlusion may spread to other parts of the time-track so as to impair memory. When such occluded parts of the track are restimulated by the prospect of similar incidents occurring, the individual tends to avoid them. He experiences an inner revulsion against them but if, by reason of an analytical computation, he forces himself to see the action through, he does not do so without inner mental conflict. Ultimately he may experience a partial or total temporary amnesia or suffer a nervous breakdown. This mechanism is the very essence of neurosis. It is as if the individual has constructed for himself yet another reactive mind or, as if he were shutting off part of his analytical mind, deliberately cutting communication with it, relegating it to a reactive function so that it can no longer compute. He has, in fact, diminished the chief characteristic of his humanness; he has increased the area of activity of his stimulus-response mechanism at the expense of his rationality. Many hours of skilful auditing were needed to reverse this process.

Within this area considerable grief is walled-off to the point at which some individuals are totally incapable of feeling grief or, indeed, any other emotion. Now emotion is of the greatest possible value to the human organism: it is the bridge between thought and activity. One

considers performing a certain cycle of action; the appropriate emotion is aroused and one springs up to carry out the action. If the emotion is absent, the sequence begins and ends with thought—one is just day-dreaming. It is not at all surprising that in our civilization so much thought goes into so little action. Emotion, in the case of many people, has been walled-off during the exchanges of invalidation which take place incessantly.

Nor is this activity confined to a few unimportant individuals. The British House of Commons is little more than an invalidation factory in which each party seeks to invalidate the other. Even within each party, invalidation is the means whereby leaders are chosen, permitted to reign, and are dismissed. In this respect our governing House is no worse than those of other countries and is, perhaps, less prone to the use of invalidating procedures than is the United Nations Organisation when that body is in full session.

In future, then, do not be surprised if the irrefutable logic of the case you have just presented is met, not with the displays of pleasure and admiration which you expected and felt sure it deserved, but with bland indifference, amusement or blazing hostility. Your case invalidated your associates; now they are invalidating you. You and they are victims of the emotional curve.

At first sight invalidation, affecting always the other person, would appear to be a contra-survival activity for him, but a pro-survival one for you inasmuch as a successful attempt to invalidate may cause a rise in your tone. Unfortunately it hits hard at the other dynamics and severely reduces the analytical abilities in the 'home', 'group', 'race', etc., to which the first

dynamic owes so much. It is to these two factors—self- and other-invalidation—that humanity probably owes its propensity for warfare.

The process of evaluation is more subtly depressing but is probably more widespread in its overall effect. Again it may be said that for the high-toned evaluation can be relatively ineffective. But in the low-toned individual it creates walled-off areas of the analytical mind paralleling in many ways the phenomenon of valence in the reactive mind. Valence, it will be remembered, is the phenomenon of adopting for dramatization a 'winning' personality from the engram bank. (We shall have more to say about this later in the chapter.)

We are all continuously making evaluations for ourselves and passing them on to others. Not infrequently these evaluations are passed on during exchanges of invalidation; postulates are bandied freely back and forth, and whereas our own postulates *are* postulates, other people's postulates become evaluations to us. Where these exchanges have resulted in reduction of tone, evaluations—often in the form of criticism and advice—are absorbed as postulates and the person involved who reactively supposes himself to be the loser (and this may be both) absorbs not only the postulate but an associated facet of the other's personality.

Evaluation may not always be received under this condition. The high-toned individual may receive evaluations which could constitute a short-cut to experience. They are seldom so used, however, since such persons do not freely accept evaluations without first computing—even experimenting on them. But they may be made and accepted during sickness when

resistance and tone are low, or to those whose tone is chronically low, in which event the personality of the evaluator is sometimes adopted. This is valence by evaluation and occurs frequently in psycho-analysis where it is known as '*transference*'. Among juveniles and adolescents it is a common ailment and is less elegantly termed 'having a crush on. . . .' It takes the form of adopting mannerisms of speech, dress and behaviour from the evaluator who, not infrequently turns out to be a parent, grandparent, elder brother or sister, teacher, doctor or even a character from history, novels or films. Often it is a fairly harmless and temporary phase. It may even be socially beneficial. But it does mean that we are clothed in another's personality, that we are not reflecting in our behaviour our own analytical mental processes. It commonly happens, too, that a person's real personality is hidden behind a kaleidoscope of personality patterns copied and cribbed from a multitude of sources. The higher-toned will make their copies from socially desirable types with whose general behaviour they are in sympathy. The low-toned are in sympathy with undesirable people and their personalities reflect undesirable traits.

In the limiting case, an individual will exhibit behaviour patterns quite foreign to his own—often for long periods. When these patterns are harmless we are inclined to regard them with good-humoured tolerance. When they are harmful and dangerous they mark the individual as a schizophrenic. But there is potential trouble in store even for the apparently harmless case. Neurosis can occur, and frequently does, following the death or loss by separation of the person whose character and idiosyncracies have provided the pattern of behaviour

for dramatization. The individual blames himself for the loss of the person whose valence he is dramatizing—he has failed. He feels as if he has lost part of himself—as, indeed, he has. A severe emotional curve is experienced as a result of this loss and in many cases no complete recovery is ever made. The victim spends the rest of his life dramatizing a continued existence for the dead or ‘lost’ evaluator. A great part of his mental effort is ‘out of present-time’, he is, as it were, glancing over his shoulder into the past trying to recall more behaviour patterns of the ‘lost’ one so that these too can be woven into his own personality. He is, in fact, living in the past. He is out of communication with the present and cannot handle its problems. Such a person is no longer ‘self-determined’, he is ‘other-determined’. ‘Self-determined’ and ‘other-determined’ form yet another gradient scale in Scientology. Indeed, Scientology might well be called the science of gradient scales.

To conclude this section on evaluation, which has of necessity been brief to the point of abstruseness, it may help if we pause for a moment to consider an imaginary incident to illustrate, rather crudely, how evaluation can take place.

We are visited by a friend whose opinions we value and from whom we have sought advice in the past, a person, that is, who is in a position to evaluate for us. His opening remark may be quite conventional: “How are you?” Before we can give the conventional answer he replies to his own question: “You’re not looking too well”. We are, perhaps, surprised by this information but adopt the attitude of a man whose doctor has just given him a week to live but is facing death with heroic fortitude. Our act is wasted, or is badly performed, for

it is interpreted as dejection. "You'll have to buck yourself up, old chap," he says. We are a little shaken. We had not realised we were looking so poorly, though now he mentions it. . . . ! Our friend hastens on to remind us of poor old Smith who died only last week, and how he too had been looking off colour for some time previous to his death. This sort of thing can be shattering, especially if at the time when the homily is delivered we are not feeling in the best of health. A slump in tone is inevitable. The 'sinking feeling' which accompanies it is only too familiar. We are indeed sinking—right down the Tone Scale.

This, of course, is an extremely simple example of evaluation. Far better illustrations of deliberate evaluation and invalidation can be found in Mr. Stephen Potter's delightful treatises on 'Gamesmanship' and 'Lifemanship'. The purpose of our example was to reveal the basic difference between the two activities and to show that in one respect, at least, the result achieved—lowering of tone—is the same. Invalidation is meant to do this; its aim is control of, and ascendancy over, our opponent. Evaluation is almost always meant to be helpful, it is without malice aforethought, but just because of that its effect is the more dangerous and lasting. Teachers, beware! It is when you think you are being the most helpful that you are doing most damage. What your pupil requires is data—not evaluation of data. When you tell him that he is careless and that he must go back to his place and 'try to think' you are evaluating for him. He doesn't have to *try* to think, thinking is his inherent function—when the analytical mind is in control. After your exhortation he will go back and search again among the files of his reactive

bank. That is what 'trying to think' means and that is what you, his teacher and evaluator, have told him to do. In those banks he will find only 'depressed sevens' and other reactive material operating on faulty circuits. You would, in fact, have done much better to have invited him at the snap of your fingers, to have guessed at the answer. Providing that you and those who had taught him previously had fed-in the correct data, and that none of you had installed a circuit to the effect that guessing was bad, your command might well produce the correct 'flash' answer from his analytical mind.

CHAPTER 5. AFFINITY, REALITY, COMMUNICATION

Hubbard considered tone to be a reflection of the state of an individual's relationship with all dynamics in respect of three things: *Affinity, Reality, Communication*. In Scientology these three form what is known as the ARC triangle and its importance to the theory and practice of the science cannot be over-estimated. It will be necessary for us to examine the three parts of this triangle separately, but it must be clearly understood at the outset that ARC *is* a triangle and that the components are inseparable. By that we mean that a reduction, for example, of one's affinity with a person or thing will be accompanied by a corresponding reduction of one's own reality and one's ability to communicate with that person or thing.

It will simplify our understanding of the ARC triangle if we consider first Reality since this is the most abstract concept of the three.

We may have philosophical doubts as to whether our Reality has any objective validity. We may, with the support of physics and metaphysics, become convinced that the material objects around us are no more than tiny spheres arranged in a certain pattern, whirling electric charges, or images in the mind, but the affront to our sense of reality on first hearing these startling ideas is but slight. We do not leap from our unsubstantial chair in alarm. The affront to our reality would occur if our chair dissolved into a wave of probability. To us the chair is real. To each of us reality is something

personal. It is our philosophy and our religion; it is a compound of our knowledge, experience, hopes and fears. It is, to use Locke's terminology, the substratum of our ideas. It is what we perceive in the universe and what we believe about what we perceive. It is for us the ultimate truth.

This personal universe of ours is for us an absolute. But it is a 'variable absolute'. This may appear paradoxical—so does finite but boundless space, or light being a wave motion at one moment and a particle the next. Yet consider our reality now and when we were, say, five years old: was it any less real then than now? Yet now it is different; the absolute has varied. Reality is relative. But this aspect of Reality must wait for detailed discussion in a later chapter. Here we must merely note that there is a secondary Reality which is arrived at by agreement with others, and that the coherence of society is a measure of the degree of agreement reached by its members. This agreement is, of course, a compromise and is, in fact, imposed on each new member. It is chastening as well as instructive to recall that education is an instrument of that enforced agreement.

Affinity is the relation between our personal universe and other people's universes and the physical universe. In common with many other words, affinity has become restricted in meaning from an entire ladder to an upper rung of the ladder; from a relative to an absolute. It has become synonymous with love and intimacy, whereas, in fact, it denotes the whole gamut of relationships on the Love—Hate gradient scale.

Communication is the means by which affinity is established between ourselves and other people's

universes and ourselves and the physical universe. Communication is by far the most important of the three concepts since on the gradient scale of beingness from the amoeba to Homo Sapiens every advance has been marked by an increasing complexity of internal and external communication lines. Internal communication lines sprang into existence the moment the monocell gave rise to a multicell, and with each increase in the cellular structure there was an increase in the complexity of the communications system. The entire nervous system of man can be regarded as his mechanism of communication; any break-down in that system can be regarded as a fault in the lines of communication. The man who is suffering 'with nerves'—(and what a large proportion of the patients who fill the doctors' waiting-rooms can be listed as such!)—can be compared with an industrial organization in which the communication system is not properly functioning: messages are received but not answered, or answered late; directives are given but not immediately sent, or are lost on the way. Such a business cannot prosper; neither can an organism which is similarly at fault. In a widespread business organization, where branches are scattered over a large area, communication is of prime and vital importance. If it is inadequately organized or carelessly operated an organization tends to fall apart—to disintegrate into anarchy; the individual units, improperly informed of aims and method, atrophy and their members become lazy and careless. Does not this analogy hold good for the living organism? It does. Indeed, the human organism is in a worse plight. It has been one of the major discoveries of Scientology that when we 'forget' a pain, when, that is, we wall-off a part of our mind

associated with pain, we cut communication with it. Like the industrial unit our mind atrophies and becomes lazy. A very great number of our inexplicable aches and pains, our somatics, can be traced to the operation of this mechanism. Drugs and changes in diet will not affect them—at least, not permanently. Restoration of the communication lines is the only and obvious cure and, by and large, it is this that Scientological processes achieve.

At first sight it might appear impossible to establish ARC when Reality is grossly divergent. Yet a moment's thought will show that this is clearly not so. Let us consider a man and his dog. It is easier to find differences than similarities in what constitutes their universes; the man's is primarily a visual one, the dog's auditory and olfactory; the man is an analytical being, the dog reactive. Nevertheless, it must be obvious that they do share some common reality. They will play together with a ball, stick or slipper, and both appear to enjoy it. They communicate in their respective ways and clearly are in affinity at a high level. Indeed, affinity and communication are responsible for the shared reality—communication being the initial approach, for since all perception is communication there can be no affinity or reality without it. Affinity is communicated and shared; an agreed reality is the result.

Have we not here equated affinity with love? Possibly. But let us suppose that the man's first and only communication with the dog had been a kick and the dog's only communication a yelp. Have affinity and reality been established now? Certainly. Affinity is at the other end of the gradient scale—mutual hate. Reality for the man is unpleasant things called dogs to be kicked on

sight; for the dog unpleasant things called men with boots to be avoided.

ARC will be automatically established between individuals whose realities are sufficiently harmonious. Where this is not so it may still be established—as witness the man and dog in the first instance—provided the high-toned individual is prepared to make some effort in the matter. The onus is on him to make communication possible in the first place, for the natural approach to make is at one's own tone-level. A low-toned approach may take the form of an emotional curve and evoke a low-toned response communication is then established at such a low level that, in effect, no communication is being made at all. Words are being exchanged to which each attaches the meaning he chooses. Even at higher levels people are often found to be arguing about words.

The high-toned estimates the tone-level of the other and, making his approach a little higher on the scale, slowly brings the tone of the conversation up as high as possible. It is, perhaps, because so few of us are high in tone that this method of conducting personal relations is so rarely practised. Nevertheless, it is the only way successfully to deal with people below one's own tonal band. It is known as being 'understanding', and it is a quick way of helping an associate out of a temporary low tone. It must be done consciously and with great care if success is to follow, and it helps if we can observe signs of low tone in others so as to be ready for the emotional curve when it comes—facial expression is a fairly sure guide. How strange it is that a deliberate attempt of this kind is normally regarded as a rather dishonest, even despicable, thing to do—that it is only

praiseworthy when it is done automatically. We cannot share in this view. There is nothing particularly virtuous in automaticity, but there surely is virtue in raising the tone level of others provided, of course, that no other dynamic is assaulted.

Perhaps it is because other dynamics—our own and the other person's—are assaulted that we regard the activities of the successful salesman as being in some respects rather sinister and reprehensible. How astutely he practises the ARC approach to his prospective client! First he enters into communication in the manner he supposes from past experience to be the most fruitful—that is, at a little above the estimated tone-level of the person he is hopeful of doing business with. He may recount a coarse joke, discuss the latest cricket score and then, passing lightly over many topics, discover an interest of the other's which he encourages him to talk about, maintaining throughout a show of keenness but evincing no desire to interrupt. In an extremity, and when all other topics have failed, he can always discuss the weather.

He establishes affinity by inviting the other to lunch, to a drink or a theatre; by offering cigarettes, chocolates or other gifts. He makes him secure in his own reality by agreeing firmly with him on all subjects, by sentimentalizing over his problems which, he hastens to assure him, are similar to, though more desperate, than his own. He refers with great respect to the other's wife and family, he discusses, with due deference to the other's greater knowledge and experience, the state of the country. When, and only when, the time is ripe is the real purpose of his visit mentioned. By then the

chances of his successfully pulling-off the deal are pretty high.

Now this process is not greatly dissimilar from some of the techniques of auditing, though, we hasten to assure prospective preclears, no free drinks are supplied. These techniques are similarly aimed at putting the individual up the tone scale, and if all our conversation and activities with other people were carried on in a similar style and with a similar purpose, the world would undoubtedly be a much happier place. If people are merely encouraged to talk about anything and everything to an interested observer, they improve in tone, which is why, perhaps, a good listener makes a valued friend—and why good listeners are so rare.

The principles of A.R.C. can be applied not only to our relationship with other people, but can and must be applied to our relationship with ourselves—the self-regarding mechanism of orthodox psychology.

Can you have affinity with yourself?

This may be best answered by asking yet another question: Have you never hated yourself? If you can answer 'No' you are indeed fortunate and rare. It follows then, if the gradient scale concept is accepted, that one can love oneself. In other words, one can be in affinity with oneself. What are the factors that push us up this gradient scale from Hate to Love? First and most important is personal success. (Gradient scale: Success—Failure.) We soar up the Tone Scale on a rising tide of success then, perhaps, overreach ourselves and evoke a cataclysmic failure. It is a pattern of this kind that is often at the root of some children's inability to learn. In the face of protracted failure on the part of his

pupils, the teacher of a 'backward' class must return to the very elementary stages, and by a series of small successes carry them up the scale. The smallest success is often sufficient to overcome the mental inertia resulting from earlier failure. But these children must not be permitted to overreach themselves. A failure postulate from the past can be overcome by success in the present only to return, however, with renewed force if some small success is followed by hopeless failure.

The means by which we can affront or increase our own Reality are few. It can be done by introspection during which one inevitably discovers that one is not what one thought oneself to be. It can be done by blaming oneself for the misfortunes suffered by others, and even by blaming other people and other things for one's own misfortunes. It is really a question of responsibility. One evades responsibility for the consequences of one's own actions by blaming other people and other things, and in so doing inevitably reduces one's own sense of reality. A person so low in tone that he will accept no responsibility for anything—not even for himself—has no Reality. At the other end of the gradient scale is the person who accepts full responsibility. There are no limits to his Reality. It might have been of such a person that Kipling was thinking when he said, "Ours is the earth and everything that's in it". Though we venture to doubt the validity of his subsequent thought: "You'll be a man, my son". It would have been nearer the true facts to have said: "You'll be a child. . . ." For can it be seriously doubted that the Reality of children is vastly greater than that of our own? They speak of "My house . . . my street . . . my town . . . my sun . . . my moon". Yes! "Theirs is the

earth. . . .” But we are comparatively successful in our efforts to take it away from them.

We have already spoken at some length of communication within the organism. Good communication is essential. Sever communication between the central nervous system and any part of the body or any of its organs and they wither or become gangrenous. On the higher level of the mind the degree of communication with ourselves is a measure of the contents of our reactive mind. The more that there is in our reactive mind the less we are in communication with ourselves, for the contents of our reactive mind are out of our reach. They can communicate with us; not we with them. In the case of the walled-off portion of our analytical mind, we are not merely out of communication, but have deliberately cut communication. We have cast off responsibility for it. We are no longer in affinity with it.

Once more let us emphasize the overwhelming importance of communication in the ARC triangle. Communication can embrace the other two and is more fundamental, since Affinity and Reality can be expressed in terms of Communication. But Communication cannot be expressed in terms of Affinity or Reality.

By establishing ARC, then, we have the first and most important tone-raising activity. The second activity, which is really another aspect of the same thing is to supply praise or admiration.

Praise and admiration give rise to such pleasurable sensations that all are really in search of them. They are very scarce and ultimately an individual is unable to admit wanting to accept them; he brushes them off with “Well, it’s nice of you to say so but. . . .” He is more than likely to regard your praise and admiration as

flattery. Admiration is obtained with least difficulty from those for whom one's actions are appropriate in tone. It is a case of 'Birds of a feather'. Here, perhaps, is the reason why low-toned individuals tend to go about in gangs, whilst the high-toned are prone to form societies which are so often little more than 'mutual admiration societies'.

We have already shown that activities useful among the high-toned are often unsuitable or dangerous for the low-toned. Good auditors bear this in mind constantly. It is interesting to note, too, that if, as we suggested, classes in school were 'streamed' according to tone the most appropriate teaching techniques could then be used. Note also that abstract nouns tend to go in pairs, the one being a low-toned caricature of the other: admiration—flattery, firmness—stubbornness, courage—rashness. One is inclined to accept or offer interpretations of these words according to one's own tone. Finally, it must be realised that all social intercourse is a species of auditing, much of it chaotic and disorganized, and much of it regrettably 'down scale'.

In terms of ARC, then, we have the social activities of establishing, inhibiting or enforcing the affinity, reality and communication of an individual with respect to himself, his associates and his environment—inhibition being the activity associated mainly with invalidation, enforcement that concerned mainly with evaluation. The giving of admiration, attention and agreement is the chief method of establishing ARC.

It is not possible here to go fully into those incidents at school which fit into these categories. Every teacher is aware of them only too well and even suspicious sometimes of their ultimate effects. If the theories we

are presenting in this book bear even a close allegorical similarity to the truth, if they are merely an approximation of the truth, such suspicions are confirmed and the mechanism exposed. It is far from our intention to under-value the work that teachers are doing. They make sincere attempts to establish and maintain ARC as a standard procedure, but in this they may be circumvented because, as we have seen, the tone range of their classes is often so great that in the nature of things success is impossible. In addition, the processes of inhibiting and enforcing ARC work in both ways. Teachers may themselves be invalidated by their children, by their own private associates, other members of the staff and, even, by themselves since in teaching there is the ever present aura of partial failure. We doubt, indeed, if any teacher has ever achieved even over a short period one hundred per cent success. All these factors bring about loss of tone, a loss which becomes progressively greater as the term proceeds. Failure to achieve complete success leads towards failure to maintain sufficient tone in themselves and in the class, so that ARC is sporadically inhibited or enforced and the syndrome of invalidation and failure is built up, to be broken only by the ending of the term.

A formidable list of 'do's' and 'don'ts' for the classroom emerges from the simple establishment, inhibition and enforcement of ARC. All human social intercourse falls under one or the other of these heads, and it is to the very great credit of teachers that whilst practising invalidation and evaluation to some extent, they do so only when forced by circumstances—and then not without a good deal of disquiet. They are frequently told how wrong these weapons are (actually they are

aware without being told), but they are often only dimly aware of the consequences which follow from their use. No valid and evidential reason is given as to why these consequences should follow, and no way of avoiding them is offered. They know that smaller classes is a partial answer because only by individual treatment can real ARC be established over tone ranges as wide as those found among even a small group of children, and individual methods become an increased possibility as the size of the class diminishes.

The only real answer is to stimulate such a rise in tone as will make group instruction possible. Only then can a common teaching technique be applied with success to all. Until quite recently little more than the certainty of this could be gained by the teacher from a study of Scientology. Processing as it is understood in Scientology was out of the question for the following reasons: (1) It took considerable time, (2) it had to be strictly individual in application, (3) it involved the recounting of incidents of a private and family nature. On all of these counts auditing of children in school was quite impossible.

A new development in Scientology, again expounded by Dr. Hubbard, altered the entire complexion of the case. Scientology could be used in schools.

Oddly enough the first techniques which were to appear bore some resemblance to new teaching methods already appearing in some schools and which were apparently having some excellent results. The reasons for this success were not fully understood and for an understanding of them we must turn to the problems of perceiving, remembering and imagining — even to aesthetics.

CHAPTER 6. MIND AND MATTER

We have now reached a stage in our study of Scientology when a re-examination of certain philosophical concepts, and their implications in the light of modern physics, can no longer be postponed. This, of course, has been done many times before—as many times a physics has become modern!—and we do not enter upon this task without some trepidation.

The historic and hallowed battleground of the giants of metaphysics has been trodden so often before that it might now be considered rather as a dangerous morass into which the unwary wanders at considerable risk of disappearing for ever with only a bubble of air as an epitaph. On this occasion, too, we have not the comforting knowledge that we are plodding safely along in the tracks left by Hubbard. He may have been this way; certainly his writings reveal that the terrain is not unknown to him, but whether or not the route taken by him was the same as that which we intend to take is a question we cannot answer.

In one respect, there is a striking similarity between the final picture of what we might call metaphysical reality as presented by Hubbard and by the two main schools of philosophy. A number of phenomena are observed and each of them is capable of more than one explanation; which of these explanations is true is anybody's guess. But there all similarity between Hubbard and the metaphysicians ends. When the disputing philosophers quit the arena we are left with a

dispute—a dispute which is taken up by new protagonists and a new chorus endlessly chanting ‘What is matter?—Never mind. What is mind?—never matter’. When Hubbard quits it is with a therapy.

In retrospect the differences that can be noted between, say, the modified idealism of Locke, the relentless idealism of Berkeley and the scepticism of Hume pale into insignificance when placed beside the totality of their agreement as to the non-existence of an objective material universe. Locke allowed a ‘substratum of ideas’, Berkeley permitted the universe to exist as an idea in the mind of God, Hume could find no proof for either supposition. The nineteenth-century philosophers, sustained by a growing certainty that the scientists of their age were about to break down the very stuff of the universe into its component parts, dismissed such ideas as nonsense. Their twentieth-century brethren, whilst agreeing that the universe has an objective existence, would confess that we cannot perceive it; we can only react to it.

In fact, we are left suspended on the veritable horns of a dilemma, for the idealist invalidates the body whilst the materialist invalidates the mind. The common-sense view is that both are wrong somewhere, yet each presents a case which seems irrefutable. Can they both be right? We believe they can. We shall try to show that the conclusions reached by both the idealist and the materialist are simultaneously true and false, that the two absolutes—‘all body’ and ‘all mind’—lie at the opposite extremes of a gradient scale, and that the philosopher’s attitude towards either is but an indication of his own position on that scale. But more of this presently.

What is essential to realise at the outset is that our brief incursion into the field of metaphysics is not just an academic exercise, but a quest for an explanation of the phenomena which occur as a direct result of the present methods of auditing. It makes little or no difference whether you believe in Hubbard's 'metaphysic'. It is of no great consequence if you consider it plausible or fantastic, original or out-moded. You may regard all we have to say on this particular aspect of the subject as the vapourings of mountebanks and charlatans but if this is so you must produce another hypothesis to fit the facts—for the facts of Scientology are hard and incontrovertible. People get better—physically and mentally—as a result of the techniques used by skilled auditors, and they get better whatever philosophic or religious views they hold. The case for Scientology rests securely on the successes achieved by the practical application of its techniques, not on the validity of its metaphysical postulates.

Nevertheless, few of us are content merely to see the wheels go round; we like to know *why* they go round. We should be doing a singular injustice to this natural inquisitiveness if we were to omit any reference to the theoretical basis of Scientology. But before undertaking this task we must again emphasise that whilst the conclusions we reach closely parallel those of Hubbard, our method of approach probably deviates considerably from that adopted by him in his research. Also, it should be clearly understood that without a knowledge of the matter to be discussed in this chapter our later chapters on Creative Processing would be almost totally incomprehensible.

The faculties of perceiving, remembering and imagining have clearly a great deal in common even at first sight, and a closer examination reveals an even greater similarity. Philosophers down the ages have been intrigued by the problems of perception, and their various ideas, together with the commonsense view and pronouncements of the scientists, leave a basic enigma which is unsolved. Up to a point there is agreement: stimuli arrive at the sense organs and are then changed into electrical impulses which pass to the brain. What happens thereafter is the puzzle. One thing is clear; whatever is made of these impulses by the brain, there is no reason to suppose that it bears any similarity to the original stimuli. There is a relationship, of course, in the same way that there is a relationship between radio waves and a television picture. But you cannot *see* radio waves.

There is no doubt that this view conflicts with our commonsense opinion about perception. It makes the act of perceiving such a passive event—stimuli pouring in upon us from somewhere or everywhere and being perceived without question or selectivity. ‘In our bones’ we feel that perception is an *activity* which we indulge in at our own volition. Things are there, outside us, and by an act of our senses we see them. It is rather as if we had illuminated the things we wanted to see or, and perhaps this is a better analogy—as if we had sent out a radar beam to locate them. In an age which is so familiar with the operation of radar this view does not seem to us to be far-fetched. Indeed, it is surprising that it has not been more seriously considered by latter-day philosophers. The chief means of perception used by the bat is not very different in effect from that used by a

radar-equipped aircraft—it *sends* out a sonic beam and after an infinitesimal period of time it *receives* back an answer. We say that we *cast* our glance on something and then see it. 'Look' is an active verb, not a passive one.

If we limit our examination of perception to one aspect of it—vision—the problem is even more puzzling. We cannot even imagine seeing a picture unless it is on some kind of screen. Where is the screen? It is true that a real inverted image of the object perceived is formed on the retina of the eye, but it is forthwith converted into electrical impulses which pass along the optic nerve to the optic thalamus—an organ which, incidentally, may sustain extensive damage which nevertheless occasionally leaves vision unimpaired. Common sense demands a screen in the Thalamus (but it is certainly not there) and, presumably, an observer to observe it—the 'I' perhaps. This merely leads us into an infinite regression of observers and screens and is no help at all.

Materialists suggest that there is *nothing* there but a completely mechanistic device which accepts the impulses and transmits motor-impulses along another set of nerves so that appropriate action is taken by the organism. In other words they postulate a pure stimulus-response system. From this we must deduce that our 'consciousness of events' is merely an aura—a by-product—surrounding the cellular activity of the Thalamus.

Common sense rejects this conception: the 'I' is too clearly an entity to be thus dismissed. '*Cogito ergo Sum*' said Descartes, and commonsense echoes this view. We are sure that somewhere in the causal chain of stimulus-response outlined by the materialist there is a thinking, computing entity which, moreover, may have

a decisive effect on the subsequent actions of the individual—an analytical mind, in fact.

Taking the opposite point of view to the materialist are those who subscribe to the opinions of the Subjective Idealist. Locke considered that our perceptions were *representational* of objects in the outside world plus ideas within ourselves. Professor Whitehead in his book '*Science and the Modern World*' summed up Locke's view in these words: "Thus the bodies are perceived as with qualities which in reality do not belong to them, qualities which in fact are purely the offspring of the mind. Thus nature gets credit which should in truth be reserved for ourselves; the rose for its scent; the nightingale for his song; and the sun for its radiance. The poets are entirely mistaken. They should address their lyrics to themselves, and should turn them into odes of self-congratulation on the excellency of the human mind. Nature is a dull affair, soundless, scentless, colourless: merely the hurrying of material, endlessly, meaninglessly."

Bishop Berkeley went farther. He argued that to exist was to be perceived or to be an idea in a mind, and to account for the external world he suggested that it was an idea in the mind of God. Like Locke he considered the ideas of the outside world to be representational not of objects like chairs, tables, etc., but of simple qualities such as hardness, blackness, squareness. Even this conjuring away of almost all the material universe was not complete enough for Hume who considered that we perceived merely our own mental states which we have no reason to suppose bear any relation to an outside world, or even give us any reason to suppose that there is one. If there is one, we cannot know.

During the latter half of the nineteenth century the weight of scientific evidence gave an impetus to the materialistic viewpoint. Things were being examined, probed and measured, knowledge was expanding and as a result life was becoming more endurable and pleasant for an increasing number of people and, so it was thought, would continue to do so for an endless vista of time. Philosophy tended to become pragmatic. Microscopically and macroscopically, things were being weighed and measured, great benefit was being derived from such investigations, this was good—things, therefore, must exist. No one stopped to consider what Bertrand Russell was later to point out; that the surgeon's scalpel might well be probing his own brain. Lord Kelvin could not conceive anything unless he could make a model of it.

The weakness of the pure materialist's conception of the universe only became apparent after the work of the Curies, Rutherford and others had made known the existence of radio-activity. Within a few decades ideas about the universe underwent rapid changes. First it resolved itself into little balls whirling about in intricate patterns in space. Indeed, the bulk of solid objects seemed to consist in the space between these balls rather than in the balls themselves. Heat and touch became a measure of the rapidity and pattern with which these little balls hopped about: smell a facet of the patterns in which they were arranged: light the effect caused by a series of fast travelling balls. Secondly, even the little balls began to disappear when the tools to locate them became more precise. They resolved themselves into electrical charges: the charges resolved themselves into energy to which no definite position in space could be

assigned. There remained merely a wave motion and a degree of probability as to where it was. The little bullets—the photons—which were light and which subsequently had to be changed into wave motions, now became indeterminate in quality. Experiments showed that they were both or neither.

All this set the materialists back. Once again the views of Berkeley and Hume were revived. The current popular opinion may be termed as a kind of Scientific Idealism in which the common sense and materialist views of the outside world are largely discredited, but in which the problem of the mind-body relationship (or even the existence of the mind) remains obscure.

In one respect, perhaps, those who hold to the common sense view may take a little comfort from the fact that although early workers in electricity assigned a direction to the passage of electric current from positive to negative—a perfectly workable hypothesis which held credence for some time—it was later shown that slightly more workable results could be obtained by regarding the flow as being from negative to positive. Nevertheless, there are experiments which suggest that it travels in both directions. Applying this theory to perception it does not appear to be necessary to assign any *prima facie* direction to the impulses travelling along the nerves. The impulses which pass along the optic nerve from the Thalamus may in fact be travelling *to* the eye with the object of ‘scanning’ the image which is there: a more active role similar in principle to the electronic beam which scans the image in a television camera.

A familiar pattern of uncertainty between two absolutes is here discernible and it will come as no

surprise to those who have followed us thus far that these two absolutes form either end of a gradient scale—a gradient scale, what is more, of ‘beingness’ or determinism. It may be argued that the postulation of a gradient scale every time one is faced with a dilemma is another way of escaping from an awkward situation. It may be a way out, but it is a valuable and sensible way out. For the moment let us accept the proposition that every human being falls somewhere on the gradient scale ‘All Mind’—‘All Body’. In attempting to predict the behaviour of a person, the idealist will be in error as often as he is right. He will consider that reason is the basis of his actions; but we know that many of his acts are dictated by anything but reason. The materialist will be equally at fault in his predictions—predictions, that is, based on a knowledge of stimulus-response reactions, for we know that some of our acts are reasonable; indeed, some of the unpleasant tasks that we are called upon to do fly right in the face of stimulus-response desires.

What does the Scientologist do when required to predict the behaviour of individuals? He estimates their position on the gradient scale, and from that he is able to decide with far greater precision whether they will act reactively, whether they will act reasonably, or whether these opposing forces are so evenly balanced that they will not react at all.

But let us return to our enquiry into perception.

Whatever the eighteenth-century philosopher had to say on the subject, everyone is now agreed, we believe, that wherever the act of perceiving may be said to take place, energy is involved. It is in fact a pattern of energy that is being perceived, either in the form of light, heat

or pressure, or locked chemically in the molecule. It seems reasonable to suppose too, that it is being observed by the 'I'.

In remembering—imagining past events—the same *screen* appears to be used as for perceiving. Again—where is the screen? There is still no answer. However, the image appears with variable clarity and quality—variable, that is, as between one individual and another. Within each individual some things will be imaged with less clarity and quality than others; some will not be imaged at all. It seems not unreasonable to suppose that this image is of the same nature as that previously discussed—it is a pattern of energy and it is observed by the same entity—the 'I', which in this case is not merely observing the image, but also putting it there for observation from its repository of millions of such images collected during the life span, from data along all sense channels.

When we come to imagining there is the same overall pattern of events. The picture appears on the 'screen' and varies as before in clarity and quality from individual to individual and within the individual, some kind of events being imagined better than others and some not at all, whilst the quality of creativity varies as well. Again it is observed and created by the 'I'.

Now this question of who and what the 'I' is has been a thorny one throughout the ages. It arises whenever the problem of the mind-body relationship is under discussion, and we do not see how we can ever begin to understand what we mean by the mind, much less improve it, unless some tentative ideas on the subject are held.

The scientific materialist is in a bad way here since for him the mind does not exist, or if it does it is a mere epiphenomenal halo which does not affect the rigid chain of cause and effect one jot. The idealist by reducing the body to a sensation in a mind is in a similar predicament with respect to the body, since if the body does not exist in its own right it can scarcely affect the mind or be affected by it.

The Cartesian idea on the subject was a thoroughgoing dualism in which the mind and body, although entities of a different order were synchronized—presumably by God—so that events happening in or to one of them were accompanied by corresponding events in the other, though no causal chain existed between them.

In that it is also dualistic, Hubbard's view has some similarity with that of Descartes, but the relation between body and mind is a more precise and common sense one. It is that of a rider and horse—a combined entity, so much more effective for a specific purpose than either would be alone. The horse is the body and its reactive mind (Hubbard calls this the Genetic Entity). The rider is the 'I' and is known as the Thetan (about which we shall have more to say presently). Now it is obvious that for the horse and rider entity to function at its best the rider must be a first-class horseman and in full control of his mount. The horse must be structurally healthy but with a stimulus-response system that is ineffective—that is, it must not go rushing off wildly of its own volition. If and when the horse does do this the rider fights for control; if he loses the fight the result may be disastrous for him and, in all probability, for the horse as well.

It is axiomatic, or should be, that all analogies are potentially dangerous and that the best analogies are the worst in that their very felicity tempts one to force the comparison beyond the stage at which it can be legitimately used. Despite this, we cannot leave our present example without pressing it into further service, for it should help us to understand several points in Scientology which may have seemed obscure—not least, the nature of the decision which the analytical mind (or Thetan, as we should now call it) makes to operate on an engram.

Let us imagine, then, that the man and horse of our analogy have just become acquainted: the man has bought the horse and is about to set off for his first ride on it. He believes he has acquired a good horse—as, indeed, he has—but there is at least one incident in the horse's past life about which he knows nothing. We will suppose this incident to have occurred when the horse was very young and shortly after it carried its first rider. The rider on that occasion had galloped it across rough pasture land with the intention of making it leap a low gate in the hedge at the further side. Standing at the gate observing the horse and rider was a man leaning on a stick, and on the other side of the hedge a tractor was noisily ploughing up the stubble for Spring sowing. We will imagine that as the horse was about to jump two things occurred: the observer raised his stick in greeting to the rider and at the same moment the tractor backfired. The horse, frightened by this combination of events, jumped awkwardly, threw its rider and was itself hurt. The rider, badly shaken and unnerved by his fall, decided that he no longer liked horse riding. He certainly had no intention of

putting the horse at the gate again and so, in Dianetic terms, the horse was not allowed to 'run the incident through' there and then. His first and only attempt at jumping gates was a painful failure.

His present master, ignorant of this incident, is mounted on the horse for the first time and, delighted with his behaviour on the road, decides to put him through his paces in a nearby field. As they turn in at an open gate the horse displays a little temperament; he doesn't want to go through the gate and he is not too happy when at last he is persuaded to enter the pasture field. The rider thinks that this is because he is unused to rough land; the horse (the genetic entity, remember) of course has an engram about rough pasture fields which is equated with backfiring tractors and men with raised sticks. It is, too, a stimulus-response creature. If the rider attempts to jump his mount over a gate when any or all of these aberrative factors are in active restimulation he is likely to come to grief unless he has complete control over the horse. He won't know why the horse behaved in such a strange fashion; he will just know that it did and he will make a *decision* on the spot. If that decision is to avoid trying to make his horse jump gates in future it is the decision to operate in the terms of the horse's engram, and he too will avoid rough pasture land, backfiring tractors and men with sticks in the future.

We said that analogies were dangerous weapons in an argument and, of course, this one was no exception. Men and horses do not act in this simple way. No, but the combined entity we are postulating—the thetan and the body—do. The second incident is a lock on the first, the thetan abandons responsibility for it and

'walls it off' with the original one for which he had no responsibility. To that degree he has become less self-determined and his reactive mind more effective.¹

It will be objected that so far we have been an unconscionable long time saying what has been better said so many times before. It is true that the relationship which we have sought to establish between mind and body—using those terms very loosely—is not a novel one, and it may be said that we have merely restated the Christian dogma of the duality of the body and spirit or the Bergsonian theory of the 'elan vital'.² The resemblance is close, but it would be impossible at this date to make any statement in philosophical terms without finding that some aspect of it had been a topic of speculation many times before. Let us repeat: In the long run it is not the philosophical content of Scientology, nor its theoretical approximation to previously held tenets, that really matters; what places it in a special category is that from it springs a practical technique that works for the betterment of mankind and the alleviation of suffering. Nevertheless, it is a revealing experience to examine again the hypotheses of the philosophers and psychologists alike and realise how close many of them were to the point of view of Scientology. But one more logical step and theory and practice would have been fused into a therapy which could have saved the human race from countless decades of misery and disaster.

¹ Those who insist on taking our analogy literally will now point out that we have been begging the question; that the past history of the horse has no validity in the case of the rider and horse combination. This is a legitimate criticism but one which we do not intend to answer here. It is discussed in the Appendix.

² McDougall with charming inelegance has referred to this concept as an association between "a carcass and a ghost".

To take but one example at random: Bergson saw that perception is not an instantaneous experience. In the instant between our awareness of a stimulus from without and the mental image which is 'observed' within, Memory comes into play and the resultant image is blurred and distorted according to the nature and strength of the memory. What is that memory? Is it not obvious that it is a *facsimile of a past event* re-stimulated by present-time perception so as to interfere with the ability to compute accurately and instantly on a present-time problem?

A little thought will remove all doubt as to the potential abilities of the mechanism at the disposal of the thetan. Every time we cross a busy street we bring into operation this mechanism which will, almost instantaneously, cross-reference, align and compute all the sense data available to us regarding the number of vehicles on the road, their actual and relative speeds, their probable acceleration at certain points, the reaction of their drivers when overtaking or being overtaken and the possible position and speeds of vehicles not yet in view. This appraisal is carried out without any conscious effort on our part; we just cross the road, varying our speed in accordance with instructions fed to us by a computer which makes the range-finding mechanism of a modern battleship look like a child's bead-frame operated by a slow-witted Hottentot. And, remember, these almost incredible 'sums' are worked out instantly by the backward child who in school finds it difficult to find the answer to six times seven. Not always successfully, of course. That a great many people, adults or children, do not compute at optimum is only too tragically clear from even a cursory study of the road

casualty figures for any day of the week. No figures exist to highlight the extent to which sub-optimum behaviour in every field of human endeavour leads to misunderstanding, unhappiness and catastrophe. Until recently no therapy existed which could even pretend to restore the thetan's lost ability since no one had grasped just what the thetan was and how he controlled the body.

Dr. Hubbard in attempting to answer these questions has provided us with a working hypothesis and it is to this that we must now turn our attention.

CHAPTER 7. THE THREE UNIVERSES

In Scientology, then, the human being is regarded as a composite entity; in part the body or genetic entity with its reactive mind, in part the thetan or the analytical mind. The thetan is regarded as using the body as a rider uses his horse (but beware! this is still only an analogy) and the association between them lies on a gradient scale between full control by the thetan (the rider) and full control by the genetic entity (the horse); between full responsibility by the thetan and blame *for* the genetic entity—since no responsibility can be assigned to a stimulus-response animal.

What characteristics can we assign to the thetan? By inference his abilities should be akin to the perfect analytical mind but, of course, they must be much more than this. He must be able to create and control energy and observe the results of his own creation and, if necessary, destroy it. This follows from what we know of imagining, in which energy patterns are produced, controlled, observed and destroyed. He must be able to duplicate and record as facsimiles the results of sensory activities on the part of the body, and these facsimiles must be reproduced for re-observation at will—remembering. He must be able to observe these duplicates as they are made—sensing or perceiving. In fact—he must *know*.

What evidence, if any, have we in support of this hypothesis? It is usual to create an hypothesis to explain facts which are already known and its value lies in that

(a) it *does* explain them and leaves only a few—preferably none—as unexplained irreducibles, and (b) it allows us to stand, as it were, on those facts and predict others which, when looked for, are found. On these criteria the Theta—Genetic Entity hypothesis stands very high. Let us consider the data:—

- (1) We are intuitively convinced of the reality of the 'I' as an entity able to change the course of physical events by its intervention through the medium of the body.
- (2) Some entity is required to process the 'mind's eye' and the mind's equivalent to the other sense organs.
- (3) With respect to perceiving, an entity is required to construct a picture from the impulses which pass to and from the physical sense organs to the brain.
- (4) With respect to remembering, an entity is required to select and recreate the required record at the right time.
- (5) With respect to imagining, an entity is required to create, observe and control energy patterns in the way we know these patterns can be created, observed and controlled.
- (6) An entity is required to explain the faculty of intuitive knowing; knowledge, that is, that comes to us without any chain of reasoning—the thing we just somehow know. (Kant's *a priori* knowledge, in fact?)

The faculties listed above should by no means be regarded as the sum total of the thetan's powers, they are those for which we have observable or inferential

evidence. The irreducibles not listed are few and only two are important, namely the nature and location of this entity and the mechanism by which it affects the body. In fact neither of these affect the second sense in which an hypothesis is valuable since without any further evaluation of the thetan than has been done already, new facts can be predicted and discovered—as we shall show. However, it is now possible to advance a solution to these two problems. Dr. Hubbard has described Theta as a true static—that is it contains no motion, no time, no space and no wavelength. *The thetan has the impulses of theta itself and can exist in matter, energy, space and time, but derives its impulses from the potential of theta itself and has certain definite goals and behaviour characteristics of its own.*¹

In his book '*Self-Analysis in Dianetics*' Hubbard has stated this in simpler terms, substituting the word 'life' for that of theta. He says: *Life is an energy of a very special kind, obeying certain laws different from what we normally consider to be energy—such as electricity. Life is able to collect and organize matter and energy in space and time, and animate it. Life takes some matter and energy and makes an organism such as a monocell, a tree, a polar bear or a man. . . . It could be said to be engaged upon a conquest of the physical universe. Life learns the laws of the physical universe, matter, energy, space and time, and then turns those laws against the physical universe to further its conquest!*

One further quotation must suffice—this time from Richard deMille's '*Introduction to Scientology*': *A function of theta is the creation of energy and the location of that energy in space and time. Another function of*

¹ (1. '*Scientology 8-8008*'. L. R. Hubbard.)

theta is the creation of space and time in which to locate energy.

As to the location of the thetan, let us for the moment, at least, simply say that he is where he thinks he is; his dimensions are what he thinks they are; his abilities are what he *knows* them to be. This may seem a very diffuse or even nonsensical statement, but it is not really difficult to demonstrate that it is not far from the truth.

Most people vaguely assume that the 'I' is located somewhere behind their eyes—certainly somewhere in their heads. Yet it is not difficult to shake this conviction. Ask a friend to close his eyes and visualize a geographical area where he is *certain* he is not. Get him to change the place but retain the conviction that he is not there. Now ask him to similarly imagine himself in some part of the house or building, then repeat this for some other part—always retaining the certainty that he is not there. Let him now observe in the same way two parts of his body. Finally, let him observe his head or some part of it but again with the complete certainty that he is not there. It is usual for any person undergoing this little test to admit when it is completed that his previous certainty as to where 'he' is located is now dispelled. It is only fair to add that response to the initial question is on a gradient scale; there are people who cannot be certain that they are not in the place of which they are thinking. In this case the test need not be taken more than two steps since certainty of location in the head is shattered already.

Any school teacher can discover in five minutes, particularly if he teaches in a junior school, that the principle of being located in the head is nowhere near so

firmly established in children as it is in adults. They will, in fact, play for a long time at 'being in China', 'being in America', etc. Nor is this the limit of their ability in this respect; they will obligingly close their eyes and 'be' a crocodile, an apple, a germ—and carry out a realistic cycle of action for you with any of these topics. We shall deal more fully with this later.

Finally, we have to consider how the thetan works the body.

The normal working of the stimulus-response body is to dramatize its facsimiles which are records of material stored in the reactive mind. This is the permanent state of the lower animals and, in the absence of the thetan, the human being works in response to its facsimiles in the same way. Ideally, the body acts in response to mental images—that is, energy-patterns—*created by the thetan* and not in response to facsimiles from the reactive engram bank. It is clear from this that any disability on the part of the thetan to create these mental images leaves the way open for stimulus-response behaviour. There is a gradient scale from optimum ability in the creation of mental images to which the body can react, to no ability—in which case the body is at the mercy of its engram bank.

We have discussed in previous chapters some of the causes for what we there called loss of ability of the analytical mind, or dwindling self-determinism. It is now possible for us to make a closer examination of the phenomenon.

In the quotation which we gave from Hubbard's definition of theta a good deal was stated as to the interplay between theta and the physical universe, and it will probably have been noticed that his implication

was that the physical universe was itself a product of theta. As to this we shall have more to say in the next chapter. Here we must attempt to understand what we mean when we speak of the physical universe. In Scientology it is designated as being everything that theta is not; it is matter, energy, space and time, and in order that it shall not be confused with what we shall presently call the 'personal universe' and 'other-people's universes', it is given the special title of MEST—a combination of the initial letters of its constituent properties. Its basic property is, of course, energy. Matter, it has been demonstrated by the physicists, appears to be energy which has become condensed in certain patterns, whilst Space, on the evidence of Scientology, is created by the thetan as a necessary condition to action. Time might be variously defined in terms of the durability of matter, *a manifestation in space* (as Hubbard has stated), or just a single arbitrary—the source of much human aberration. For the purposes of this book these questions are of no importance; it is sufficient for us to regard the MEST universe in the common sense light of being solid, real and impersonal and apparently engaged in the activity of increasing entropy.¹

As we have shown, doubts have been cast on both the solidity and reality of the MEST UNIVERSE since whatever is there, if anything, cannot be known by us direct, and what we see apparently outside ourselves is,

¹ As far as the nineteenth-century physicist was concerned the available energy in the universe is constantly decreasing. Energy depends for its availability on differences of potential. When used for the production of any effect the energy reappears in less available form—it is degraded. Finally no difference of potential will exist: the clock will have run down—entropy is a measure of the unavailable energy.

in fact, within us. Hubbard's view is that the MEST universe is there by virtue of agreement and that the process of education, in its widest sense, is a coming into agreement with other people about what is there. There is strong evidence that this is not so wildly improbable as it might seem. It has been widely known for a long time that babies do not see things as we do; their world, it would seem, is a cloudy, vague and disconnected affair. They cannot differentiate between shapes, colours, textures, etc., but learn to do so when old enough to enter into communication with adults. Moreover, it is now known that this lack of agreement is not just phenomena of early childhood. Professor Young in the course of his Reith Lectures for the B.B.C. described how when sight is restored to a person who has been blind from birth he is quite unable to distinguish the difference between square and circular shaped objects. A piece of coal and an orange suspended from the ceiling look exactly alike. Of course, when these various objects were touched their differences were at once obvious, for with all the senses other than sight the once blind person had been in communication with other people and had arrived at a measure of agreement with regard to the material universe, but visual agreement could only be acquired by careful training.

Besides agreeing with other people as to the reality and solidity of the MEST universe, one is, perforce, compelled to come to an agreement with MEST itself. A good deal of our education consists of little more than agreeing that objects are solid, sharp, hot—that they possess, in fact, properties which can do us harm if not treated with due respect and circumspection. We might even say that the thetan having made his first

aberrative postulate to the effect that he is a body of 'too, too solid flesh' must agree with other thetans that the universe is composed entirely of other solid things to which they assign qualitative and quantitative terms.

As one comes into closer and closer agreement with MEST, one's desire to control, and capacity for controlling, it diminishes. So does responsibility and self-determinism. The final agreement is to *be* MEST—i.e. dead.

All great discoveries are made in defiance of the MEST universe. They appear to push our horizons to remoter distances. But MEST gets its revenge, and these discoveries—originally made in defiance of it, threatening the very agreement upon which it is based—are reduced to mere methods of controlling it. The agreement is strengthened once again for you cannot control what is not there. The act of controlling MEST is in fact an act of agreement: if you do not believe that the MEST universe is there you do not have to control it. Every attack upon the MEST universe is a validation of its existence; all discoveries merely change its nature and we end up knowing more about less—e.g., the solid table becomes whirling particles.

In conclusion let us not forget that our bodies are part of the MEST universe. We seem to be intuitively aware of this fact however hotly we deny the proposition when it is made to us. How impregably incased within our body we are: it must be us! And yet we say, "I have hurt *my* foot" or "*My* ear aches" for all the world as if the limb or organ were a possession like '*my* hat'; or we say, "*My* toe hurts *me*" as if realizing that the offending member is not *us* but part of the MEST universe—a door handle, for instance, which has bruised

our head. It is important to bear in mind that the body is part of the MEST universe, not part of our own personal universe.

What is our personal universe?

This can be answered in a sentence. It is all we know about anything, for the world within us is all we can know of the world without. And this personal universe, like the material universe, has apparently more than one world within it. There are three in fact though, as we shall show, the differences are merely aspects of the same theta process.

- (1) The world of perception.
- (2) The world of memory.
- (3) The world of imagination.

Our control over each can be similarly listed. We can (a) perceive or not perceive, (b) recall or not recall, or (c) create or not create. All these can be narrowed down to problems in communication—communication, that is, with the outside world and with the inner universe of our own.

The idea that these mental activities can be regarded as our personal universe is not new. Sir James Jeans, speaking of Descartes and Kant, pointed out that ‘their supposed *à priori* knowledge cannot claim to be applicable to any objective space of the outer world but only to private universes of their own’. Within this private universe each of us is absolute; but it is a mutable absolute—one that is capable of change when the receipt of new data makes this desirable or necessary.

To sum up: our personal universe is a composite of current and past impressions of the MEST universe and creations of our own past, present and future. It is our reality. In our own universe we are monarchs of all we

survey and all we create; in it we should be able to change, vary and destroy all that we have created, but to the extent that power to do these things is limited, our kingdom is shrunken. Within this universe, memory images and creative images have an overall similarity, for the material contained in the first is largely drawn upon by the second, whilst traumatic occlusion affecting the one will spread to the other. In short, the personal universe might be described in the words of the ancient Greek philosopher Protagoras: "What seems to me is so to me. What seems to you is so to you".

Obviously, then, there are as many personal universes as there are thetans and we each know of these 'Other People's Universes' in the same way as we know of the MEST universe—by perception. Similarly, we are affected by other people's universes in the same way as we are affected by the MEST universe, but because our means of communication are increased by the medium of language, the impact is greater and more far-reaching. Other people's universes are responsible for the re-stimulation of the bulk of the material in the occluded, reactive portion of the mind.

Although it is such a powerful and violent thing, the MEST universe is often easy to control. The history of man is the story of his progressive control of the MEST universe. The MEST universe has the appearance of such hostility and ferocity only because of its vastness—because of the impersonal, destructive nature of its elements. The manner by which the MEST universe gives us engrams is by what the insurance companies call 'Acts of God', those unpredictable catastrophes for which they are loth to accept the risk. Yet it is the experience of auditors that the MEST universe is

invariably blamed for trauma which springs from the impact of other people's universes to the point that often at the base of a chain of aberrative experiences lies a heavy MEST engram. In simple terms, we shrink from the dentist's *chair* we try to avoid the surgeon's *knife* and we are frightened by the enemy's *gun*. We have associated the person's intent with the object with which he will carry it out; the fear stems from our knowledge of his purpose. The validity of the MEST universe, in fact, lies in the agreement we reach about it with other people. It is the extension of this agreement which constitutes our passage to the grave. When the laws of the MEST universe apply without stint to our imaginations, when in imagination we can no longer defy it, we are virtually stimulus-response animals—we are senile; we are nearly dead.

The layman considers that his universe is basically similar to that of everyone else; his memories are different and his behaviour is different, but the pattern for all is the same. Many psychologists, however, are not so certain. They are agreed that differences do occur between individuals in the nature of their perceiving, remembering and imagining. There is however little agreement between them as to what constitutes normality. Especially so is this with respect to imagining. It will be seen, and a little questioning of one's friends will soon confirm, that in every single aspect of their universes there is a series of gradient scales. They contain sound—they are devoid of sound. They contain vision in full colour—they contain vision in black and white or no vision at all, etc. . . .

The tremendous differences between our universes is so obvious that it is surprising that Hubbard's approach

to the problem has never been made before. No one supposes that everyone's memory is as good as that of everyone else. Memories vary according to the traumatic experience of the past. The question is: are these traumatic experiences, affecting as they do one half of our personal universe—or one section, that of remembering and, as seems likely, that section involving perception—responsible for the reduction of our creative, imaginative capacity?

The E-meter leaves us in no doubt. They are.

Discover any disability within the creative section of a preclear's universe and you are in contact with some traumatic incident from the past. Find that incident, reduce it by abreaction, and you restore the imaginative ability.

Can we reverse the process? Can we restore the imaginative ability so that the thetan can regain control of the organism and be unaffected by the traumatic incident? Hubbard believed we could and set himself to prove it. In the end he produced a basic technique which he called Creative Processing.

CHAPTER 8. CREATIVE PROCESSING

What are the activities of the thetan?

He is busily creating energy patterns which, to avoid confusion with such words as engram and facsimile, Hubbard, falling back on his engineering experience, has termed *Mock-Ups*. These mock-ups are placed before the genetic entity in the hope that it will dramatize these rather than its own facsimiles. To the extent that he is successful in this—to the extent, that is, that these mock-ups are clear and creative and lead to optimum behaviour, the individual is *reasonable*. To the extent that he is unsuccessful—that the mock-ups are confused and uncreative—that individual is *normal*. To the extent that the ability to create mock-ups has disappeared, that the facsimiles from the reactive engram bank are dramatized by the genetic entity instead, the individual is psychotic, insane—or just an animal.

Are not then animals theta controlled?

That is a question that cannot be answered by us with any degree of certainty, nor would the discussion which this subject deserves be proper in a book of this nature. It may be that Dr. Hubbard has some views on the matter; it would be surprising if he had not, but we have no knowledge of them.

Earlier we suggested that the arrival of the analytical mind in the scheme of things coincided with that of language as a means of communication. It now seems likely to us that the analytical mind is one aspect of

Theta. This 'emergent' hypothesis was useful in so far as it gave us a start and direction on the road to our apparent dualism. As a theory it is too clear cut, too hard and fast in its distinctions, to fit neatly into a metaphysical argument, the burden of which has been to underline the importance and value of the principle of gradient scales. It seems possible that all animals are endowed with theta on a gradient scale and, possibly, all matter as well. This would seem contradictory to the 'entrant' principle at some fixed point in time. This is only an apparent contradiction; it in no way invalidates our previous argument, for clearly at that point in the story of evolution a swift rise up the gradient scale Mind-Body must have taken place. At first sight, and at this distance from the event, this may appear as strong evidence for validity of the 'entrant' principle. That this swift rise took place has long been suspected, and the manner in which we have stated it here throws a new light on the mutation theory of the biologists. Lamarck, with his 'life-force', versus Darwin and his theory of the struggle for existence reminds us strongly of the disputes between the idealists and the materialists. Both are right. Regard the body for what it is, a pure stimulus-response mechanism, and the materialist's view is correct. So is Darwin. Of course the brain is the body, responsive to, and activated by, external stimuli. It is 'merely a machine'. Regard the mind for what it is, a creating 'knowing' entity, and the idealist's view is correct. So is Lamarck with his 'life-force'. But since both conceived reality to be mind *or* body, both were wrong. Reality is mind *and* body or, as we should now prefer to put it in discussing Homo Sapiens, body and thetan, or, in terms of the universe, MEST and Theta.

Although it may appear that Scientology is squarely founded on a dualistic philosophy of Theta on the one hand and MEST on the other; of creation on one side and reaction on the other; of mind co-existing with body—yet this is not wholly true, since theta would seem to be capable, as Hubbard has stated, of creating energy, and energy is capable of being condensed into matter—so that the origin of the MEST universe lies well within the powers of theta.

But must we postulate a creative force? To answer this we can do no better than quote Mr. Fred Hoyle, who in his broadcast lectures said: “From time to time people ask where the created material comes from. Well, it does not come from anywhere. Material simply appears—it is created. At one time the various atoms composing the material do not exist and at a later time they do. This may seem a very strange idea and I agree that it is, but in science it does not matter how strange an idea may seem so long as it works. . . . In any case, the whole idea of creation is queer. In the older theories all the material in the Universe is supposed to have appeared at one instant of time, the whole creation process taking the form of one big bang. For myself I find this idea very much queerer than continuous creation”.

He goes on to point out that to avoid the issue of creation it would be necessary for all the material of the Universe to be infinitely old and that this cannot be since if this were so there could be no hydrogen left in the Universe, whereas the Universe consists almost entirely of hydrogen. Advocating the theory of continuous creation he says: “The new material does not appear in a concentrated form in small localized regions

but is spread throughout the whole space. The average rate of appearance amounts to no more than the creation of one atom in the course of about a year in a volume equal to St. Paul's Cathedral. As you will realize, it would be quite impossible to detect such a rate of creation by direct experiment. But although this seems such a slow rate when judged by ordinary ideas, it is not small when you consider that it is happening everywhere in space. The total rate for the observable universe alone is about a hundred million, million, million, million, million tons per second.¹

One of the basic difficulties confronting philosophers who were considering the mind-body relationship was that they supposed that whichever they chose—Monism or Dualism—to account for human behaviour or, indeed, for human existence, must also apply throughout the universe. They did not appreciate that the possibility of a dualism in man being a result of a monism in the universe. If we do hold to this theory it will be clearly seen that life is the battleground on which the duel between Theta and Mest is fought, with human species at the centre of the struggle. Man being both a theta entity and a Mest body is the focal point where this conflict reached its greatest intensity.

But the conflict within man can be resolved. Theta, of which the thetan is both all and part, started this duel but in the thetan this memory is occluded.² He now

¹ *The Nature of the Universe*. Fred Hoyle. Blackwell.

² Perhaps this is what Sir Arthur Eddington meant when he wrote: "We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At least, we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own".

regards himself as *being* body (quite erroneously) and, as that body, as being engaged in a life and death struggle with MEST. Moreover, his struggle seems to him to be a hopelessly unfair one since he is destined to die within a period of time which is but a flicker in the infinity of MEST. There is a tendency for him to 'throw up the sponge', to give the Mest universe best—rather as the materialists have done. He sees himself wholly as an effect of Mest whereas in fact he is the cause. In so far as this inner struggle is both the cause and effect of man's misery and inhumanity to his fellows, it is the purpose of Scientology to reverse the dwindling spiral. It is the aim of Scientology to restore to the thetan the abilities which he has lost.

A moment's consideration will show that this task cannot be accomplished solely by reducing the reactive material from the engram bank. This reactive material, together with the cells in which it is presumably located, and the limbs, viscera and skeletal structure—all these together are the body. Reducing the reactive mind merely makes the body easier to control by the thetan—it is rather like putting a muzzle on a dog or blinkers on a horse: it doesn't necessarily increase or restore the abilities of the thetan. It is a process, too, which is clearly limited. A reduction of engrams may give you a healthy animal, but if the reactive material 'walled-up' by the thetan is extensive it will not necessarily be much more than that. The earliest techniques formulated and used by Hubbard were, of course, directed at the reactive mind and results achieved bear out the conclusions we have stated. Furthermore, they took a very long time to operate and were limited in their results. Do not let us, however, imagine that this limitation would be apparent

in the physical sense. Outstanding among the results achieved by these early techniques was the disappearance of chronic illnesses and those odd aches and pains from which we all at times suffer. It will be obvious, we hope, that in its later stages processing was directed at the occluded areas of the memory bank and as a result of this the abilities of the thetan were being restored.

Hubbard, much more than many of his followers, was interested in restoring self-determinism. He had already suggested that an engram became effective only when a decision to use it was made. This idea caused a good deal of confusion and consternation among the early enthusiasts who, it might be said, were 'sold' on the engram. But it is clear now that even then Hubbard, since he was postulating that a decision to *use* the engram be taken, realised that the analytical mind was not just another section of the brain, but a self-determined entity. Continually from Hubbard came the plea that 'we are out to make the able more able and to produce a saner world'.

Those teachers who at this time were aware of the latest developments in Scientology were in an extremely difficult position. Their education problems they could now place on a gradient scale and from there a solution could be found. The thorny problem, for instance, of corporal punishment, about which, perhaps, more sincere disquiet is felt by educationists than about any other question, can be immediately resolved. All forms of learning lie themselves on a gradient scale at the bottom of which is stimulus-response learning and at the top theta learning—or, as we have previously called it, analytical learning. Corporal punishment falls very low on this scale; it is in fact a facet of pure stimulus-

response learning since it has the initial attribute of an engram—pain. Nevertheless, both its advocates and its opponents are right. It works as we have seen over a limited field. Since, however, it validates the body at the expense of the thetan, its tendency is to reduce the thetan's abilities. It is, therefore, bad. It is as though to encourage and train a nervous horse rider we started whipping his mount into violent activity. In this instance no amount of beating the horse (the reactive mind) will train the rider (the thetan) to control it. By no physical means can you beat the thetan any way. In fact by the process of beating the horse you have invalidated the rider since you have put him out of control of his horse. The opponent of corporal punishment is wrong if he says it is ineffective; we all know it is effective—and it is effective because the body is a stimulus-response mechanism.

In effect this is a problem of ethics, and on this subject Scientology is brief and blunt. There can be no argument about it. Any human activity, whether it works or not, is ethically good if it produces a rise up the appropriate gradient scale: if it leaves the position on the gradient scale unchanged it is ethically neutral; if it is a depressant it is ethically bad.

Teachers, then, were in possession of considerable data of value in resolving their problems in school. They knew what to do and what not to do, the difficulty was in carrying these ideals of conduct into effect. Even were it possible to operate on such a code of conduct, it would at the best leave the children static as far as the school was concerned, but leave untouched the problem of reclamation and that of nullifying traumatic experience outside school. The optimum solution, as

we have stated before, would be to audit each teacher and each child—an obviously impossible solution in view of the time involved and the personal questions that it would be necessary to ask.

These two problems were brilliantly solved by Dr. Hubbard, and the solutions published, in the winter of 1952. The solutions are in fact implicit in the previous chapters where it was deduced that the thetan exercised his control over the body by means of a series of mock-ups. The mock-ups are indeed the world of imagination and, as we saw, this world is constantly being reduced by painful experience and enforced agreement with the Mest universe and other people's universes. In attacking these incidents direct we are assaulting the reactive mind. Would it not be better so to rehabilitate the creative abilities of the thetan that the reactive mind is under his control? To do so it is merely necessary to increase his ability to mock-up—his fundamental activity in respect of the body.

This brings us back to the question of imagery. We have already spoken of the reduction in one's personal universe of the quality and creativeness of one's mock-ups, and it might be as well here to recapitulate the views of Scientology on this matter.

A stimulus-response animal faced with an emergency produces from his reactive mind (virtually his only mind) an associated facsimile of a previous action which he thereupon dramatizes, aided in this by what in humans is called 'emotion', but in animals may be merely the injection into the blood stream of various substances, such as adrenalin, from the ductless glands. Some

psychologists, among whom was William James, suggest that the 'feeling' part of this injection—i.e. the emotion—is illusory even in humans.

The thetan is able to control the body by reason of his ability to handle energy pictures or images. He defeats the efforts of the body to respond on a basis of reactive facsimile by creating an alternative 'mock-up' and reducing the associated facsimile. The body responds via emotion to the mock-ups and to the degree that the mock-up is successful the whole organism behaves with *responsibility*. Partial failure either to create an alternative or to reduce the facsimile leaves the organism in a state of uncertainty. Total failure—and the organism abandons the trappings of humanity and responds like an animal to its facsimiles.

The value of mocking-up as a fundamental process in the advance from the law of the jungle to civilization is apparent. In that our civilization has not entirely cast off jungle law, the ability to mock-up in adults has been degraded.

Reduction in mocking-up takes place in two ways. First, and until quite recently the most trying aspect of it to auditors, is reduction of sensory brilliance; second, a reduction in the ability to handle the mock-up. We are apt to think of mock-ups as being entirely visual—perhaps because vision is our sharpest and most useful sense. But mock-ups are not merely visual; they contain all the relevant sense percepts—relevant, that is, to the immediate situation. For convenience let us consider this problem with respect to vision only, merely noting that our remarks apply equally to imagery along all the mind's sense channels.

Reduction in visual clarity takes place very quickly in children. As Herbert Read¹ has said: "There is a very general agreement among psychologists that the imagery of young children is exceptionally vivid." Of adults, Galton—a pioneer in the field of mental imagery—speaks of a wide variation in this ability.² He adds that 'Scientific men' are often at the lower end of the scale and that 'The Faculty (mental imagery) is very high in some young children who spend years of difficulty in distinguishing between the subjective and objective world'.

The painter William Blake possessed the power of mental imagery to a marked degree and *trained* his wife in this ability as well. He could sometimes evoke the image at will. Hogarth, it is said, also trained himself in this ability. It has been stated by Professor Jaensch of the Marbury School that 'Optical, perceptual or *eidetic* images . . . are always *seen in the literal sense*'.

C. Fox in his book 'Educational Psychology' has this to say on the subject: "The inability to discriminate between hallucinations and normal mental imagery and the confusion thereby entailed is responsible for a psychological abortion called 'Eidetic Image'." He continues: "When the eyes are closed in a darkened room, and sometimes when they are open, hallucinatory visions are seen, brought about by pressure on the eyeballs, the slight stimulata due to lens adjustment, by changes in the convergence of the eyeball, etc. . . . *Under emotional tension as in delirium* it is easier by slight stimulation to produce these hallucinations. . . ."

¹ *Education through Art*. Herbert Read. Faber and Faber.

² *Enquiries into Human Faculty and its development*. Galton. Everyman's Library.

If, then, a child is induced to look at a picture against a dark background and the picture soon withdrawn he may be the victim of such hallucination so that he 'sees' the picture after withdrawal." He suggests that these images are due to suggestion and that the observations are worthless. He seems to have been an extraordinarily inaccurate investigator: at least four different types of image are referred to didactically as being the same thing. Later he says: "As far as school studies are concerned, vivid mental imagery may be detrimental or rather it bears no relation to the effectiveness of the mental processes it accompanies." He does not explain how one phenomenon can simultaneously be detrimental and yet have no relation to the mental processes he is discussing!

It can be seen that a good deal of confusion exists in the minds of contemporary psychologists as to whether or not the faculty of eidetic imagery, if it exists at all, is a good thing to encourage. Certain famous individuals whose sanity has from time to time been in doubt claimed to possess it (we are reminded not only of Blake and Shelley but of the 'voices' of Jeanne D'Arc) and it is this possibly which scares away the psychologist. Yet as far back as 1883 Galton was able to say that "the visualizing tendency is much more common among sane people than is generally suspected. In early life it seems to be a hard lesson to an imaginative child to distinguish between the real and the visionary world."

In Scientology the auditor who uses the faculty of imagery in his preclear, does so deliberately and without fear of causing any deterioration in the mental processes.

Mental imagery—i.e. ability to obtain perceptual clarity in memory or mock-up—varies from eidetic

to zero, and experience compels us to a general agreement with Galton that scientists may often range on the scale from poor to zero. The reduction in the ability appears to take place during early youth and is probably due to invalidation for, as Galton says, "if the fantasies are habitually laughed at and otherwise discouraged the natural tendency to see them is blunted by repression." Command phrases in the engram bank are another cause for the reduction and in the early techniques of Dianetics the whole initial effort of auditing was directed towards raising the faculty from the low degree to which it had sometimes fallen.

Auditing is easiest and quickest where the quality of the mock-up is high, but auditing itself improves the faculty. Position on the scale from eidetic to zero has little bearing on tone or intelligence but is partially responsible for the phenomenon known in Scientology as 'Case Level'—that is, it has some bearing on the nature of the technique to be applied. Zero imagery is known as 'black case' or, more frequently, as 'case level five'. Hubbard's strong interest in the processing of children owes much to the fact that since in most of them imagery is at a high level, they are more responsive to auditing than most adults. It is his belief that the best hopes of a saner world lie in the large-scale processing of young children. Nevertheless, although it is true that among young children the black 'case level five' is rare, it does occur, and we shall have more to say about it in a later chapter.

It should not be thought that because no mock-up can be *seen* by the 'case level five' none is there. The thetan duplicates all he perceives as well as making and duplicating mock-ups; it is according to whether he

can see them or not as he begins to ascribe more reality to the physical universe than to its duplicates in his own universe that the second factor in the reduction of creativity of mock-ups begins.¹ This is much more serious for the whole organism than the reduction in visual clarity for it produces and is produced by a drop in tone. It is independent of clarity but in part affects case level.

At optimum the thetan can (in mock-up):

Create the condition, energy or object

Locate it in space

Conserve it

Protect it

Control it

Hide it

Change it

Age it

Make it go backwards on a cycle of action

Perceive it with all perceptions

Shift it at will in time

Rearrange it

Duplicate it

Turn it upside down or on the side at will

Make it disobey MEST laws

Be it

Not be it

Destroy it.²

But control of the mock-up is whittled away gradually until it is near zero with respect to its contents; at this stage it is merely a memory image but is still called at

¹ Jaensch suggests that eidetic phenomena become part of the external world and are already included in perception.

² 8-8008 by L. Ron Hubbard.

will. The final stage is one in which no mock-up can be made, no memory image called up, and the thetan is powerless to deal with facsimiles as they arise automatically by association.¹ An entire stimulus-response organism is the result. This state of affairs is even worse than it at first appears. The individual is dramatizing a facsimile or facsimiles all the time. Such people are to be found in or out of asylums according to whether the facsimile is violent or not and the frequency with which it is dramatized.

During processing, whilst day-dreaming, in the twilight of half sleep, and, probably, in dreams themselves, facsimiles having a heavy emotional charge may make their appearance. Certainly in some cases (one of the authors, as a matter of fact) these are eidetic in clarity. They must be clearly distinguished from mock-ups. Here are the characteristics:

Mock-ups can be altered and moved about in space.

Facsimiles of this kind cannot be altered and cannot be moved about in space. Any attempt to do so may result in their disappearance.

Mock-ups and normal facsimiles (i.e. recordings of things perceived) come and go *at will* and are the responsibility of the thetan.

Heavily charged facsimiles may arise spontaneously—*automatically*—and the thetan accepts no responsibility for them.

There are three tests that may be applied: that of movability, automaticity and responsibility. Automaticity is a negative test, but it is useful in that by avoiding it heavy facsimiles are also likely to be avoided.

¹ 'Bringing up' facsimiles by association is the main activity of the psycho-analyst.

There remains the question as to how, supposing one achieved eidetic imagery, it would be possible to distinguish between mock-ups and the outside world. It is a problem which has bothered those psychologists who have suspected, quite rightly it seems in some cases, that many people with eidetic imagery inhabit asylums, and have consequently regarded it as potentially an undesirable faculty. As Herbert Read says: "Our pedagogic methods will depend on whether we are dealing with what Professor Fox prefers to call a psychosis . . . or a normal faculty present in all children and gradually lost."

Mock-ups differ from the external world in this respect: the thetan has himself created them and knows it. The simplest piece of introspection will show that a mock-up can be differentiated from a memory image by just knowing that one is a duplication (memory) and the other a creation (mock-up). This despite the fact that they are both energy creations. If the thetan *is* unaware of the difference between either mock-up and memories or mock-ups and the outside world he is very low on the gradient scale of responsibility. He needs processing and needs it badly.

The conclusions of Galton are interesting here.

"I believe that a serious study of the best method of developing and utilizing this faculty (eidetic imagery) *without prejudice to the practice of abstract thought in symbols* is one of the many pressing desiderata in the yet unformed science of Education."¹

The phrase which we have put in italics underlines the major anxiety in the minds of educational psychologists.

¹ *Enquiries into Human Faculty and its development*. Galton. Everyman's Library.

They are alarmed lest the recapture of eidetic imagery might impair the faculty of 'abstract reasoning in symbols', and point to the scientist—often a notoriously bad imager—in support of this possibility.

We cannot agree with this conclusion. First the psychologist appears to be overstressing the visual nature of imagery. We earlier suggested that a mock-up contained the relevant data and that eideticism of imagery can prevail along all sense channels. *If none are relevant, none are there.* The obtrusion of *unwanted* images is clearly a facet of automaticity and non-responsibility, and argues a low-toned thetan. Moreover, the 'black-case' does make images, even if they are invisible. One proof of this lies in the fact that by making 'invisible' visual mock-ups the faculty of visuality in the 'black-case' is gradually restored.

Jaensch divided humanity into temperamental types and used a classification based on differences in image perception. The 'eidetic type' of which he states *there are two kinds*, have heightened perceptions to accompany their heightened power of imagery. We are not surprised to find him referring to the two kinds of eidetic imagers as merging into one another—i.e. at opposite ends of a gradient scale. The 'T' type he describes as 'having a pinched facial expression and lack-lustre eyes' and he suggests that this points to a 'dissociation of functions and organic functions in the mental sphere. The motor expression reminds one of *an automaton or a machine*'. Images increase in brilliance when calcium is supplied in food. The 'B' type have scintillating eyes, a graceful build and various other desirable attributes including a 'heightened sensibility of the vegetative nervous system' and 'quicker response to mental stimuli'. A

calcium diet does not affect the imagining in this second type. It is not difficult to identify these two types as being low-toned and high-toned respectively. 'T' imagery is by facsimile; 'B' by mock-up. 'T' is an automaton.

There is some evidence from Scientology that a direct link does exist between brilliance of sensation in mock-up and actual perceptual ability, though no extensive work has been done to prove this. It is quite common for a preclear wearing spectacles to discard them or return to an earlier (weaker) pair during processing. In our work at school certain phenomena of this kind have been observed but again the variable influences from outside reduce the evidential value of this to nil. A thorough investigation of this phenomenon, carried out with groups of children with defective sight, would be of great importance.

Jaensch suggests that in the two types he has mentioned there may be physical similarities between individuals of the same type as well. We do not think that this necessarily follows, but it does seem that we, as individuals, may be much more responsible for our own physique than we have supposed. "It is common knowledge," states Herbert Read,¹ "that the physique of an individual is determined to an unknown but certainly great extent by internal glandular secretions, and Kretchmer's researches prove that . . . these secretions also determine temperament."

Much work has been done of recent years in the investigation of the problem of temperament and personality. It is assumed that by systematizing and classifying personality much more accurate predictions

¹ *Education through Art*. Herbert Read. Faber and Faber.

of human behaviour can be made than are now possible. A good deal of mathematics has crept in which, since the variables are many, is rather complex. Correlation coefficients are calculated as between tests of different facets of personality, and, by suitable graphic representation, the minimum number of underlying basic traits, or factors, which would account for the observed correlations, can be found. About a dozen primary source traits have been charted in this way in the last twenty years since Factor Analysis became extended to include the whole personality. These investigations have given rise to questionnaires of the kind so frequently to be found in illustrated magazines, to objective tests such as intelligence tests, and to tests which are actual observations of individuals going about their daily lives, or being introduced to specially arranged situations (Behaviour Rating). It is not altogether remarkable to find that the questionnaires are reliable on a gradient scale of the tone of the person being tested. The objective tests are naturally more reliable and by suitable standardization can be made more so still, but it appears that the validity of the test (degree of measuring what it sets out to measure) and its value as a means of predicting behaviour are at the moment mutually exclusive. The behaviour rating, however, can be as precise and refined as many operators and strictly defined procedure can make it.

Nevertheless, these tests are either cumbersome and expensive or imprecise in operation and have very little use for laymen, save as a parlour-game. They find their greatest use in psychiatry where psychopathic individuals are readily compared with others. They are in fact comparison techniques. Various weightings are given

to each factor or source trait on a statistical basis, but the results cannot be regarded as any more than arbitrary. The tests stand or fall on the criteria of convenience and pragmatism. They are specialist operated and so can scarcely be regarded as convenient. As to their ability to produce workable techniques, or to sharpen techniques already in use, we have at the time of writing no information, though since much of the basic data has come from Psycho-Analysis there has been, presumably, a two-way flow of communication.

Scientologists believe that the temperament is the outward expression of one's personal universe. The thetan operates the body through the medium of the emotions which themselves produce the ebb and flow of the ductless glands. On this showing physique lies to an 'unknown but certainly great extent' in the hands of the thetan. Indeed—"Which of you by taking thought can add one cubit to his stature?" may well have been meant as a reminder to man of the power within him which he had allowed to atrophy.

With respect to temperament, the phenomenon of case level, combined with the tone scale, provides a multitude of precisely graded types for the auditor. Case levels are integrally one to seven, and tone (for all practical purposes) the full gradient scale between zero and four. These two numbers give all the information as to temperament that can be required by the auditor in his task of rehabilitation, whilst in the more commonplace workaday world, the tone scale alone is sufficient.

CHAPTER 9. SELF AND GROUP PROCESSING

Creative processing rests squarely on established facts and at the risk of being repetitive we now summarise those facts.

- (1) Traumatic experiences in the past tend to be occluded—forgotten and ‘walled-off’ in reactive areas of the mind where no responsibility for them is taken by the thetan. Postulates made during such incidents are also occluded but, nevertheless, remain effective in direct ratio to the degree of pain or painful emotion.
- (2) These occluded incidents and/or postulates tend to cause a reduction in the ability of the thetan to create mock-ups associated with such incidents.
- (3) Emotional charge on these areas is revealed by the E-meter.
- (4) By approaching these associated mock-ups along a gradient scale, the thetan is at last able to mock-up suitable incidents and to re-evaluate the postulates.
- (5) Lessening of the charge is shown by the E-meter.
- (6) The mock-up is repeated with variations many times.
- (7) Elimination of charge is shown on the E-meter.
- (8) A change in outlook on the part of the preclear is the invariable result of this processing.

This cycle of action is so easily performed, so readily repeatable, that it approaches the one hundred per cent experimental results required by the older sciences.

Section (8) may be a small change—so small that it can be observed only cumulatively with many others. It may be an extensive change, noted immediately by everyone who has been in contact with the preclear. In a few psychotic cases, where the preclear takes no responsibility for his mock-ups at all, considerable time may be involved in settling this problem. When it has been resolved, however, the pattern from then on is the same as for other cases.

The only room for doubt lies in the validity and interpretation of the fluctuations of the E-meter, but it can be easily demonstrated that the needle *does* respond by dipping to emotional charge—to pain, that is, from the past and to associated mock-ups in the present. The only possible line of criticism that we can see is the suggestion that it may respond to other things as well. But there is one invariable phenomenon that, to us, makes this suggestion seem unlikely. We have already mentioned the gradient scale of certainty on which all human knowledge lies, and it will be realized that the auditor has his position on this scale vis-a-vis Scientology. His certainty about Scientology fluctuates with his normal fluctuation in tone. The phenomenon we have referred to is a sheet anchor for auditors; it keeps their level of certainty high. What is this phenomenon? Put a person on the E-meter and you will observe random fluctuations of the needle as various thoughts pass through his mind. However long he stays there the fluctuations are never other than random. The needle is steady—it rises—it falls; there is no observable pattern. Now start auditing the person and the situation changes *immediately*. A pattern emerges, a purposive, climbing pattern. Catastrophic falls as a heavy incident is touched

are followed by a rise: a less catastrophic fall, then another rise—always with the predominance of rise-rise-rise. . . . You are certainly doing something; you are getting somewhere. So is the preclear.

It will be observed that so far as this technique is concerned there is no possibility of it being adapted to group practice. You cannot have a dozen people simultaneously on E-meters, and even if you could it would still be difficult to apply creative processing to them all. Without an E-meter it might be risky for there might be a heavy incident touched in one of those comprising the group; if this were not cleared it might give rise to a period of discomfort—a cold, perhaps, or a headache. It is a cardinal point in an auditor's training never to leave a preclear with an incident in restimulation, but in a group and with no E-meter it might be difficult to avoid. Moreover, for this same reason, and some others, this technique cannot be used for self-auditing.

Once again the indefatigable Hubbard produced an answer to this pressing problem. It was a modification of the creative processing techniques which could be used with groups¹ and with oneself. At one stroke Scientology, even without an auditor, became a practical proposition for schools, hospital patients, groups of factory workers and for the normal individual not satisfied with his performance of his daily activities.

During the creative processing techniques it will seem that two processes are going on simultaneously:

- (1) Practice in the creation of mock-ups.
- (2) Small amounts of charge are being clipped off incident after incident, the preclear passing on to

¹ Advances made since the writing of this book have produced new techniques especially concerned with groups.

a new creative effort before the incident itself can have more than the most temporary and superficial effect.

These two processes form the basis of the two *types* of technique in common use at the time of writing.

The first is the archetype of *positive gain* techniques which produce steady rises in tone as indicated by the E-meter. Occasional dips occur and indicate the presence of facsimiles which are at once thrust aside. In the second process is the negative gain technique which runs charge off actual incidents and produces sharp falls followed by gains so that the overall picture is one of gain. During the falls sharp pains (somatics) are sometimes felt and this phenomenon may occur during self-auditing. We shall show how this may be dealt with later.

Creative Processing is the only group technique which combines these two processes and is regarded by Hubbard as being one of the most workable of all. Unfortunately, it is a diffuse technique and applied to groups becomes more diffuse still, so that considerable persistence is needed if the maximum possible benefit is to be derived from it. Despite this, with children it may act very swiftly indeed and we have direct knowledge of a case where an incredible personality change took place within the first twenty minutes of processing.

Need we be so very surprised by this? In small and, perhaps, less permanent ways such changes are to be observed in individuals constantly during the course of an ordinary conversation. Swift rises and falls on the tone-scale are, indeed, so common that we take them for granted, not realising their true significance. All social intercourse is auditing. As to whether this auditing is

beneficial or harmful—whether, that is, we depress or raise a person on the tone-scale—much will depend on our own position on the scale and (may we hope?) our knowledge of Scientology. As we have previously noted, every teacher is well aware that his pupils' ability to learn is affected by their tone and that their tone is, in turn, largely a reflection of the degree and level of affinity, reality and communication which exists between them. Most doctors, whatever their opinions on Scientology may be, audit their patients intuitively, and the best have brought their bedside manner to a fine art, knowing that all the medicine they may prescribe will have little effect on a low-toned individual. This again is common knowledge; we do not have to be a doctor to know that a sick person will never really be well unless he wants to be, and we instinctively try to 'buck him up', to give him a new interest in life. Unfortunately, our best efforts in this direction often come to nought simply because we have not understood the relative position of each emotion on the tone-scale. When our sick friend, sunk deep in fear or apathy, rises up the scale as a result of our 'auditing' we are frightened by his display of anger; we think that it is not good for him and do our best to send him down again by a demonstration of sympathy. Sympathy is a great restimulant of reactive facsimiles; it is an almost certain identity link on the chain of identities associated with a previous illness, and it will rapidly bring an engram into operation. Our friend will soon be spiralling down the tone-scale.

Once again we must emphasize that it is our human heritage of a tremendously heightened power of communication which is at the root of most of our troubles, not our sense of affinity or reality. All animals, within

their species, have some affinity, especially with their symbiotes, and the reality they share is probably identical—it is a limited knowledge of the MEST Universe. Such new data of MEST as they may acquire and store in the reactive memory banks is gained through experience, not by communication with other animals. Other animals' universes can hardly exist for them since there is no means by which they can become aware of their existence. Neurosis, where it exists at all among animals, is to be found only among those who by virtue of their close association with humans have had their sense of reality confused by the limited degree of communication that is possible between the two species. (Pavlov's dogs, for example.)

Language, it is often said, is a faculty the possession of which divides man from the rest of the animal kingdom. This is true, but it is a mixed blessing. Our power of communication has increased our sense of affinity and shared reality; it has been the supreme factor in our growing mastery of the MEST Universe—but it has been the most potent force in providing man with yet another emblem of his separateness from the lower animals—*insanity*. Nor can we evade the responsibility of this power without worse befalling us. Any attempt to cut communication along any of the dynamics is a sin against the very essence of our humanness and, carried to its logical conclusion, ends in the complete triumph of MEST.

This is the cosmic tragedy—or joke—that threatens us today. Man has discovered the vast power that lies locked in the primal stuff of the MEST Universe—the atom. He stands aghast, his mind reeling at the awful possibilities of his discovery. He is afraid. He cuts

communication between one country and another, between one scientist and another. Within each country the men who know retire to their elaborately guarded laboratories, each to nurse and develop in isolation his 'secret', and as the lines of communication are cast off so affinity and reality atrophy. Suspicion and hatred spread between country and country, between man and man; their common humanity is forgotten—becomes, in fact, a liability, for any human may be a traitor to the shrinking group. A traitor, today, is a communicator—one who compels men to share their knowledge of reality. What irony this is! 'Whom the Gods destroy they first make mad'.

If Scientology had done no more than make us aware of the nature and cause of our Gadarene descent to destruction it would have been no mean achievement. But it has done more; it has furnished us with the means for stopping the descent. With the tools it has now put at our disposal we can become not just normal, not just Homo Sapiens, but Homo-Novis—new men, the ultimate aim of that struggle between Theta and MEST which we call evolution.

To conclude this section of our book let us summarize all we have discussed in the last few chapters.

- (1) Humans are combined entities—thetan and genetic entity.
- (2) The genetic entity works by dramatizing its facsimiles through the medium of emotion.¹

¹ In answer to the objection that this theory is based on insufficient evidence we would point out that (a) when accepted as the basis of therapy it produces beneficial results, (b) so far none of the recognized authorities has been able to indicate what is the prime cause of bodily activity, and (c) to attempt to deny the validity of the hypothesis is to cast doubt on the validity of the manifest truth that the body *is* motivated by stimuli from without—that

- (3) Emotion is the bridge between outside stimuli and action. It is also the bridge between thought and action.
- (4) The thetan works the body by producing mock-ups for the body to dramatize via emotion.
- (5) A personality lies on a gradient scale between mock-up and facsimile—a gradient scale between optimum and aberrative behaviour—as he chooses between the mock-up and the facsimile.
- (6) Physical and mental trauma is recorded in areas for which the thetan takes no responsibility. As a result his ability to mock-up is reduced and his mock-ups become less effective.
- (7) Abreaction of the physical and mental trauma restores the control of the thetan by reducing the power of the traumatic facsimile to operate the body. (Early processes as used in Dianetics.)
- (8) Exercise in mock-ups and restoration of the thetan's abilities increase his powers of control so that traumatic facsimiles become less effective.

In this and previous chapters we have gone to some length to show that in venturing into the realm of creative processing, Hubbard was merely taking the final step from a vantage point reached previously by

it does react in response to sense signals received from the MEST Universe. It is hardly necessary to prove that we do blink when light is suddenly turned on us, that we do flinch from an intended blow or withdraw from intense heat. Are not these dramatizations in response to stimuli? The mental processes stimulated by these percepts are not different from those set in motion when the stimuli is from within, i.e. memory images or mock-ups. The mechanism for achieving bodily activity is the same: an energy-pattern is presented, emotion is aroused, glandular secretions follow, and effort appropriate to the instruction contained in the energy-pattern is performed by the body.

others. We have quoted extensively to show that most of the philosophical bases of Scientology are not new, but have been held and propagated by philosophers of repute for many centuries. It should be made quite clear, however, that this has been done in no spirit of denigration of Hubbard's work. The ideas and data were there, it is true, but it was Hubbard who brought them into alignment. It was Hubbard who by his pertinacity uncovered the engram and thereby achieved a greater degree of certainty about some of his hitherto tentatively held beliefs. It was Hubbard who formulated the Tone-Scale, discovered the proper use of the E-meter and transferred the attack from the world of memory to the world of imagination.

Had he done no more than this—had he been content to hand over to us the general theory of Creative Processing—we should have had much to be grateful for. But by far the greater measure of his work has been done in so organizing and typifying this technique that it could be used with ease and maximum effect by anyone suitably trained.

This was no small task. It was necessary to produce for an auditor a simple means of assessing the preclear as to 'case-level'. This was done. It was necessary to produce a codified technique to work on a case at that level. This was done. It was necessary to produce techniques which were effective and yet could be used in the manner of an engineering manual: 'When so-and-so happens do this'. This was done.

Throughout 1953 technique after technique was produced, some of them suitable for group work as it became obvious that, apart from their immediate value in schools and institutions, they provided a preclear

with a good foundation for later individual processing. All these techniques were based on Creative Processing and were designed to release as much trauma as possible in the shortest possible time—even in the hands of a relatively inefficient auditor.

It is not the purpose of this book to go into details about these techniques, many of which are quite unsuitable for use in schools or, for that matter, with any group. We shall deal with the suitable techniques in those chapters of the book devoted to actual processing in schools. But it should be remembered that these processes, some of them absurdly simple to operate, were not arrived at without a great deal of research and hard work, persistent refusal to accept defeat in the face of hostility and ridicule—even from his own associates—and the employment of a creative imagination of a very high order. For all these things the credit is Hubbard's alone.

One last word, it is possible that in our attempted task of interpreting this science we have failed to differentiate between the techniques of Scientology and those of psycho-analysis. Lest this should be so, let us underline the difference here. For an exceptionally clear description of Psycho-Analysis let us turn to Kenneth Walker in his book *The Diagnosis of Man*:

“The patient is told to let his thoughts and feelings go as they will, without attempting to direct them, and without selecting or repressing them. When consciousness abandons the helm, the unconscious takes over, and the thoughts and feelings that present themselves are those connected with its own special preoccupations, sometimes partly known to the person undergoing analysis, and sometimes completely

unknown, or in any case, not recognized as being the real motive behind his apparently random ideas. Nor is the task of getting at these submerged stresses so difficult as it might seem, for the repressed impulses are on the Analyst's side and are continually trying to push through into consciousness. At last, the patient makes contact with this vital part of his unconscious, and what he is trying to hide, or to express by illness, emerges. The explanation of his illness destroys its utility, and sometimes removes it. But this is not always the case because an intellectual recognition is not necessarily synonymous with full emotional realization. Such in broad outline is the technique of Psycho-Analysis."

Although the first techniques of Dianetics bore a loose resemblance to this, there were, even then, a number of fundamental differences. Free association was abandoned in favour of directed attack by the auditor down the time track to restore imagery (sonic and visio); when the engram was finally exposed by the process of running the preclear down chains of incidents, it was erased from the reactive memory bank by 'running' it many times. No explanation was given to the preclear, and no attempt was made to evaluate for him.

Techniques at the time of writing are very different. The emphasis is constantly on *creating*. The preclear is all the time mocking-up under the direction of the auditor whose business it is to ascertain, by means of observation of the preclear and the E-meter, the kind of images to be created. No evaluation is made. Occasionally an incident—if it appears—is abreacted, but only if the auditor thinks fit to do so. More often it is dealt with by the preclear. But usually no actual incident

emerges and the effort is towards increasing the skills and abilities of the thetan.

There is, in fact, very little similarity between Psycho-Analysis and Scientology and anyone who still thinks there is badly needs therapy by one of the processes. We recommend Scientology.

SECTION II

CHAPTER 10. EXPERIMENT IN THE CLASSROOM

We were now in possession of a workable group technique—workable, that is, in the sense that it could be applied to a class of school children.

Were we justified in trying it?

The phenomena which might occur were, for us, a matter of speculation; we had no certain knowledge that anything would happen. But supposing drastic personality changes took place. . . .? What would parents say? Supposing nothing happened! Wouldn't we look rather silly? We pondered the question for a while and at last decided that no harm could come from just giving the idea a try. "After all," we argued, "we are merely giving the children an exercise in imagination. That's been done many times before and no one has ever complained. Indeed, as teachers we have always been encouraged to do just that."

So it was decided that one of us should take the plunge. We did not draw lots or toss a coin. We had long ago decided that the most suitable school for an experiment of this kind would probably be a junior school. It would be difficult to organize such an experiment in a senior school, where a good deal of specialization goes on, without a considerable alteration of time-tables and re-arrangement of staff duties. Furthermore, older children with their greater degree of sophistication and, as seemed certain, their greater levels

of occlusion, would present added difficulties with which, at an early stage, we had no desire to grapple. This cut one of us out from an active part in the pilot scheme.

To avoid ambiguity, therefore, the following account of the initial experiment is told in the first person singular and with some attempt to indicate all the overtones of nervousness and anxiety with which the project was approached.

My headmaster proved to be most co-operative. Probably he was a little weary of a subject which had been the topic of staff-room conversation for many weeks. "Try it by all means," he said. "Anything which will kid the children to start work is of value."

One hurdle safely behind me! I need not have worried about the reactions of other people either:

"It's been done before, you know."

"It won't make any difference, of course. . . ."

"Some kind of activity method, I suppose. . . . Well, you're optimistic."

Hardly anyone expected anything untoward to happen, so no one would be too unkind if the experiment failed. The odd thing was that when a marked change in personality did occur in one boy shortly after the beginning of the session no one noticed it until I pointed it out, then wonder was expressed as to the cause. This is a curious but almost inevitable response to results achieved by Scientology. That anything beneficial could possibly come from the application of its 'preposterous' methods is quite beyond the bounds of reason for the average person, though there are some who will admit that theoretically it ought to work in a limited kind of way. There are even people who will believe that good results have occurred—elsewhere; that people have been

cured of their complaints—imaginary ones, of course, which a little ‘faith-cure’ has put right. “But it would be no good for my John. He’s always been like this, the doctor said there’s nothing can be done. . . . However, you can try if you like.” And John starts getting better, but mother is not so sure. Perhaps she liked him as he was. Maybe that was John’s trouble. Perhaps mother wants auditing. But when it can no longer be denied that John is better, bewilderment is expressed on all sides and a thousand and one reasons are given for the miracle. Scientology—all that nonsense with mock-ups? Just coincidence.

Another sub-title for Scientology: the Science of Coincidence.

There was in my school a persistently delinquent child who after a few hours of private auditing gave up her bad habits. That was eighteen months ago, and she still exhibits no unsocial traits. But she had previously earned a bad name and it sticks, she is still regarded with disfavour; she is still a delinquent to some. When it was recently pointed out that her days of delinquency were over it was suggested that perhaps Dianetics had caused the delinquency in the first place!

From all of this it will be easily deduced that I, and those of my colleagues who were interested in the experiment, started on the project with a certain knowledge that should anything go wrong we should be blamed, whereas if everything went well the results would be either ignored or explained away. It might be of interest here to anticipate events and mention that a visiting inspector when told of the results achieved remarked, “Hmmm—interesting!” and departed. It is interesting to notice that almost everyone appears to

have a vested interest in (a) grumbling about standards and conditions and (b) ensuring that by no means shall they be changed. A glance along the Tone-Scale at the 2.5 level might explain this.

The first thing we had to decide was what kind of assessment should be made. We rather distrusted tests as being on the whole inferior to personal judgments. Moreover, there are aspects of children in school which cannot be evaluated by tests, and these aspects are more important than the mere capacity for learning. However, tests, we felt, would help other people, especially teachers, to gain some idea of what had happened—if anything, and we finally resolved to use Reading Age as a numerical criterion. In order to give us the best chance of obtaining an improvement we chose our ‘backward’ class as the guinea pigs. There were other advantages in this. The class was in the hands of an enthusiastic, sincere and experienced man who had been most careful in charting the progress of his children in reading ability, and who regarded their progress as a measure of his success. Besides having this class (though not these children) for some years, he had in previous schools specialized in ‘backward’ children, so that he was already well qualified to teach this type of child. A final advantage: their reading age had been charted only a few days before our experiment commenced.¹

It was decided that other lessons should take their normal course except that I should go in daily to do a session of about twenty minutes, *some of which would come off the normal reading period*. No other unusual features were to take place—certainly no extra reading was to be given. This has to be mentioned since it has

¹ These figures are included in the table of results.

been suggested that the class teacher had as it were, battened down all hatches, hoisted all sail, and embarked on a period of uninterrupted reading practice. As a matter of fact this had already been tried with little to show, and it was not likely that he would try it again. In the event, considerably less time was spent on reading than on other subjects because one effect of the sessions in the very early stages was to create such an upsurge of excitement that much time was spent in restoring normal working conditions.

The duration of the scheme was to be five weeks. This was no arbitrary figure arrived at by a species of numerology. No metaphysical significance was ascribed to the number 5. It was merely the duration of a 'School Practice' period for the students of a Teachers' Training College whose presence enabled me to be 'free' for the daily session.

Eventually the 'moment of truth' arrived. Quite what was to be expected we did not know. Here were the children—I.Q.s in the seventies and eighties—confronted by me nervously clutching a copy of *Self-Analysis in Dianetics*, and hoping for the best.

It reminded me of the war-time song: 'There's only one bar—Boo! It's 100 yards long—Hooray!'

Amid an astonished silence at the prospect of a lesson from *me*, I began.

"I want you to do a composition for me this morning."

Silence—at the centre of which I thought I detected a faint sensation of 'Boo!' The class relaxed (or should I say relapsed?) into its accustomed apathy at the prospect I had opened up before them.

"But," I continued, "I don't want you to write anything."

Slight but unmistakable recovery.

“I want you to make pictures in your minds.”

A few puzzled looks as if to say “What’s come over him?”

In words of one syllable I announced that I would give them a sort of ‘title’, I would tell them which sense—sight, smell, touch, etc.—I wanted especially in the picture. They would then make the picture. We spent a little time discovering that if the picture had nothing in it which could be smelt then something must be put in it to smell. Then I dropped the first bombshell.

“I don’t want these to be picture of things that have really happened—I want them to be fantastic things, things that could not happen.”

More time spent explaining to an incredulous and delighted class that they were going to make *their* pictures. If they wished to ‘Blast-off’ to the moon in a rocket ship or fly over Everest in a pony and trap, it was all right by me!

“Now,” I said, “Sight—I want you to see this picture clearly—make a picture in which ‘you are happy’.”

The teacher reading this book will hardly need to be told what happened. The reason for it is obvious to me now, but it was by no means obvious to me then. Sixty per cent of the children immediately made pictures and promptly dramatized them. A frightful scene of chaos developed in which some twenty or more children could be observed ‘being happy’ in divers incomprehensible ways. All were noisy, all sprang into motion.

I was horrified. Not since the earliest days of my studenthood had any such demonstration occurred in any class of mine. I cast about for some means of reducing this without using the awesome series of

evaluations, invalidations and threats which sprang unbidden to the fore. I realize now that a great deal of trouble might have been saved had I been content to watch this turmoil from a safe vantage point—under the table, for instance—until it died down. However, with a few mild claps and taps on the desk I managed to restore sufficient order to give the next picture title.

“Smell . . .” I muttered. “You received some money.”

At this a loud cheer rang out and the performance was repeated.

Twenty minutes—and about six pictures—later I put down the book and tapped the desk again.

“That’s all for today.”

“Boo!”

“But I’ll come again tomorrow.”

“Hooray!”

I felt rather like Nelson must have felt that day off Trafalgar. ‘Bloody, but unbowed’ I prepared to slink from the room, when up went the hand of an incredibly sticky and moronic looking child.

“What’s the matter, old son?” I asked, a glow of self-righteousness already creeping up within me.

For a reply I got a series of facial contortions of the most horrifying kind, accompanied by grunts and desperate, despairing attempts to speak. The poor child looked as if he might burst with his efforts at any moment, so I hastily beckoned him to me. With difficulty I deduced—horror of horrors!—that he had been unable to make any pictures at all.

What was to be done? I could hardly rush off to phone Hubbard—at that time in England. I toyed with the idea of pretending not to have understood, but his class teacher stood by—it was mainly due to his ability to

interpret the boy's stuttered sounds that I was aware of the situation. There was an expectant gleam in his eye. I was the expert. "No doubt you'll be able to do something," were his unspoken thoughts.

I was out on my own.

I gave a despairing glance at the boy and perceived by a badge on his coat that he was a 'Lone Star Ranger'.

"Can you make a picture of a horse?" I asked.

He nodded—the nod of a person who must nod if it kills him.

"Can you put a man on him?"

More nods, grimaces and sporadic grunts.

"Can you put another man on another horse?"

Frantic efforts to speak, but 'Yes' only indicated by the familiar nods, grunts and grimaces.

"What happens?" I said, casting Scientology, my reputation and the scheme into the melting pot.

With spasmodic twitchings of the face he made a valiant effort: "He's chasing him. He's got out his gun. He's shot him. He's fallen off his horse. HE'S GOT THE MONEY!" shrieked the boy, his voice rising to a frenzy—as well it might for he had just uttered the first coherent sentences that had ever been heard from him in school.

It was the beginning of the end of his stammer—a stammer so appalling as to cut him off almost completely from adults at any rate. He is still at school. He is still a Lone Star Ranger. But he does not stutter and he is always clean.

I wish I could end this interlude at this point. As I strolled nonchalantly from the room I thought that this was an exit any actor would have envied. Even my last line, which I gave to my astonished but deeply impressed

colleague as I left him to quell the riot, seemed good: "Oh well, there you are, Charles. . . . All yours."

Pride goeth before a fall they say, and I certainly deserved all I got.

There is a phenomenon known to auditors colloquially as 'dope-off'. At one time it was held to have some therapeutic value as being abreaction of periods of unconsciousness. It is no longer regarded as such. As a frequent 'doper-off', I would say that in effect one just falls asleep rather in the way one might after toiling madly for twenty-four hours. My colleague had read about this phenomenon and it was, therefore, with some amusement and, perhaps, a touch of malice, that he appeared at the door of the staff room some thirty minutes later and said: "Two of 'em have doped-off. I thought *you'd* better see to it."

Various unpleasant possibilities suggested themselves as I followed him down the stairs, not the least of which was the possibility that I might not be able to awaken the 'doped-off' children. I too had read of 'dope-offs', but I could not remember whether they were now regarded as good or bad. Nor could I remember what manner of technique one used to put an end to them. I recalled vaguely that it was dangerous to awaken sleep-walkers, and considered that 'dope-off' might be a similar kind of thing. When I arrived in the class-room the two lads were reclining on their desks, heads on arms—well away.

On my own once again.

After a number of tentative nudges, I discovered that boy number one was still busily doing picture number two. He had, it appeared, been given a bicycle in his

mock-up which he described in minute details. He was now trying it out.

“Have you a bicycle?” I demanded.

“No. I’m getting one for Christmas . . . (mumble . . . mumble).”

I tried again.

“What sort of bicycle do you want?”

He described it once again.

“Go down and have a look at M’s bike,” I suggested, “then come back and tell me all about it.”

He staggered off to inspect the bicycle and returned a few minutes later, wide awake, with a description of M’s bike that would have done justice to a police constable giving evidence before a magistrate.

Success!

Now for boy number two—and I had a technique that had at any rate one success behind it.

He was a more difficult case, bent, there seemed no doubt, on sleeping for a hundred years. He required a lot of nudging before he could be persuaded to communicate intelligibly. He informed me at last that he was having a ride in a car when suddenly he fell asleep. I ran through the ‘pictures’ with him, but when he repeated them he again stopped at the car. I sent him to a car-park outside the school to choose a similar car.

He was gone a long time, and on his return he described, still in a sleepy voice, a yellow car he had seen. Then he sat down and ‘doped-off’ again.

I decided to go down with him and inspect this yellow car. Downstairs we went, out into the playground and thence to the car-park. He led me to a *black* saloon car. A little puzzled and somewhat alarmed I took him aside and again he described it as being

yellow. Casting a glance back at the car to make quite sure that it was black, I took him upstairs to his classroom. By this time he was showing signs of dawning rationality and whilst he returned to his desk I told my colleague what had happened. He told me that the boy was colour-blind! It was rather nice to know that I was not insane, but I was still apprehensive that further 'dope-off' manifestations might occur. They did not, neither were we ever troubled again with this phenomenon.

I have done many group processings since this first one, but never with such startling occurrences. It must have been just beginner's luck, or lack of experience. 'Dope-off' should not occur if one runs the class through the final session list given at the end of Section III.

By the end of five weeks the class had been reduced to nineteen for the purposes of the test, since we found that ten of them could not fit into the group. They did not listen and could not make pictures. The proper thing would have been to deal with them separately, but this was not possible. The 'Lone Star Ranger' episode had its consequences too. All wished to come out and give a solo performance and loudly protested that they too were unable to make pictures. Remembering some advice of Hubbard's I told them to pretend they could and we soon had a class of nineteen 'picture makers'.

The class teacher was himself quite certain that the sessions were having some effect quite apart from any numerical results that might occur. They were, he thought, more responsive, more active, and more positive in their approach to work.

At the end of the five-week period the children were again tested for reading age. The table showing the results of the test is printed below. We were no longer in doubt. Something had happened, and it had happened incredibly quickly. Group processing does work.

TABLE A

ADVANCE IN READING AGES			
	<i>Before</i>	<i>After: Actual</i>	
	<i>Processing</i>	<i>Increases</i>	<i>Absences</i>
	<i>Average</i>	<i>during</i>	<i>during</i>
<i>Number</i>	<i>for a</i>	<i>5 weeks</i>	<i>period</i>
<i>of</i>	<i>5-week</i>	<i>9/1/53-</i>	<i>9/1/53-</i>
<i>Child</i>	<i>period</i>	<i>16/2/53</i>	<i>16/2/53</i>

BOYS

1	3 months	— months	absent 6 times
2	3 „	6 „	
3	3 „	3 „	
4	1 „	6 „	
5	1 „	6 „	
6	5 „	6 „	
7	2 „	— „	absent 14 times
8	1 „	6 „	
9	1 „	3 „	absent 13 times
10	4 „	— „	absent 10 times
11	1 „	— „	absent 10 times

		GIRLS		
12	3 months		3 months	
13	1 „		3 „	
14	5 „	—3	„	absent 10 times
15	2 „		6 „	
16	2 „		3 „	average age of
17	2 „		9 „	group on
18	0 „		6 „	16.2.53 9 years
19	3 „		6 „	

<i>Two older boys</i>		<i>Advance in 3 weeks</i>
A	No advance in 2 years	6 months
B	About 1 year advance in 2 years	3 „

SCHONELL TEST RESULTS

AVERAGE GAIN WITH COMPARABLE GROUPS BY SAME TEACHER IN PREVIOUS YEARS

1949—1950: 8/10 of a month in 1 month.

1950—1951: 9/10 of a month in 1 month.

1951—1952: 1.2 months in 1 month.

1952: September to December, 1.8 month in 1 month.

1953: January to March, 3.1 month in 1 month.

Dianetic period—average worked out over *whole* class although only 19 were involved.

It should be made clear that the class teacher was an expert in this particular field. Only children who could not read were sent to him and he was in the habit, as the table shows, of producing considerable improvements. His results for the previous three years revealed a steady improvement in his techniques up to an average gain of 1.8 months per month—which is good. However, in five weeks using only the Section III techniques, this figure had almost doubled for the whole class, *although only nineteen out of thirty were actually processed.*

For the specific purpose of inclusion in this book this process was applied to another class of older children (11 plus) whose reading ages were calculated by the use of the Ballard System. On this occasion the absolute reading ages, as well as the increases, are available. (See Table B.)

CHAPTER 11. THE EXPERIMENT IN RETROSPECT

It will be interesting and informative to consider at this juncture the criticisms that were levelled at both the experiment itself and the results obtained from it. It seemed as though most teachers—for it was mostly to teachers that these results were communicated—were anxious to invalidate them. They were anxious, we gathered, to prove that the sessions of processing had had nothing at all to do with the improvements in reading age. No one actually suggested in our hearing that we had cooked-up the results to justify our experiment, but we were frequently left with the impression that the Pilot Scheme itself had had little bearing, if any, on what had been achieved. Our reply to this was, and still is, “Go and try it yourself”. We said this with confidence for we have no record of anyone trying the experiment without obtaining successes comparable to those that we achieved.

It was pointed out to us that it was by no means rare for a boy or girl with a school record of idleness, untidiness and general inability, suddenly, and for no apparent reason, to start work and in the course of a few months to become more or less normal. It was added that in reading especially it was common knowledge that once the Rubicon had been crossed and a start made, improvement was usually rapid. This is perfectly true. But what makes a boy or girl suddenly decide to cross the Rubicon? No one knows, and attempts to find the hidden springs of motive, the

incentives and interests, so that a method could be evolved and applied deliberately on a large scale have formed a hitherto fruitless, but not uncommon, topic for countless staff and conference room discussions. Our contribution to this perennial discussion is to ask for immediate consideration of the incontrovertible fact that in a period of five weeks, during which twenty minutes of processing were given each day, no less than sixteen backward children out of twenty-one crossed their Rubicons and took great strides towards the primary goal of normality. Can this be regarded as coincidence? Can we really be expected to believe that in one class, and at the same time, sixteen children all underwent the psycho-physical revolution which turned them into late-developers—and did so by the mere operation of chance? This would have been not just a coincidence but a fantastically improbable co-accident.

Two other criticisms, based more solidly on reason, suggested that the improvements were caused by the novelty of a changed curriculum, or by the changed attitude of the teacher towards the children. As regards the curriculum, we have already emphasized that the change was a very small one; twenty minutes were clipped off the usual reading period in order that the titles should be mocked-up. By implication such a small change must have been a remarkably powerful one indeed to have had such widespread and urgent effect. If a twenty-minute change—or any kind of change—in the school curriculum will bring about such positive results, we suggest that the teachers who express this belief return to their classrooms at once and make such an adjustment. For good measure we further suggest that whatever activity they substitute for the normal

lesson (or for Creative Processing) should also be so contrived that it will lop twenty minutes off the time given to reading on their time-table. Moreover, they must try to make the activity such that further syllabus time is required to quieten the children afterwards. As to the second criticism—that the changed attitude of the teacher brought about the advance in the children's reading ages—we can only agree that there was a change in his attitude. But what had brought about this change? A study of Scientology and the application to himself of the Processing techniques! If the change in himself and in his attitude towards the children was responsible for the improvement in the children's standards, then Scientology is the more valuable. And if it worked on him, why not on the children?

This last criticism in fact underlines the importance, which we have stressed continually throughout this book, of applying the principles of Scientology to the teacher as well as to the children. If all that Scientology can do is to improve the attitude of a teacher towards his class; if all that it can do is to help a few children to cross their private Rubicons, then surely it is of great value.

Finally, it has been said that by more persistent application to reading practice equally spectacular results might have been achieved. Well—it might be tried, if the teacher can be found who is willing to spend the whole of his time attempting to drill the children into good reading. But we doubt whether at the end of a period of less than eight and a half hours he will have achieved results quite so good as ours. Certainly he will not find his class improved in their general outlook on life. On the contrary, he will have reduced them very

considerably in tone. As Professor Burt has said in his book *The Subnormal Mind*: 'By regular and intensive drill it is possible to speed up the mechanical achievement of the dullest dunce; but the advance is made at the cost of any real intellectual interests the child might have, and often to the detriment of his physical and nervous health'. Later investigations have shown that the remarkable advances in reading ability made in the first weeks of processing may not be maintained. There may be several reasons for this in addition to the obvious one that reading age calculations are approaching the absolute limit of 16—that is, the 'normal' limit of the chronological age. But any suggestion we make must, at this stage, be entirely speculative and should be regarded in that light.

A possible solution lies in the fact that assuming, as we do, that recordings of percepts are being made all the time, it will be ridiculous to suppose that a child of nine has not recorded sufficient data to be able to read. But it is at least possible that owing to early trauma surrounding incidents in respect of reading the data is continually being occluded. Consequently, any method that could lift the veil from these occluded areas may put the child immediately in possession of data accumulated throughout his life. This would produce the phenomenon of a sudden upsurge followed by the slower more normal, accumulation of fresh data. Another possibility is that the increase in the levels of Affinity and Reality brought about by processing leads in turn, as we should now expect, to a higher level of communication; and since reading comes only second to speaking as a means of communication we should anticipate that it would improve.

Perhaps the most outstanding examples of the rapid working of Scientology were the 'two older boys'. These were two very backward boys who had already spent some time in this particular class and had been promoted on account of age—they were eleven plus. In three weeks, during which they improved by three and six months respectively, they had embarked on what, for them, was almost an academic career.

We are apt to speak quite casually of *backward* children without clearly defining what we mean by the term. A far greater precision is necessary if we are properly to understand the problem. Backwardness is relative, and it has been defined as the inability to do the work of the class below. To what extent backwardness in reading is responsible for, or is caused by, backwardness in other subjects it is impossible to say. It is more than likely that they have common causes. Yet Hughes and Hughes¹ regard backwardness in reading as a yardstick to measure general backwardness. If this is so then it is difficult to escape the conclusion that the widespread application of the Creative Processing technique might well serve considerably to reduce the incidence of backwardness. It is only necessary to glance at the table of results to see that even allowing for the observed reduction in the rate of increase of reading age, we should soon have few backward readers.

A point worth mentioning here is that on some children the technique has little apparent effect, or that if there is any effect it does not manifest itself in observable results. This, we believe, is because they do not actually *do* the exercises. One has no doubt as to which children they are: it is all too clear during the session.

¹ *Learning and Teaching*. Longman.

Nor will teachers be surprised to learn that they are the 'worst of the lot'—the difficult children, the truants, the delinquents. The inference we make is that they do not do the exercises because they *cannot*. This suggests that they are 'case-level sixes'. The proper way to deal with such children is to form them into a special group for separate sessions of processing. It should always be borne in mind that we have ourselves very probably contributed to their inability by the usual process of invalidation. This will be better understood when we realize that the low-toned children are the most prone to dramatize their mock-ups. That is, after all, what a mock-up is for, and it argues a reasonably high degree of control to make them without the dramatization which would normally follow. In a large group this simply cannot be allowed since it interferes with the rest of the group in no uncertain manner. Whatever steps are taken to curb this propensity, however kindly and carefully they are taken, invalidation is the end result, and it is possible that our suspect case-level sixes have merely been refusing to mock-up lest they should be betrayed into dramatization—in this context a social crime.

Nevertheless, we have made a not unsuccessful attempt to solve this problem. In order to induce a 'reaching out' in these children, rather than a passive, irrational acceptance of whatever stimuli comes along, they were given a box into which they could not see but which contained a number of objects—nuts and bolts, match boxes, aspirin bottles, lead farm animals, etc., etc. They were allowed to feel one of the objects and then to attempt to draw or mould in it plasticene. This is a variation on one of the lower level auditing techniques, and it is hoped that by its application to these children

they will shortly be able to join the main group for processing. It is too early to say whether this will represent a complete answer to the problem of the case-level sixes, but a noticeable improvement in 'adjustment' has already taken place.

Since the original 'Pilot Scheme', the techniques have been applied to children in other groups with similar results and, as a matter of interest, the scores of another backward class is given below.

TABLE B

<i>Reading Age</i>	<i>Reading Age</i>	<i>Increase</i>
<i>Dec. 18th, '53</i>	<i>Feb. 18th, '54</i>	

BOYS						
	Yrs.	Mths.	Yrs.	Mths.	Yrs.	Mths.
1.	10	2	12	3	2	1
2.	8	2	8	3		1
3.	7	4	7	6		2
4.	9	4	9	7		3
5.	7	3	7	10		7
6.	9	4	10	4	1	0
7.	8	1	8	3		2
8.	7	3	7	6		3
9.	6	9	6	6		—3
10.	10	0	12	0	2	0
11.	13	0	16	0	3	0
12.	8	2	8	11		9
13.	10	5	11	3		10

GIRLS

1.	8	7	8	7		0
2.	7	4	7	0		-4
3.	10	5	12	0	1	7
4.	12	6	12	6		0
5.	9	4	10	0		8
6.	6	0	6	3		3
7.	10	1	10	1		0
8.	11	5	11	5		0
9.	10	7	11	0		5
10.	10	10	11	8		10
11.	8	3	9	3	1	0
12.	11	3	12	3	1	0
13.	11	8	12	7		11
14.	8	6	9	3		9
15.	10	0	11	1	1	1
16.	8	10	8	10		0

Average plus 8 months in 1 month.

The children in this class are considerably older (eleven plus) and it will be seen that the same upward surge has been produced. It would be interesting to discover whether these exercises would have the same kind of effect on children in senior schools. We are not aware of any secondary school where the experiment has been tried with any regularity over a specified period, but where it has been possible to carry out occasional tests the same relationship between backwardness and the inability to mock-up has been observed. One boy of fourteen plus who could not read, and whose secondary

school career had consisted of a shuttling backwards and forwards from the 'backward' class to Form 1, was unable to see any picture at first. With difficulty he professed to be able to mock-up the room in which he ate at home, but it was impossible to feel sure whether or not he did really 'see' this picture. Later he claimed with more certainty to be able to visualize a space-ship—not a very original 'creation' in view of the popularity and ubiquity of these curious craft in present day comics—but when asked to describe its colour, or the colour of anything around it, he was even more certain—*it was black!* Yet even this halting step in the direction of creativeness had its happy sequel. The 'essay' which followed, and which professed to tell of his adventures when his space-ship had landed on the moon was, for all its astonishing spelling and illiteracy, the best thing he had done for a long time and contained at least one vivid phrase.

For the reasons we have already given—the organization for specialization and the age of the pupils—group processing in the secondary modern school is not an easy task. The dramatizations of early adolescents are inclined to be more noisy and, dare we say it, more 'loutish' than those of the average child. Moreover, they are far more self-conscious, more argumentative and more inclined to demand reasons for what, to them, is yet another piece of nonsense hatched up by the teacher to make them look fools. These are not insuperable difficulties; they could easily be overcome in a school where the staff were prepared to give the project a fair chance of success and where the headmaster was prepared to jettison for a while both time-table and syllabus. Ideally, of course, no child should leave a

primary school without being able to read, and on the evidence we have produced, no child would if the Section III techniques were consistently applied. But the unpleasant fact which we must face is that very many boys and girls enter our secondary schools with a reading ability hardly superior to that of the normal infant. Secondary schools are not normally equipped to deal with such cases, nor should they be, yet until their pupils are able to read adequately, all their specialization and all their laudable aims for producing good citizens are just pipe dreams. A boy who cannot read is partially out of communication with other people; he is lacking in affinity and reality. Small wonder that he tends to become first a delinquent and then a criminal. The need for a method which would give these older children a chance to catch up on their reading is very great indeed. Has not Scientology provided such a method? Would not the small amount of re-organization necessary to put into operation a limited period of group processing yield advantages which would far outstrip the initial disadvantages?

As a result of our experiences we were inclined to believe that more than an improvement in reading ability could be achieved by the techniques we had used, and it was decided to make further tests in order to discover whether improvements might be made in children's Intelligence Quotients.

CHAPTER 12. INTELLIGENCE TESTS

Our next experiment was devised to ascertain what advances, if any, might be made in Intelligence Quotients as a result of the application of Scientology. To us, as no doubt to many other teachers, this project seemed an extremely audacious thing to attempt. Intelligence Quotients do not change: they are fixed and unalterable. To attempt to prove otherwise would be regarded in some quarters as a sin against the Holy Ghost of orthodoxy. Actually, we now realize that our venture was a piece of monumental folly. Had we gone into the question of Intelligence Testing more thoroughly before starting we should never have attempted such a fruitless task.

We had always known that an Intelligence Test required a high degree of validity and reliability: a valid test is valid in so far as it tests what it sets out to test. In this respect the two tests which we used, though not identical, were sufficiently similar for us to state that they both tested the same thing—even if the nature of that thing was not precisely known. Reliability is a measure of the uniformity of the results, and it is on this score that Intelligence Tests are suspect. The reliability of these, or any other tests, is high only when a large number of children are tested. It is the *norm* trouble all over again.

The tests are first drafted and then tried out on a large number of children; from the results obtained tables are constructed on a statistical basis from which

the Intelligence Quotients of children subsequently tested are calculated. Other and similar tests are devised and subjected to the same treatment. They are then modified so as to give substantially the same results. The similarity of these results is measured by what is known as the Correlation Index. The Index is calculated from a formula the evaluation of which lies between the limits of plus and minus one. A result of plus one indicates perfect and absolute correlation. There is, for instance, perfect correlation between the length of one's foot and the size of one's shoe—or ought to be! One gives immediate knowledge of the other. Zero correlation implies no relationship whatsoever as, for instance, between the length of one's garden path and the size of one's hat. In this case the knowledge of one gives no information about the other. A Correlation Index of minus one implies a relationship such that the presence of one quality automatically indicates the complete absence of the other. For example the more one hoes one's garden the smaller the weed population.

This Index is used by modern psychologists as a means to discover degrees of similarity which would be barely observable even if the operative figures were most carefully scanned. But it should be noted here that the Correlation Index by itself does not suffice, further calculations have to be made in order to show whether or not the correlation is significant.¹

¹For those interested here is the formula: r (correlation index) = $\frac{\sum xy}{\sqrt{\sum x^2 \times \sum y^2}}$ where x is the deviation from the norm in the case of one test, and y the deviation from the norm in the other.

The two tests that we were to apply were alleged to have a Correlation Index of 0.9, which seemed to us to be satisfactorily high. The tests were to be applied to an entire age group from among which we expected to get control figures. In addition sets of figures for previous years were also available. Had we taken the trouble to examine these figures first we should have had more sense than to try our experiment, for the figures revealed an astonishing randomness to the point, in fact, at which it was clearly impossible to say that the variation in Intelligence Quotient could be due to this or that cause.

In the year 1953 the average score in the Test A was 103, and in the Test B, 105.2—an increase of 2.2. This

The workings of this formula are best explained in tabular form.

Test A				Test B				
Norm 100								
Name	Score	Dev. from Norm X	$-x^2$	Score	Dev. from Norm Y	$-y^2$	xy	
A	108	8	64	99	-1	1	-8	
B	114	14	196	108	8	64	112	
C	87	-13	169	88	-12	144	156	
D	100	0	0	99	-1	1	0	
E	107	7	49	100	0	0	0	
F	97	-3	9	94	-6	36	18	
G	93	-7	49	92	-8	64	56	
H	78	-22	484	81	-19	361	418	
I	89	-11	121	95	-5	21	55	
J	111	11	121	101	1	1	121	
			1262				697	928

$$r = \frac{928}{1262 \times 697} = \frac{928}{937.2} = .99$$

These are actual figures from the 1954 tests. The Norms over this small range are actually not 100. It is usual to consider them as so and correct x , y and xy to allow for the difference.

increase, however, was only an average; it was obtained at the expense of variations in individual scores between the limits of plus 22 and minus 14. Had the second test been used for external examination purposes, the parent of the child failing to pass might legitimately have claimed that his child, though previously rated as intellectually superior, was now down to just above, or even below average. Why should the second test be chosen rather than the first? It would have been poor consolation to him to have pointed out that the two tests had a Correlation Index of .9 and that the average was only two points different, for the natural retort would have been that this was only because his particular child had lost 14 points.

What produced this average difference of 2.2? Clearly this is a measure either of the accuracy of the standardization of the two tests or of the sampling error. Had a large enough number of children taken the two tests the increases, presumably, would have been down to zero. How then are we to judge an average increase as being a measure of anything but sampling error or an error of standardization? A sampling error, moreover, which might have been reduced to zero had a larger sample been taken. In other words, if our two tests produced a rise then sampling error or standardization error would be the obvious explanation. In the event the results gave a fall, a fall which we subsequently found was shared by other children who had taken the tests elsewhere. This suggested that standardization was at least a partial cause of the fall.

It should be clear from this that there is no way in which an individual rise in Intelligence Quotient can be ascertained—unless the identical test is used in each case.

Even this leaves two imponderables. How can you be sure that each child is in the same state of health and the same temperamental condition on each occasion? And how will the experience gained in the first test affect the score in the second? One likely effect is a possible speeding-up, so that for a test in which a time limit is imposed, a higher score might be obtained. This does suggest that a non-verbal test with no time limit is likely to have this imponderable.¹

Although apparently random in the extreme, and having variations from the norm amounting to plus 13 and minus 16 at maximum, the Correlation Index of these two tests amounted to .96—an astonishingly high figure. We were astonished all the more since we were at first unable to make sense of the figures or find any logical pattern at all. A closer inspection of the results for the boys only, dividing them into gains and losses, disclosed a well-marked pattern, however. It split the group neatly into two: (a) those who had been processed between the incidence of the two tests, and (b) those whose processing took place before the first test as well. The latter appeared to have lost an average of just over 4 points; the former had gained an average of 4·8 points. At this stage we had not gone fully into this question on individual reliability of intelligence testing, and we were inclined to accept these figures at their face value. The results, with the boys at least, seemed to confirm the conclusion we had reached regarding the phenomenon of steep rises followed by a flattening-off which we had already observed in the case of the Reading Test. Those in group (b) had made their advance before the first test and could not be expected to register any further

¹ Progressive Matrices (Raven) are of this kind.

gain, particularly as the second test appeared to be standardized rather higher than the first. Those in group (a) had made sufficient advance in the second test as a result of the interim processing—that is, they had overcome the standardization error and registered gain in excess of it.

The average loss over a group of 76 children amounted to 2·1 points, and this figure added to each individual's score reduced the number of boys registering losses from 19 to 12 and increased the number of those registering gain by the same amount.

At this point we began to get optimistic and toyed with the idea of making fresh calculations to see whether or not this result might be considered significant. Then we noticed that the bulk of the 'gains' had scored well below 100 in the first test, whilst all the 'losses' had scored 97 or more and all but six over 100. It began to seem that the more you scored in the first test the more you were likely to lose in the second. The test itself, a Moray House test, was in our opinion heavily biased in favour of reading ability, and a re-test for reading age, of the boys who had made gains showed increases of up to two years in reading ability since the incidence of the first test. The possibility could not be ignored, therefore, that their increases were entirely due to increased reading ability.

Our experiment then, whilst completely abortive as far as Scientology was concerned, had revealed to us a number of interesting things: (1) In these particular tests the more one scores in Test A the less one is likely to score in Test B. (2) The converse of this—the less one scores in Test A the more likely is one to register a higher score in Test B. (3) Tests of this type produce

unpredictable results in individual cases. (4) Any tendency for Intelligence Quotients to vary are masked by (1), (2) and (3) and also by the possibility of faulty standardization. (5) Useful results, from the point of view of Scientology, will emerge only if the processed group and its control are sufficiently numerous to neutralize the effects of these factors in clouding the issue.

We are led then to an inescapable conclusion: contrary to what we had been always given to understand, Intelligence Quotients not only *do* vary in individuals to quite a marked extent, but the tests are so standardized that the average results over large numbers just *cannot* vary.

In our first chapter we stated that psychology had long ago abandoned any pretence to be exact science on an individual basis. On investigating its mathematical aspects one is caught up in a plethora of figures and formulae which does not seem properly to belong to a science so overweighted by data on the one hand and art on the other—for any kind of psycho-therapy is an art. The mathematics is like the cannibal chief's top hat—it gives an aura of respectability and reliability.

Lest what we have just said should be misunderstood as an attack upon Intelligence Tests as such, let us make it quite clear that we believe that they have their value despite their imprecision. It *is* true to say that Intelligence Tests measure only the ability to do Intelligence Tests, but this ability can be shown to correlate with varying exactitude with the other abilities. Anyone with a high Intelligence Quotient can be expected to be relatively successful in anything he undertakes; he will be good at Mathematics, English, History, etc.,

though he may vary quite considerably from subject to subject. A person of normal intelligence will do nothing outstandingly well or badly. The person with a low Intelligence Quotient will display a low standard of attainment no matter what he undertakes. It should be added to this that the correlation will be least with such subjects as Music and Art. Teachers will not need reminding that the pupil with a low Intelligence Quotient is not infrequently good at drawing or painting and will often have a 'good ear'. The Arts represent a channel of communication not susceptible to the normal methods of testing. The great artist 'thinks' intuitively, and no one has discovered a technique, other than subjective appreciation, for evaluating this ability. But more of this later.

Fortunately there are criteria other than the ability to do Intelligence Tests which, though less mathematical, are no less obvious to teachers, and which are considered by many people (including some Education Authorities) to be substantially of more validity. To adumbrate the separate items of these criteria would be a little difficult and tedious. They include such qualities as willingness and readiness to do work in school, self-adjustment to the restrictions of school life without signs of frustration and resentment, a keen sense of belonging to the group—in fact, heightened ARC. These crystallize into what in schools is known as 'teachers' opinion'. The application of Scientology has brought about improvements of this nature in every case where it has been tried, and in the case of individual children these improvements have been so marked as to arouse considerable favourable comments.

Nevertheless, the question of intelligence, and of

objective tests to measure it, is an important one. With the tests we now have, it is possible to measure Intelligence (with what lack of precision has been shown), but what is it we have measured? Within the limits of the accuracy of these tests we have measured a part of general ability, around which the other aptitudes appear to be built. Before attempting either to improve this, or to decide whether improvement is possible or not, it would be as well to make an effort to discover what faculty we really mean by intelligence as we now use the word.

CHAPTER 13. THE TWO FACTORS

As a result of his investigations into Intelligence, Professor Spearman propounded a theory now widely held that ability in any specific direction is compounded of two factors; a central dominant factor common to all abilities, and a special ability restricted to the subject in hand. It is only fair to state that from substantially the same data Professor Thorndike in U.S.A. came to the conclusion that there is no general aptitude, there are only special ones. Most psychologists today subscribe to the two-factor theory of Spearman.

So much research has gone into this problem that it should not lightly be dismissed, even if that were desirable. This two-factor theory fits in so well with the general principles of Scientology that it warrants further consideration from that point of view, though we would emphasize here that much of what follows in this chapter is largely speculative. Our intention, in fact, is to open up lines of research, to check conclusions reached on a theoretical rather than a practical basis. Nevertheless, these are not wild or idle speculations. They are rooted very firmly in the soil of Scientological thought.

No test has so far been devised which completely separates the two factors, and we have learned in Scientology to expect that when a problem contains two inextricable factors a solution may be found by applying the principle of gradient scales. The problem of the two factors is an aspect of the problem of learning, a problem,

that is, which is complicated by the fact that there are two entities involved in the process—the thetan and the body or, if you wish, the rider and his horse.

It follows, then, that there are two kinds of learning: that which is suitable for the rider, and that which is suitable for the horse. For the rider, anxious to learn how to ride the horse, learning is an active 'reaching-out' for knowledge. For the horse, reluctant to be ridden or to accept any training at all, learning is at best a passive acceptance of some behaviour pattern imposed on it. The first of these processes we might call 'Theta Learning', the second 'Stimulus-Response Learning'.

This analogy reveals the dilemma in which anyone engaged in teaching either children or adults is placed. One would be ill-advised and reckless if one chose an untrained or unbroken horse as the first mount for a beginner. It would be equally stupid and futile to assume that the horse could be broken-in by reasoned argument. The horse is trained to respond to stimuli applied by the rider; the rider obtains his preliminary data by study and observation. In other words the horse and the rider are dealt with separately and by different means. Only when they are both relatively competent as a result of these separate and different methods of instruction are they brought together as a combined entity.

The teacher, of course, is confronted at the start by a combined entity and he is never very sure which of those entities he is addressing, so inextricably mingled do they appear. It would seem that if the combined entity, in this case the child, is high-toned one is probably addressing the thetan; if he is low-toned one is probably

addressing the genetic entity. The natural tendency of the teacher is to assume that he is addressing a reasoning entity (the thetan) and he applies methods properly designed for that purpose. But where he is in fact addressing the genetic entity these methods are bound to fail, for the genetic entity is not responsive to reason but learns *only* by stimulus-response methods. It is to these methods that the teacher then turns.

How does the thetan learn?

'Learning' by the thetan is simple and quick. He perceives data and he becomes aware of a relation between them: thereafter *he knows* both the data and the relation. There is no more to it than that. The knowing and the interest involved in knowing, if not the same thing, are so closely allied as to be inseparable. It is impossible to have one without the other. Learning of this type is never really forgotten, though it can readily be changed if the data are subsequently found to be incorrect. The new data are substituted and the new relation is observed; he now knows not only the new data and the new relation, but also that he once knew the old data and the old relation. The old data are never responsible for inappropriate behaviour: there is no perseveration.¹ The basic requirement for this type of learning is a high-toned thetan whose differentiative ability, and ability to perceive relations, is unimpaired. Such learning appears to require no effort. It is as though one *knew all the time*; as though the juxtaposition of the data brings that knowingness into view. This type of learning does not entirely obey

¹ Tendency to persist in a behaviour pattern after it has become outmoded.

the psychologists' Law of Exercise.¹ Only interest is involved. Frequency and Recency *do not apply*.

Stimulus-response or 'rote' learning is very different. It involves the repeated presentation of data and of a relation between them. The data and the relation are recalled and repeated many times and, having regard to the Law of Frequency and Recency, it is ultimately possible to repeat the data and the relation even though no understanding is present. This type of learning is readily forgotten unless it is in frequent use or until it has been repeated many times. Thereafter, any attempt to change what has been learned is difficult—indeed, it is doubtful whether the effects of such learning can ever be obliterated without a major effort of auditing. Perseveration is high, and there is a tendency to reproduce the incorrect response in spite of fresh data and a fresh relation. Even if the incorrect response is not reproduced there is often a kind of mental shut-down—from behind which the correct response is only produced with difficulty. Interest in what is learned is not present and the process requires some considerable effort. Subsidiary interests, such as an interest in the results that might accrue from learning, rather than in the learning itself, are not effective in promoting this kind of learning to theta learning. For example, a student required to learn Latin, in which he has no special interest, in order to

¹ Contemporary psychology recognises these laws of learning: (a) the law of Exercise of which the basic components are Frequency, Recency and Interest; (b) the Law of Effect—Trial and Error a primitive type of learning used at random in the higher animals. In Homo Sapiens this becomes first purposive and later is transferred to 'Mock-up'; (c) the Law of the Conditioned Reflex—really a completely stimulus-response version of the sub-Law of Frequency. (See also ostensive learning in Chap. XIV, p. 190.)

take a degree in which he has a special interest, ultimately resorts to this stimulus-response type of learning. In effect, it is as though the thetan were constructing a machine to think for him. This activity is known in Scientology as the installation of circuits.

A passing reference to circuits was made in chapter two where we indicated that they might be responsible for producing a tangle in the time track which needed a considerable amount of time and patience to unravel. The presence of circuits in all those processes of thought which deviate from the optimum was, indeed, one of the earliest and most notable of Hubbard's discoveries and he devoted several chapters of *Dianetics, The Modern Science of Mental Health* to their various causes and manifestations. Their 'nuisance value' to the early experimenters was profound. Hubbard called them 'demon' circuits since the mode of behaviour of an individual acting or speaking in accordance with the dictates of a circuit was not dissimilar from that of one who in more primitive societies was said to be possessed of a demon. Oddly enough, Dianetics revealed that this conception of an insane person being 'possessed' was in some respects not far removed from the truth: 'demons', in the form of circuits, are present and can be a curse to the 'possessor' (probably the whole human race to some extent) and to the auditor called upon to 'exorcize' them. The behaviour which often results from their operation might well incline one to suppose that they were the inspired machinations of an arch fiend bent upon frustrating the designs of the thetan!

Circuits as they were encountered and understood in Dianetics were essentially verbal, consisting always of phrases installed at the same time as an engram was laid

down. In the days when an auditor's main task was to pilot his preclear down the time-track, circuits appeared in many forms and were given many names though, in effect, they were all the same—obstacles protecting the basic engram from being exposed to the scrutiny of the analytical mind. A phrase such as "There's nothing here" uttered by a doctor over his unconscious patient might, many years later, give an auditor hours of additional work as he sought for the engram which the patient, now his preclear, insisted was 'not there'. Or perhaps the phrase was "It's further back". Our auditor will now discover, much to his surprise, that the preclear who but a moment before was on the point of 'running' an engram associated with an accident he had had at the age of twenty-five, is now back in an incident that occurred when he was ten. Many of the difficulties associated with the operation of circuits have been overcome with the use of the techniques of Scientology, yet even today the unwary auditor may find himself auditing his preclear's circuits instead of the thetan.

The essential thing we have to know about a circuit is that it produces a response to stimulus without the intervention of thought. In this respect an engram is itself a circuit; indeed, all aberrative mental influences can be said to be circuits. The thetan is in the habit of laying down circuits in order to perform automatically the numerous everyday routine activities. In the ordinary way this process takes place very quickly as can be observed if children are started on the repetition of numerical series. After the first few terms of the series they will carry on at a fairly high speed on their own. But, and this is the aspect of the circuit which can be dangerous, if a sudden alteration in the series is made

it will be noticed that the children tend to carry on as though no change had taken place—another example of perseveration. Whether a thetan could operate without laying down circuits of any kind, and for any reason, we are not in a position to say. Certainly a very large number of human activities, from doing-up buttons to certain of the processes involved in driving cars, are carried on by circuits deliberately installed, and it is possible that on the balance the thetan gains by this in the rather reduced circumstances in which, by reason of mental trauma, he finds himself.

There can be no doubt, however, that by installing a circuit the thetan reduces his own self-determinism; he is abnegating his responsibility to handle stimuli and handing it over to the circuit. The installation of a circuit, whether that circuit be called a habit, an engram, a secondary engram, or a postulate, results inevitably in loss of self-determinism. Sometimes, as we have seen, the loss of self-determinism is brought about by influences from outside—such as pain and loss of consciousness, or mental trauma. Sometimes the loss is voluntary and the circuit is locked in place by the effort made to respond to the stimulus. The quality of the learning thus produced, the readiness with which the response is made, is an indication of the degree of trauma associated with the installation of the circuit.

It will be remembered that the most common source of trauma in children is failure, and this factor is never entirely avoided in schools. We said earlier that the teacher's approach in the first instance to a new topic is generally in what we have called the theta style. He presents data the relations between which are well known to him. There is an immediate response from one section

of the class who are intuitively aware of the relation. This, however, is not sufficient: there is the rest of the class to consider; they must be induced to see this relation also. He re-presents the data and by so doing has embarked on the first step of stimulus-response learning. Each child who has not perceived the relation has already failed once; with each repetition of the data he fails again. Ultimately he is driven to sheer stimulus-response learning by repetition. There is trauma present: there has been from the initial failure, and there is more to come. The teacher begins to ask questions—the stimulus is applied and the response demanded. Effort is required here, and effort is made, the response produced. A circuit has been installed. If the response was an incorrect one then a great deal of future difficulty is being laid up for the child and the teacher.

It follows from what we have said that a deliberate attempt to install circuits in a child may itself be traumatic, and this trauma may spread to the installation of circuits in general, thus rendering any learning involving circuits more difficult. Having experienced table difficulties in arithmetic, a child is likely to resent the installation of spelling circuits although no direct connection between spelling and tables may otherwise exist. It is an interesting point that children whose table work is unsatisfactory give indications of considerable emotional charge on an E-meter if asked to recite their tables.

It would seem, then, that Spearman was correct in ascribing two factors to any special ability. The one described as general ability or intelligence appears to be the 'knowingness' or intuitive ability which we associate with the thetan. The other, the specific

aptitude, being a measure of the extent, diversity, and freedom of the circuits involved.

There is clearly more involved in good learning than the mere ensuring of absence of trauma in the learning process. The sources of trauma surrounding learning are so diverse that they may well have little bearing on the actual teaching methods employed. This is an important point and it would be as well for us to consider it more closely, taking as an illustration some facet of learning where it is generally considered that a special aptitude is required and one where the installation of circuits would seem to be essential for proficiency. Learning to play the piano will suit our purpose admirably. No one who has as a child attempted to learn the piano, or who has been responsible for making a child 'do his practice' on that instrument will doubt that a good deal of mental trauma is associated with that activity. The child practising his scales may wish that at that moment he were playing cricket with the other boys whose cheerful voices he can hear above the rather unmusical sounds he is making. Here is trauma. He may be aware that he is failing in his task, that he is disappointing his parents and his teacher. He may be experiencing circuit difficulties at school and the 'spread' has set in so that learning the fingering of scales is identified with that other unpleasant task—learning of tables. All these things taken together may be responsible for the fact that he may never become a Horowitz. Yet none of these things implies a lacking in a specific ability to play the piano; the fact that he remains a poor executant will, however, be taken to indicate that he is, and was, so lacking. Any specific ability that might have

been present has been so surrounded with painful or restrictive associations that it has never appeared.

This line of thought is, of course, open to direct assault: What proof is there that the child did possess a specific ability? And if such ability was present could it have been stifled by the means we have suggested? There can surely be no doubt about an affirmative reply to the second question. Take any child at random and subject him to treatment similar to that practised by Pavlov on his dogs, or by the Watsonian school of Behaviourists on small children, it would not be long before he had acquired a fear and hatred of the piano and of music that would effectively batten down any special aptitude in that direction which he might originally have had. Could this be taken to indicate that he had never possessed such an aptitude? Surely not. But what of our first question? Here there can be no certainty; the possibility of special aptitudes of themselves cannot be proved. What we have tried to show is that special aptitudes may represent a relative absence of restrictive or inhibitive postulates on the subject concerned.

When we apply intelligence tests or, indeed, special aptitude tests, what in fact are we testing? Are we testing theta ability or circuit ability?

At first sight it might appear that the intelligence test tests theta ability and the aptitude test tests the free flow and diversity of circuits. But this is not necessarily so, for although it is sometimes possible to detect the operation of a circuit, it is not always possible to detect the operation of the thetan. Let us return to our perseveration example of the numerical series.

To the first child we say: "What is one-twelfth of a shilling?" He replies: "A penny". We turn to the next child: "Two-twelfths?" Back comes the answer: "Two-pence". And so we continue along the series. These questions are swiftly attached to the appropriate circuit and the answers come with ever-increasing rapidity. We reach seven-twelfths, get the correct answer, and then repeat the same question again to the next child, whose circuit is operating with the automaticity and accuracy of a cog wheel. "Eight-pence," he replies. This incorrect response reveals not only perseveration but the certainty that he is ticking-over on a circuit. But what of the child who replies instantly and correctly: "Seven-pence"? To say that his perseveration is low, as though perseveration were some quality such as having blue eyes or brown hair, is a piece of question begging. There are, in fact, two possibilities and two only. Either he is operating on a circuit and carefully watching that circuit to ensure the appropriate response, or he is not operating on a circuit at all—in which case the thetan, untrammelled by circuits, was responsible for the whole process. These two possibilities are probably not real alternatives: they are different ways of saying the same thing, for it should be obvious that in either event the thetan was fully responsible.

It seems very unlikely, then, that any test can be devised of which it could be said that it will in application test either theta ability or circuit ability. Its competence to do either will depend not on itself but on the tone of the testee. If the testee is high in tone the great probability is that it is testing theta ability; if the testee is low in tone it will be testing his circuit ability.

Learning, as we have used the word in this chapter, may be regarded as synonymous with what is commonly understood by the word thinking. 'Theta-learning' and 'theta-thinking' are the same thing; it is a spontaneous knowing which might best be described as intuition. Stimulus-response 'thinking' is another kind of activity. It consists of a feverish searching through circuits in the hope, Micawber-like, that 'something will turn up'. This is a very common activity. It is particularly common in backward children, and there is one way in which it can always be recognized. A blank expression, or one of furious concentration, appears on the face and any of the following or similar phrases are uttered: "Let me think" . . . "I don't know" . . . "I'm not sure" . . . "I think" . . . "I can't remember" . . . etc., etc.

Let us summarize what we have discussed in this chapter and discover what lessons we can learn from it.

There are two kinds of learning: theta-learning and stimulus-response learning, which lie at the opposite ends of a gradient scale.

In any activity both these kinds of learning are present.

Stimulus-response learning is the installation of circuits by the thetan for which he subsequently sheds responsibility.

The ability of the thetan to handle circuits, is reduced by associated trauma.

Intelligence testing tests either the ability of the thetan to handle circuits or theta knowingness and so far no method has been devised to distinguish between these two alternatives.

'Theta-thought' can be described most aptly as intuition.

Thinking as it is most commonly understood is a search amongst circuits for a suitable response.¹

¹ In our everyday conversation we constantly indicate that we do distinguish between 'knowing' and 'thinking'. When we are not certain we say: "I think that is what happened . . .". When we are certain we say: "I know. . . ."

Theta-learning is possible only when the thetan retains the capacity to differentiate and to correlate.

As teachers we may infer from the foregoing the following principles:—

- (1) The relation between data presented should be simple and well within the capacity of the children to perceive it.
- (2) Advance should be made along the easiest of gradient scales.
- (3) When a 'knowingness' is not observed the relation between data should be simplified still further.
- (4) The necessity for a child to make a response to a stimulus should be avoided until 'knowingness' is certainly present, i.e. when the answer is *certain* to be correct.
- (5) Failure to observe (4) may have two consequences:
(a) the involution of failure into the learning process, and
(b) the learning of an incorrect response.
- (6) Interest *is* knowing, and knowing *is* understanding. You can present a child with data, but you cannot *make* him understand.

CHAPTER 14. FREEDOM AND LEARNING

We have already mentioned that backwardness in reading is a good indication of backwardness in general, and one of the questions asked by educational psychologists in assigning a cause to backwardness in reading is whether the child is what they call 'eye minded' or 'ear minded'.¹ If this means anything at all it is an attempt to assign qualities to the child's private universe—a primitive attempt, that is, to evaluate the thetan. It is also a tacit admission that some people 'see' with their mind's eye, or 'hear' with the mind's ear, better than others. Scientology understands this phenomenon and has produced techniques to deal with it. Orthodox psychology, on the other hand, accepts it as something unalterable and asks for a modification of teaching methods accordingly. In effect this is to say: "Here is a child who cannot create a visual or an auditory mock-up; he is, therefore, backward. Let us teach him with methods suitable to his disability". This is surely a counsel of despair. The Scientologist says: "Here is a child who cannot read because his mocking-up is poor. Let us endeavour to improve his mocking-up."

Quite apart from the fundamental difference of approach, there are other differences which we must not

¹ Recent investigations suggest that the small number of children who do not respond to the creative processing technique and who have been described as 'word-blind' are, in fact, 'word-deaf', i.e. their mock-ups contain no sound. The obvious, though as yet unconfirmed solution to this, is to concentrate on the sound aspect of Mock-ups.

overlook. If a child's reading ability is poor by reason of the poor quality of his mock-ups, it is quite certain that this disability will spread to other aspects of his life, as was pointed out in the previous chapter. It follows that when you have remedied his mocking-up disability, and consequently his inability to read, you will have remedied a great many other things as well. If, on the other hand, you merely descend the gradient scale of learning, the best that can happen is that the child will ultimately be able to read. There is, however, no guarantee that he will understand what has been read. Furthermore, in the opinion of many psychologists—including Professor Burt, whom we have already quoted on this matter—if the improvement in reading ability is achieved at the cost of excessive drill in the one subject, the overall result may be one of positive harm.

There are three aspects of the application of Scientology to education which seem to us to be of great practical value. One of these we have dealt with at some length; no more need be said about the importance of avoiding trauma in all learning processes.¹ Secondly, the twenty-minute session each day during which the Creative Processing lists are used. (Precise methods for using these lists in school constitute Section III.) This leaves us with the third aspect with which we must concern ourselves more fully in this chapter.

It is an axiom of teaching that use should be made of all available sense channels, and this is an axiom with which we have no quarrel whatsoever. From this axiom has grown the very considerable use of visual aids—radio, film strips, films, and now, probably, television. Of all visual aids, the oldest and most firmly established

¹ See Auditors' Code Appendix iii.

is, of course, the blackboard. There is one reason for which these means of utilizing sense channels may prove to be sub-optimum, and may even be responsible for some part of the backwardness that is known to exist. There is a tendency for the child to rely on these external aids for his information. He makes notes, and the repository of his data is his notebook. Strangely enough, although the first two or three years of a child's life are regarded by psychologists as being the period during which more knowledge is acquired than during the rest of his life, no written records are made, neither is this knowledge forgotten. Very young children, it seems, rely entirely on what we might call *internal* notes. The obvious implication of this is that in the teaching of all subjects it is the inward sense channels that must be stimulated—notes should be made by the child on his 'personal blackboard', his mind's note-book, for it is ultimately on these 'notes' that true knowledge is founded, and on them that the individual has ultimately to rely. In all our teaching, therefore, of whatever subject, it is of the first importance that the creative mock-up be used so that there is no tendency to delegate responsibility to the notebook or blackboard.¹

When we come to examine the school curriculum in this light it appears that the subjects fall readily into two categories—the Aesthetic and the Non-Aesthetic. It is easy to see that there can be no hard and fast division

¹ Some schoolboys have so small a reliance on their 'personal notebook' that they do not contemplate entering the examination room without MEST notes. With incredible patience they cover small pieces of paper with microscopic notes and smuggle them in. Some years ago such devices were known as 'Wangle-papers'. The prevalence of the practice at the present time is unknown to us, so is the current name.

since all Aesthetic subjects have an objective component, and all Non-Aesthetic subjects have a subjective component, particularly in their more advanced forms.

These subjects might be expected to fall along an objective-subjective gradient scale, as indeed, in common use they do; but in that the Non-Aesthetic subjects themselves are very largely the bricks and mortar with which the Aesthetic subjects are built, there is a closer link. The division is into what we might best describe as Primary and Secondary subjects; the one being a preparation for the performance and appreciation of the other. For instance, whilst it might be difficult, if not impossible, to observe any aesthetic quality in arithmetic, the same could not be said for the more advanced regions of mathematics, for which, however, the former is a very necessary stepping-stone. A more obvious example is that of music: its appreciation, and even more so its composition and performance, all require a great deal of preliminary work of an entirely objective, not to say tedious, nature. We might then define Primary subjects as those which *appear* to require for speedy operation the laying down of circuits (by the thetan of his own volition, be it noted). Secondary subjects are those which utilize the knowledge gained by the Primary subjects for creative and emotive purposes. Both a Mozart and an Einstein, no matter how creative or intuitive their self-expression, need the basic skills of their respective subjects before they are able to communicate their thoughts to others. Another definition of Primary subjects might be to say that they are communication techniques. They are used for two purposes: the communication of objective information, or the communication of theta creation.

It is this second category that the distinction between the primary, non-aesthetic, subjects and the secondary, aesthetic, subjects becomes blurred. And it is at this point of fusion between the two that we enter the sphere of applied skills—the sphere, that is, of the craftsman and artist. All subjects can be positioned on a gradient scale, both in their primary and secondary manifestations; a person, that is, can be high on the gradient scale of the one, and less high on the gradient scale of the other. He can, for instance, have a high degree of skill but little creative ability; he will be technically able but lacking in inspiration—the lesser artist or craftsman, the executant, the brilliant but unoriginal draughtsman. The reverse of this is the person with a high potential of imaginative or creative ability but with little communicative skill—the frustrated artist, the critic. It is when both primary and secondary subjects are high on the gradient scale, when both the ability to create and to communicate are present, that we find the truly great artist. Such a man should be happy—yet seldom is, if by happiness we imply contentment, for the power and range of theta-creativity, unrestricted by the boundaries of the MEST Universe, can create and *know* that which is incommunicable by bodily skills, for which no circuits have or could be installed, and for the expression of which no medium is adequate. Herein lies the dilemma of the mystic. Herein lies the agony of the Beethoven posthumous quartets, struggling to encompass his thoughts within the narrow confines of a mere twelve tones. Herein, perhaps, lies the true explanation of that much abused word—genius. A genius is one who must, if he is to be understood and if his vision is to be known, push out man's horizons whilst demanding new means,

new mediums and new skills whereby they may be reached.

The practical value of this way of regarding subjects can be of considerable importance to the teacher, if only as an explanation of that not uncommon phenomenon the dull boy who in later life confounds the prognostications of his school report by becoming an outstanding personality. Had he been fortunate enough to overcome and disperse the trauma surrounding his learning whilst still at school he would have been dossierd as a 'late-developer'. Be that as it may, it is certain that in these cases the theta-ability is present but is dammed-up until such time as the primary skills are acquired to release it.

The tendency in education is to separate the primary or basic skill in any subject from its art form, and although some attempts have been made to reduce this separation to a minimum and to relate the skill to both its objective and subjective counterparts by correlation of subjects, only in Art proper has this been taken to its logical conclusion. Generally speaking, in Art one gives the child some paper, some paint and a brush, and hopes for the best. Invalidation and evaluation is authoritatively frowned upon, admiration is given freely and restrictions are reduced to one point above chaos. Naturally, too, the practice of using mock-ups is widespread and has beneficial results—beneficial, be it noted, far beyond the actual task in hand; indeed, a school of therapy has been built up around this very practice.

Now we are not so sanguine as to imagine that by merely giving a child a piece of paper and a pencil he will automatically learn to do arithmetic or spell correctly (though he might ask for data on these subjects)

but this does not mean that we think that the mocking-up techniques are not applicable to these subjects. Children will, if asked, mock-up blackboards and write up tables and words on them. They will then read them off and derive great pleasure from so doing. But children are often unaware of their ability to do this; they tend to recall the sound of words which, in the case of our unphonetic English, is practically useless. It encourages the 'ear-mindedness', at the expense of the 'eye-mindedness'; the external record at the expense of the internal one. Frequently, too, it is the teacher who has written up the word or table on the MEST blackboard, not the children on their theta 'blackboards'.

Primary subjects are not evocative of mock-ups; if mock-ups are to find any place at all in association with them it will clearly be in the learning of them. Secondary subjects, on the other hand, have as their major function either the stimulation of mock-ups, or the translation of creative mock-ups into some art form.

The enjoyment of appreciation of literature depends partly on its ability to stimulate mock-ups and partly on the ability of the reader to mock-up. We suggest that at the first presentation of any piece of literature to children they should close their eyes and mock-up as it is read to them. Quite apart from its value in encouraging children to mock-up, this practice may well have some remedial value. In poetry, in particular the more abstract kind, where more is left to the imagination, the remedial aspect is probably greater.

It is interesting to note that a crude poetical quality begins to appear in the compositions of children written by children who have had some creative processing. These lists are to the child what the original emotional

or intellectual stimulus was to the poet. The poet is, we say, inspired, and after a period of gestation produces his poem. This is read to the child who mock-up his picture which may, or may not, be similar to that of the poet. In Creative Processing the intermediate step of the poem is omitted; the germ of the emotion is given to the child and he freely interprets it into his mock-up.

The practice of mocking-up has been widely and successfully used as a technique in the teaching of English composition. The method we have found most useful is to use the mock-ups evoked by the Creative Processing lists as subject matter for illustrated compositions. The twenty-minute session thereby becomes twenty minutes' preparation for the composition. One must not complain, however, if the subject matter of the composition is, by our adult standards, fantastic, for the more fantastic it is the more effective it is likely to be.

There is a tendency amongst some children for the compositions to be repetitive. They translate every item in the lists into topics centred around their current interest: today, for instance, there will be a spate of incidents involving some form of space travel. Some children, whatever they mock-up—and what that is we have no way of telling—will quite literally in their composition and illustration copy other more technically proficient children. One feels that this ought to be discouraged, yet imitation is a method so fundamental to learning that on the balance it would seem best to ignore this practice. When a child is satisfied with his own ability to produce an illustration of his own, he will do so. Although implying a lack of creative ability, copying in this respect has the value that by it the child

does acquire some technique which will be creatively used as his technical ability increases.

Some children are reluctant to do the drawings and prefer to get straight on to the composition; others will spend most of the time on the drawing so that what written work is done can be regarded as little more than a caption to the picture. This is not difficult to understand in the light of what we have already said about the disparity which is often to be found between primary and secondary subjects. It will easily be discovered in such cases that the child's technical ability in one of the subjects lags behind his self-critical faculty. There is a considerable likelihood that the outstripping of technical ability by the critical faculty is a major cause of the reluctance of some children to work: their work is of such poor quality that it does not satisfy even themselves.

We have been deliberately brief in discussing the relationship between the mocking-up techniques and Art as a subject in school, not because it is unimportant, but because in various ways it has been dealt with exhaustively in a great number of publications. One might say that the Art specialists have been practising these techniques for many years—with truly remarkable results. To some extent the same might be said for the teaching of music, but here there is nothing like the same measure of agreement either in theory or practice.

Perhaps the reason for the more informed and generally accepted standards of Art teaching in schools is best stated by Maria Petrie in her book *Art and Regeneration*: 'Music at its best is the purest and most unadulterated form of art. But the reason why priority should be given to the visual arts in education is because they can reach the child, or rather the child can reach

them in early infancy and that they can have therefore a determining influence during this most plastic and malleable stage of development.¹

Whilst it is undoubtedly true that music at its best is the purest and most unadulterated form of art, it is, nevertheless, based on one of the most primitive—if not the most primitive—forms of communication. Men made sounds long before they organized those sounds into patterns of speech. They were emotive sounds and as such were meant to stimulate mock-ups within their own or other people's minds. Music derives nothing from nature since in nature no music exists—unless one takes into account such natural sounds as the noise of the wind or bird-song. Its slow development as an art form is primarily due to this lack of material from which to copy. It is pure theta-thought. It conveys meanings and overtones of emotion which cannot be transmitted by words. For this reason, apart from any purist objections, we would not recommend that music should be used for the purpose of making mental visual pictures. Interesting experiments might be made, however, in the linking of abstract pattern making with musical sounds. For example, the child draws a pattern and colours it; the teacher 'plays' it on the piano. Conversely, the teacher plays a tune and the children translate it into a pattern.

One might encourage children to make emotional music—happy sounds, angry sounds, etc. Tunes could be composed to express certain emotions, or even to express the content of a given mock-up from the lists. Poems, too, could be used in this way, the teacher

¹ *Art and Regeneration* by Maria Petrie, published by Paul Elek, 1946.

afterwards showing the children how certain composers had set these same words to music.

Ideally children should be free to do as they like—a freedom which should extend to adults. Unfortunately, as we are all aware, children in the first flush of a new-found freedom behave with such abandoned delight, and in a manner so alien and restimulative to those adults who have known nothing but unfreedom, that our almost immediate reaction is to clamp down the usual restrictions. The ultimate result of allowing complete freedom to children is therefore a matter of speculation: we do not know because we too quickly resort to force in order to restrict their activities. Few of us have the patience or tolerance of A. S. Neill whose experiments in the direction of complete freedom give strong indications that some success might be achieved. Neill was using freedom itself as a form of therapy. With Scientology we have a means whereby the initial effects of the restoration of freedom may well be reduced.

Our knowledge of the Tone Scale indicates that rises from the lower bands may entail anti-social behaviour as the anger bands are passed through. It is at least possible that the child response to restored freedom has this as its cause.

Our attitudes to children are coloured and modified by our own fears for their safety. We cannot let them do what they like: our streets and roads, in town or country, are death traps, and even in the comparative safety of the home space is limited so that we fear that they will injure themselves or break things of value. Our praiseworthy efforts to protect the child from injury or accident, nevertheless, reduce him in tone; they are the beginning of his unfreedom.

The trouble is that in our dealings with the young child we are apt to consider the development of his body as being an indication of the development of his mind. To put it differently, we regard the condition of the genetic entity as being indicative of the condition of the thetan. Because the bodily activities of the child are crude and unco-ordinated we should not conclude that the directives of his mind are also elementary. The limitations of the child spring directly from the limitations of his growing and developing body. To hark back to our earlier analogy, any attempt at control of the horse by anyone other than the rider merely invalidates the rider.

We are led to believe that the consequences of granting freedom are neither so disastrous nor so prolonged as is generally believed, and we have strong evidence to support our contention. Annually we take eighty children to a holiday camp specially designed for the purpose of catering for the needs of children. The camp is extensive and practically indestructible so that restrictions can be reduced to a minimum. In other words, the environment conditions for an experiment in freedom are very nearly ideal. After a brief settling down period the children soon begin to behave like responsible adults—a state of affairs which largely continues after their return to school. It is noteworthy that the naughty children and the ill-adjusted children—the children, that is, whom one is at first reluctant to take on these journeys—are the very children who surprise one most by their co-operative and sensible behaviour.

This same phenomenon is to be noted on a national scale when freedom is given to so-called dependent peoples. For years we were told that the people of

India could not govern themselves, that but for the presence of British administrators and military personnel they would decimate themselves in cruel internecine warfare. When, through force of circumstances, freedom was granted to India the turbulent period was short and its leaders, once regarded as subversive fanatics, became respected throughout the world as co-operative and responsible men and women exercising a moderating influence in world affairs. Eire, Indonesia, Israel and many other countries provide further contemporary examples of the same pattern of a brief period of turbulence followed by peaceful development which results from the assumption of freedom and self-determinism. We have no doubt that the immediate future will have other examples to show in support of this thesis and of its corollary that more strife and bloodshed is caused by efforts to restrict freedom than is caused by granting it. For the historically minded perhaps we might mention here the people of the United States of America who seem to have survived with commendable fortitude and success the loss of parental control once exercised over them by the government of England.

In children the restriction of freedom imparts a covert quality into the action which has been restricted. Not merely is the energy diverted from the desired act canalised into another and possibly more destructive deed, but the long-term effects are disastrous: it is these, incidentally, which account for the aura of emotion which surrounds any discussion on rewards and punishments, not only in education, but in our legal and penal systems. The display of force with which the act was restricted is, when restimulated, dramatized in the

winning valence and is then passed on to another generation. For example: the school teacher caning a delinquent is performing an overt act the motive for which is buried in his own past: he is dramatizing a punishment which he himself received or witnessed as a child. He has adopted the winning valence of the teacher associated with the earlier incident. Given a similar opportunity and circumstance the present victim will himself dramatize the incident in a winning valence.

This appears to be a sequel of events that will be linked in an unbroken chain for all eternity. It carries the inescapable implication, too, that it is punishment that begets the crime. This is not a novel concept: sociologists have been amassing evidence in support of it for years. That their claims have found little support amongst the bulk of the population, who have themselves been the victims of punishment, need occasion us little surprise.

The ideas which we have discussed in this chapter are the foundation for the conclusion which we mentioned in Chapter 1—i.e. that ‘free-activity’ will prove eventually to be the only sound basis of good learning.

The core of the problem of freedom in education is to find some means whereby children can acquire such knowledge, skills and standards of behaviour as are necessary and desirable, without being forced to do so. A child can acquire knowledge, skills and standards of behaviour under duress, but he also acquires a reactive behaviour pattern involving the use of force when restimulated. It is this fact which accounts for the divergence of views between enlightened critics of punishment in general and those who are involved in the business of teaching. The enlightened critic is not

exposed to restimulation, he cannot understand how one can so far forget one's humanity as to strike a small child. He has no occasion to dramatize any reactive behaviour patterns he may have. The teacher, on the other hand, hourly exposed to restimulative incidents, knows that he is occasionally driven to such actions in spite of himself.

We would not begin to pretend that we have found the solution to the problem in its entirety, but we do know that the auditing of oneself and the use of the group techniques helps considerably to increase one's resistance to restimulators, and to reduce the likelihood of the children behaving in a reactive and restimulative fashion. But the problem of how to teach under conditions of freedom still remains unsolved, though it seems obvious to us that a solution will be found by utilizing the child's propensity to imitate.

In his book '*Human Knowledge*', Bertrand Russell refers to a kind of imitative learning which he regards as of fundamental importance and calls 'ostensive' learning.¹ It is by this means that the bulk of at least our pre-school knowledge is obtained. One observes the use of a word or phrase and later in a similar context one uses it. Its meaning is never explained and later one comes to *know* how and when to use it and, ergo, what it means. When an explanation of such word or phrase is demanded in later life one is unable to give a purely

¹ *Human Knowledge*, George Allen Unwin: 1948. Russell, in elaborating this form of learning, reveals a singular lack of experience in dealing with very young children, for he suggests that frequent repetition is necessary and an environment noticeable, distinctive and emotionally interesting. (The psychologists' Law of Exercise.) He also suggests that merely nouns are learned in this way. Later unfortunately he equates it with stimulus-response learning.

verbal definition, or does so with difficulty. Sometimes the explanation is given in terms of an analogy, but if this seems to be a feeble way of getting out of the difficulty and a dictionary is consulted, the given meaning seems to hold less significance than the analogy. With very young children learning is clearly a self-determined reaching-out process carried on as part of living. It is only when learning is directed by others that it may acquire undesirable associations for those who do not concur with the direction the learning is taking. Only in imitation does the relic of ostensive learning remain with us in adolescence and adult life. Much of the (to us) irritating and restimulative behaviour of young children is merely a dramatization of actions of his parents ostensibly learned. We recognize this at once in other people's children, in our own only when it occurs outside the realm of past trauma.

It should be noticed that imitation has a gradient scale of its own, at the top of which we find Ostensive Learning of an unrestricted nature. (That is, one in which the details of a project are original and only the approach to the specific problem and the methods used owe anything to imitation.) Lower down the scale a slavish copying is observed. At the bottom is the reactive dramatization of overt acts received.

If we as teachers dramatize our own overt acts it is certain that the children will do the same. If we shout at them, strike them, or invalidate them, they will do the same: they will shout at, strike and invalidate others—including ourselves. They will, for a while at least, continue to do this even when we have changed our mode of behaviour, but the group techniques will remedy this.

If in the meantime we have raised ourselves on the Tone Scale, they will at least have something worthwhile to imitate.

CHAPTER 15. THE DIFFICULT CHILD

A book on education would be incomplete if it contained no reference to the problem of difficult children. We shall be brief on this subject, summarizing what has mostly been said here and elsewhere and surveying the problem in the light cast upon it by Scientological research.

Basically, it is a problem of tone which is capable of resolution by processing. In this respect it is true to repeat a well-worn phrase that every child is a difficult child. We would add an equally well-worn rider that this is because parents and teachers are, on the whole, difficult parents and teachers. We feel reasonably happy in repeating these statements since in place of exhortation—a form of therapy as widely practised as it is unsuccessful—we have offered processing by Scientological methods. Hubbard has restated this problem by saying that one could safely leave the problem of educating children to solve itself once one had solved the problem of how to live with children. As we have shown, our own childhood rises up incontinently and, as it were, inflicts itself on our children in manifestations by us of anger, displeasure and invalidation. These overt acts not only restrict the freedom of our children, but render them incapable of handling freedom should it be restored. When freedom is restored to them it is immediately utilized to hurl back enforcements and invalidations which they have themselves received. This is the basic problem of adolescence.

In schools difficult children can be sub-divided into four basic types:—

- (1) The naughty children unsociable and troublesome in class.
- (2) Backward children. These can be divided into the dull child and the child who though not necessarily dull is undeveloped educationally—this may be due to illness but is more often ascribed to laziness.
- (3) Clumsy children.
- (4) Delinquent children.

Not all difficult children fall neatly into any one of these categories; they are more frequently a combination of any of these characteristics, but for convenience we will discuss each group separately.

NAUGHTY OR TROUBLESOME CHILDREN

In schools the naughty child is troublesome to the teacher, the rest of the class, and to the school organization as a whole. Some children are troublesome to certain teachers but quite reasonable in their attitude to others. In the main the reasons for this are ascribed by psychologists to physical and mental trauma in the past and present. Various remedies are suggested for this: a course in psycho-analysis, corporal punishment, smaller classes, etc. . . . In our opinion none of these remedies commends itself. Psycho-analysis is not available on the scale required and it suffers from the twin objections we noted against early Dianetic therapy, i.e. it takes too long and involves personal questions. Although there have been developments in child psycho-analysis, the Freudian idea that the second dynamic (the sex urge) is at the root of the trouble does not readily give rise to techniques suitable for young children.

Corporal punishment has already been discussed and need detain us no longer. Smaller classes will be a great help, but they have not appeared as yet, and are not likely to in the foreseeable future. Processing as described in this book is the obvious course to adopt.

BACKWARD CHILDREN

First the dull child. The usual reasons given for dullness are either that dullness is the initial 'birth-right' or that it is due to physical degeneration. No remedy is suggested. The problems of communication with dull children are so great that psycho-analysis is out of the question. In fact, the best that can be done, outside Scientology, would seem to be along the lines of occupational therapy which aims to make the dull child into a self-supporting, though still dull, adult.

The retarded child is usually considered to be suffering from the effects of past trauma and the solutions offered are merely ameliorative, as in the case of the backward child. They do not solve the problem of the child's retarded abilities, but only the problem of what to do with him as a retarded individual.

CLUMSY CHILDREN

A frequent cause of clumsiness in children is physical degeneration of which the outstanding examples are spastics and rheumatic children. We have no information as to the effects on spastics of the practice of Scientology. Theoretically, at any rate, they should derive some benefit from it, but the limits of theta ability to bring about physical changes are unknown¹ and represent a challenge to future research workers in this field. Where

¹ Records which were not available to the authors at the time of writing show that rehabilitation of the thetan by processing produces very remarkable physical change.—PUBLISHERS.

clumsiness has no physical component but is due to mental trauma, processing can provide the remedy.

DELINQUENT CHILDREN

Delinquency takes several forms. Destruction of property is usually regarded as an attempt to remedy some fancied grievance. We can find no fault with this diagnosis, except, possibly, the word *fancied*. The acts of destruction are overt acts, the motivators for which can readily be traced to enforced restrictions on the child himself or other overt acts received by him.

It has long been held by Scientologists, and would probably find general agreement among psychologists, that stealing is another form of destruction or an attempt by the child to remedy scarcity in his environment. The latter part of this statement, that stealing is an attempt to remedy a scarcity, may sound so portentiously self-evident that it will cause nothing but derisive amusement, but it should be remembered that it is the emotional charge on the scarcity that is relevant rather than the scarcity itself: Furthermore, it should be noted that the scarcity is not restricted to material objects, but extends to such intangibles as freedom or affection—in fact, ARC.

The stealing of material objects is often linked to this intangible scarcity. Since it is impossible to steal affection, for instance, the delinquent substitutes articles which are frequently of no direct use, which are not scarce and which could have been obtained by honest and less devious means. Kleptomania and junk collecting would seem to be an aspect of this aberration.

The extraordinary behaviour of some delinquent children is only explicable on these grounds. A typical example of this type of behaviour came to our notice

recently. A group of boys broke into a shop and stole a considerable number of cigarettes. Their methods were so clumsy as to make detection almost certain, but as if to make doubly sure, they arrived at school the next day loaded with cigarettes which they attempted to sell at cut prices. They were apprehended, but this notoriety, we suggest, only added to the gains in ARC which they had already achieved when they met with such displays as anger, disgust, admiration, etc. . . .

All cases of delinquency are essentially acts of covert or unexpressed hostility or resentment directed against all dynamics except the first, which means, of course, as we have pointed out earlier in this book, that the final result is a grave reduction on the first dynamic itself. But it is this reduction on the first dynamic that we *first* observe: he is, we say, a bad boy. On the Tone Scale such individuals can immediately be found in the 1.1 tone band. One of the delinquent boys mentioned above was diagnosed by us as a 1.1 long before his appearance in the juvenile court. This diagnosis was made purely upon our evaluation of his school work and general behaviour. The rest of the tone band gave us that data for our prognosis. We knew that any of the combinations of the various behaviour patterns listed in that tone band would sooner or later be displayed by him. They were—sooner.

If such a boy is successful in establishing low-level ARC, he becomes a member of a gang. This may result, since ARC is beneficial, in a slight rise in tone to 1.5. A glance along the 1.5 band will give an accurate description of the characteristics of the young gangster.

The behaviour of the delinquent or criminal is an expression of his position on the Tone Scale, and this

position is caused by trauma in the past. The naughty child becomes the delinquent adolescent; the delinquent adolescent becomes the habitual criminal. That all naughty children do not become habitual criminals is largely due to the fact that adolescence is a period of abreactive play—a period, that is, when the youth ‘works-off’ the inhibitions and invalidations of childhood in an almost stereotyped pattern of forceful, and usually rather unpleasant, activities. In the main the young child is easily controlled and in any case his physical means of serious destruction are relatively small. Moreover, he is dependent upon adults for food, clothing and shelter. At adolescence, however, control over him is less easily imposed. The period of abreactive play follows and during this he rises up the Tone Scale. At best, during this period, he is simply a confounded nuisance: he can no longer be treated as a child, yet he has not achieved the degree of responsibility that can be expected and demanded of the adult. At worst the apathy and covert hostility of the child pass into the anger and overt hostility bands. He becomes a delinquent—a statistic!

If the young delinquent is unable to rise above this tone band he becomes an habitual criminal. The conditions of town life and the increased efficiency of crime detection make it more likely that this happy solution to the problem will not occur. In the country he can roam in the woods and disport himself without doing a great deal of noticeable harm. Where damage is done to agricultural property it is not, of course, viewed with equanimity by the farmer. Neither can we expect the farmer to take a dispassionate view of the fact that the young offender frequently escapes detection or punishment. Yet, from the sociological point of view, this

infrequent apprehension is perhaps a good thing; the period of abreactive play is relatively short, the damage done relatively small and before long the youth has 'grown-out' of his delinquency. In the city no damage passes unnoticed, it is frequently extensive and sometimes is accompanied by violence. More to the point, the delinquent is frequently caught.

In spite of the more sensible and humane approach to the young hooligan by the modern courts, it is always possible that this natural and cathartic rise up the Tone Scale may be halted and reversed. When this happens and the modern methods of rehabilitation have demonstrably failed to work, society is amazed, cynical and angry. It remarks on the base ingratitude of the young criminal for whom all this humane effort would appear to have been in vain. So restimulative is this persistence in anti-social behaviour that society through the agency of its magistrates, judges and legislators is moved to demand heavier penalties. How many adults, we wonder, were fortunate enough during their adolescent rise up the Tone Scale to avoid performing some such anti-social activity as breaking into empty houses just for the excitement of it, putting out street lights, pilfering an apple from the box outside the greengrocer's shop on the corner of the street, or just 'smashing-up' for fun? Most of us, if we are honest and have good memories, will mutter to ourselves as we read of some juvenile escapade which has ended in yet another remand home or prison sentence, "There, but for the Grace of God, go I".

Too often our attitude to all forms of infranormal behaviour, whether it be laziness, delinquency or crime—whether manifested by child or adult—is that of the

Pharisee. In so far as we have outgrown these forms of aberration we are intolerant of others not so fortunate; we do not recognize this natural expression of low tone, or rising tone, as such, but relate it to our own tone. We see the out of work lounging against the door post and knowing that such behaviour in ourselves would be sheer idleness we do not say, "Poor fellow! Down in the apathy band". On the contrary, we are rather disgusted and describe him as a lazy good-for-nothing. Lives there a teacher who has never so characterized one of his own pupils?

This is a problem of the gradient scale of responsibility—no-responsibility. Our personal chronic tone is a measure of our responsibility. We are in the habit of assigning to others the same degree of responsibility as we know ourselves to possess. For a person with full responsibility, to lie, cheat, steal and destroy would be wicked. It would also be impossible. To assign responsibility to any tone band below 2 is equally impossible. A 1.1 *must* behave as a 1.1. This is to say no more than that a person does not normally act out of character, a fact which everyone has known and which has given value to the practice of giving 'characters' or references to employees and school leavers. When a person does act out of character—that is out of his chronic position on the Tone Scale—we cast about sympathetically for some traumatic experience to account for it. We say: "It's most unlike Brown to behave like this . . . still, he's just lost his wife." How sympathetic we can be when we are aware of the traumatic incident! Sudden changes in chronic tone always have a current incident to account for them which is often readily observable. It is the chronic tone itself, the result of

incidents of which we are unaware, that receives less understanding.

What, then, is our answer to the problem of juvenile delinquency? Are we, in fact, washing our hands of it and merely advocating that the delinquents should be allowed to 'grow-out' of it—hoping that they will do so as inexpensively as possible?

Our answer is twofold and has been implicit, to some extent, in all that we have said in this and previous chapters. The delinquent adolescent is the naughty child—or even the ordinary child—grown up. At the beginning of this book we said that we as teachers and parents were responsible for the juvenile delinquent. We have attempted to give our reasons for that statement. By delaying or repressing freedom and responsibility of the child until he is able to assume them by force in adolescence we are creating the problem, and we are doing this because we are ourselves dramatizing our childhood in the winning valence of our own parents and teachers. The vicious circle must be broken and it must be obvious that the simplest and most direct point of entry is in the classroom and the home. In the classroom and the home freedom and responsibility must be restored to the child and where this presents difficulties, or gives rise to them, the aid of Scientology must be sought. To suggest, as we are tempted to do, that by school age the damage has been done—that the dullard will be for ever dull, that the troublesome boy will become the troublesome youth and man, that the delinquent youth will become the hardened criminal—is no excuse for us as teachers. It merely states an observed fact; it does not even suggest that we are partially responsible, much less that as we may well be responsible

for a continuation and perpetuation of the prime cause, we are equally responsible for the final result.

It has been said elsewhere that from time to time, with no special treatment and no particular attention, the dullard becomes less dull, the troublesome boy less troublesome, and that the delinquent child ceases to be delinquent. These things happen in schools; they are within the experience of every teacher. Our experience suggests that the frequency of this kind of occurrence can be greatly increased by Scientology in two ways: by releasing stored-up trauma the child is enabled to behave more naturally and more reasonably, and by releasing latent trauma in the teacher it enables him to accept the early outbursts of hostility and revenge—*without hitting back*—so that the higher tone bands of conservations, zest and exhilaration can be reached, when reasonable and responsible behaviour can be expected to appear quite freely.

The second part of our answer to the problem can be very briefly stated. Where we are already too late, where we already have the delinquent on our hands and the criminal in our prisons, Scientology can be expected to bring about increases in tone, not as swiftly and surely as with the young child, but, nevertheless, with a speed and certainty beyond the means of any rehabilitation technique which we have hitherto possessed.

The successful youth club leader is already aware of the basic problem—i.e., lack of responsibility. He does, in fact, apply an intuitive form of processing. He treats the young delinquent as a responsible adult; he establishes ARC at as high a level as possible, and in many cases he is successful. We believe that Scientology offers him a more precise tool, one that will enable him

to achieve his objective more swiftly and more certainly.

At the outset we expressed dissatisfaction with the methods and achievements of contemporary psychology. It seemed to us that psychologists, in adopting the techniques from the physical scientists, were collecting, organizing and codifying data which was basically data about abnormal human beings. It is implicit in their methods and in their writing that it is quite normal to be abnormal. We might best express this attitude by misquoting the late George Orwell: "All men are normal but some men are more normal than others". The end result of their labours has been to bring about a more enlightened approach to the backward and abnormal individual. This is all to the good, but it carries with it the implication that we should accept such abnormalities as an original sin to which man is heir. In education new and ingenious methods of instruction are invented for the backward child; he is sent to special classes and schools; large sums of money are spent in order that the limits of his capacity may be understood and catered for. Everything is done to make him a reasonably useful and self-supporting citizen—everything, that is, except making him 'more normal'.

Scientology is not like that. It has been described as a branch of dynamic psychology, which probably means, among other things, that it is not concerned with counting heads, in producing charts and providing statistics to illustrate how frequent and how numerous are the deviations from an arbitrary 'norm'. Such things may be interesting, they may even be necessary, but they have proved of singularly little value to the unfortunate sub-optimum individual. Scientology is concerned solely with restoring all men to optimum, its basic aim is

to make the able more able. It is 'normal' men—able men—who are today making the hydrogen bomb which threatens to end our civilization, if not the very globe upon which we live. It is 'normal' men and women—men and women, that is, not considered by psychologists as in need of psychiatric treatment—who silently, yet in abject fear, watch this idiot's tale unfold, excusing its folly out of their fear, until fear becomes apathy. This is the 'normal' person of today—shrinking into a narrow existence within the grooves of the first and second dynamics; out of affinity with the rest of his species, out of touch with reality—out of communication. He yearns and prays for peace and thinks to secure it by limiting the freedom of others; he finds it sooner than he need—in the grave.

Dead men are very peaceful.

Has psycho-analysis or any other orthodox therapy anything to offer to people so terribly 'normal'? Even were the methods used uniformly and permanently effective in the diagnosis and treatment of abnormal behaviour, of what value are they in halting the spiralling descent of the 'normal'? Can there be no *ascent*—is there no way in which man can raise himself from his 'normal' state of sub-optimum mediocrity?

To all these questions the orthodox return a negative answer—indeed, from the comments of one reviewer of Hubbard's first book we can only assume that in orthodox circles there is something highly amusing in the idea that *Homo Sapiens* is but a transitory creature in the evolutionary process, that man, released from the massive trauma of his many pasts, would be as different from the 'norm' as that statistical abstraction is from any living person.

When *'Dianetics, The Modern Science of Mental Health'* was first published a well-known American publicist remarked that Hubbard's discovery was, in its evolutionary significance, comparable to the invention of the wheel. This may well prove to be true. But Hubbard, as we have shown, was not content. Whilst the auditor was processing individuals in his consulting room, man's collective aberrations might yet end his lordly progress in a psychotic snigger—and a cosmic bang. The problem as he saw it was a tremendous one: no technique, however speedy and effective it might be, could achieve the maximum result unless it could be made available to, and be practised by, groups of individuals on a very large scale. The human species if it was to survive—let alone progress—must be given the means to lift itself up by its own shoe laces. In the techniques which we have loosely called 'Creative Processing' such a method of self and group rehabilitation is now available and is being used by men and women throughout the world.

But is there not an even more effective way of dealing with the problem? The men and women of to-morrow are in our schools. Our modest experiment has shown that children not only benefit from the application of the group techniques, but that they thoroughly enjoy the experience. With Scientology we have a completely new and revolutionary approach to the problem of education in its widest sense. Our children can be largely cleared of the trauma which impedes their natural development. They can begin to learn as they anxiously want to learn and, if we have assimilated the lessons of Scientology, they will do so in an atmosphere of freedom,

neither restimulating nor being restimulated by our own reactive behaviour.

There will be those who will jeer at our arguments and dismiss them as yet another fad dreamed up by cranks to burden the life of teachers. They will claim that the techniques of Scientology are at once valueless and dangerous. But what have they to offer in its place? Have they a better solution? If so let them produce it—and quickly.

Time is getting short.

APPENDIX TO SECTION I: PAST LIFE PHENOMENA

The two aspects of Scientology which have earned it the most ill-judged criticism are the pre-natal engram and 'past life phenomena'. Pre-natal influences are now a common-place in psychology, but it might be felt that such influences alone are insufficient to account for the widely observed divergence in mental equipment. It is instructive to note how far modern psychology is committed to a belief in 'past lives'. William Brown¹ finds that present life trauma and some *inherited factors* have similar degrading effects upon the personality. He says in *Psychology and Psycho-Therapy*: "If evolution worked simply—shedding and superseding its past altogether, the difficulties of life would not be what they are. Our problems arise from the fact that we carry our past along with us, and our past is affecting us continually—not only our past memories and past acquisitions, *but our more primitive, inherited mental tendencies*". (Our italics.)

Herbert Read² considers that our unconscious mind contains occluded strata of which the Id appears to be

¹ *Psychology and Psychoanalysis*. William Brown. Arnold.

² *Ibid.*

temporally continuous, presumably throughout mankind. He supports this argument by a quotation from Freud: “. . . Thus in the Id *which is capable of being inherited*, are stored up vestiges of the existence led by countless former egos and, when the ego forms its super-ego out of the Id, it may perhaps only be *reviving images of egos that have passed away and be securing them a resurrection*”. (Our italics.)

Instincts and other innate qualities require some explanation. They have been observed by psychologists and studied by them, but no explanation has been forthcoming. McDougall's definition of an instinct is so accurate a description of the effects of an engram that one is tempted to suggest that they are the same thing—the details of the engram being concealed from view by a blanket of occlusion. He says of instincts in '*An Introduction to Social Psychology*': "it is an inherited or innate psycho-physical disposition which determines its possessor to perceive and pay attention to objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least to experience an impulse to such action".

Indeed, an occlusive veil is all that separates contemporary psychology from acceptance of the direct influence of past life incidents on our present-time behaviour. Says Dr. Berg in '*Clinical Psychology*': "The conclusion is unavoidable: that to eradicate or permanently transfer (i.e. cure) the very roots of any psychic disposition or symptom, the therapeutic process would have to begin *generations before birth of the individual*. In other words, really effective and permanent cure will require treatment not simply at 'character' or even

‘temperament’ but right down to ‘disposition’, which in the McDougall sense corresponds to the sum total of the instinctive qualities determined by heredity.” (Our italics.)

During auditing, incidents may appear carrying heavy emotional charges which suggest that our burden of painful facsimiles extends beyond birth into previous lives. Two past-life time tracks might be expected to exist since it is scarcely likely that the Id—a source of unconscious mental dross which seems to be the property of the genetic entity—should also be the source of intuitive, inspiration and mystical experience such as we know to be the faculty of the thetan. On a basis of observation F. W. Myers regarded the unconscious as both a sewer and a gold mine. This is a datum which is better explained by two separate but occluded sections of the personality.

SECTION III

Owing to the fact that some time has elapsed since these experiments were conducted and the fact that Scientology has progressed in techniques, we have invited L. Ron Hubbard, Jnr., to give here a series of sessions incorporating later techniques with the simpler Creative Processing, so that more and quicker benefit may be obtained by those caring to put them into practice with groups of children.

Fundamentally, however, there is no difference in the results obtained (except in speed) by this re-written form.

This is stated to avoid any confusion which may arise out of the authors' description of the sessions run under their direction.

Conditions under which the following processes should be given:

The room in which the auditing takes place should be well but not brightly lit, comfortably warm, good circulation of air, but not draughty, and as spacious as possible. The children should be as comfortable as possible, with all things taken off their laps and off their desks. They should not be eating anything or chewing anything. The room should be fairly quiet and all disturbing noises should be eliminated as much as possible.

You should either sit or stand in a place where all the children can see you, and give the commands in a loud

clear voice without shouting so that all the children can hear you. The commands should be given very distinctly with no hesitation on your part. If it seems to you that some of the children did not hear your command, i.e., if they look as though they are straining to hear you or look slightly puzzled, repeat your command. First you give the command, and after the children have executed it each time, have them acknowledge *verbally*. Children should be told the following: "Each time you have done one of the commands, say 'fine' or 'all right'." Make it clear to the children precisely what they have to do. Give no more than thirty seconds at the outside for the creation of the picture, then: "Dispose of the Mock-ups" as per instructions. It may be that noise and disturbance may occur in the early stages of processing, particularly with dull or backward children, but this is a transitory stage and will soon pass. Also, read the processing lists several times until you are acquainted with them and understand them, before commencing to process the children.

ONE THING IS VERY IMPORTANT: you should never look or act disturbed or get angry, invalidate the children, or evaluate for them in any way. Also, never stop and pay attention to only one of the children in any way, because the moment you do this, you have then lost the rest of the group. So, if one child seems not to be doing it, go ahead for the rest of the group because he will start doing the commands again very shortly if you do not pay attention to him.

Do not be surprised if you find that the children are very fast in doing the commands, because on the average, children will execute these commands much faster than adults. So, give the next command *as soon* as you have

received the acknowledgments from the children that they have executed the last command. On *very* rare occasions, a child may feel a little ill at ease at the end of the session. In that case run session number two on him until he feels well.

One final thing to remember, give the commands *EXACTLY* and follow the directions as given *EXACTLY*, and you will get the predicted results. If the commands are not given exactly or the directions not followed exactly the results can very well be retarded. The next command should only be given when you have received the acknowledgment that the last command has been finished and everybody has done it. It is very important that you should make sure that all the children do *ALL* the commands except in the cases where they are physically unable to execute them, as in Session Three.

Everything that is italicized is for your direction only and should not be read to the children.

The sessions should be given at the same time every day and only one session should be given per day. Each of the following sessions is approximately twenty minutes long and there are fifteen sessions. It should be sufficient for three weeks of auditing. When you have gone through all fifteen sessions go back and through them again.

If there is anything you wish to know about the processing please feel free to call on the Hubbard Association of Scientologists International for they will be happy to assist you and give you any information you desire.

In your hands rests the future of these children and by raising their ability through these processes you will raise their ability to mould a happier and better future

for mankind and make a place where there is no war, criminality or insanity; and, instead of hydrogen bombs, you will turn their efforts towards creative goals.

L. RON HUBBARD, JNR., D.SCI.

London, 1955.

SESSION ONE

1. "Take everything off your desks and everything off your laps and sit comfortably."
2. "Good. Now, after you have finished doing this, just say 'all right' and after you finish doing each command I give you from now on, say 'all right' or 'yes' out loud to me."
3. "Put your hands above your head." *When they have all acknowledged, say 'fine'. Continue to say 'good' or 'fine' or some other appropriate word every time they acknowledge completion of a command, denoting that you have received their communication that they have completed the command.*
4. "Put your hands on your lap."
5. "Move both your feet to the left."
6. "Move both feet to the right."
7. "Now stand up."
8. "Now sit down."
9. "Now touch your head with your hands."
10. "Now put your hands in your laps."

Do the above commands over and over again for twenty minutes. The goal of the above process is for the children to follow your orders exactly, without question and happily and if it seems that the children are not, the above session should be run until they are doing so.

SESSION TWO

1. "Take everything off your desks and everything off your laps and sit comfortably." *Acknowledge as in Session One.*
2. "Good. Now, after you have finished doing this, just say 'all right' and after you finish doing each command I am going to give you, from now on, say 'all right' or 'yes' out loud to me."
3. "Find the ceiling of this room."
4. "Find the floor of this room."
5. "Find your desk in this room. Touch it with your hands." *When they have all touched the desk say: "Let go."*
6. "Find the front wall of this room."
7. "Find the back wall of this room."
8. "Find the wall on your left."
9. "Find the wall on your right."
10. "Find your body."

The above commands are to be run in this order over and over again for twenty minutes. At the end of the twenty minutes say to them: "This is all for today, thank you." The goal of Session Two is to bring the child into the present physical universe and to bring his attention into present time and into the present environment.

SESSION THREE

Have the children stand up and touch, then let go of, various objects and walls in the room, e.g., "Do you see that wall over there?" Acknowledge as in Session One. "Walk over to it." Acknowledge. "Now touch it with both hands." Acknowledge. "Let go." Acknowledge. Keep this up with other objects and walls in the room, only using the above commands.

SESSION FOUR

For this session use the following commands. You say: "Hello"—and the children say: "All right". This is to be done for 10 minutes, e.g., you: "Hello". Children: "All right". You: "Hello". Children: "All right", etc. Then for the last 10 minutes the children say "Hello" and you say "All right".

SESSION FIVE

For this session the following commands should be run over and over for the 20 minutes. Acknowledge as in Session One.

"Remember a time that seems real to you." Acknowledge. "Remember a time when you were in good communication with someone." Acknowledge. (You may use another word instead of 'communication' so that it will be more understandable to the children.) Acknowledge. "Remember a time that you felt some affinity for someone." Acknowledge. (You may use another word for affinity, i.e., friendship, etc., so that it would be more understandable to the children.) "Remember a time when someone was in good communication with you." Acknowledge. "Remember a time when someone felt some affinity for you." Acknowledge.

SESSION SIX

For Session Six have the children make copies of objects in the room, e.g., have the children look at the clock on the wall and make a mock-up of the clock next to it, then say to the children: "Do what you please with the mock-up." Do this with various objects in the room, and remember to acknowledge the children's communication. The length of session—20 minutes.

SESSION SEVEN

“I am going to ask you to imagine a picture and then to put it in different places in the room, and we will call these pictures ‘mock-ups’.” *When they have all acknowledged that they understand, say: “Good” or “Fine”.*

Do Session One for five minutes. Then give the following command: “Close your eyes”. When they have all acknowledged, say: “Fine”.

1. “Mock yourself up failing all your exams.” *Acknowledge. “And then see yourself dying because you did.” Acknowledge. “See your body going to dust.” When they have all done so, acknowledge.*
2. “Now pull the dust into yourself.” *When they have all done so, acknowledge.*

Do the above commands for ten minutes. Have the children put the mock-ups behind them, above them, below them, to the right and to the left of them. Each time, pick a different position for the child to execute the command.

After ten minutes, say: “Open your eyes”. When all have done so, acknowledge.

For the remaining five minutes, use the following command: “Find something real and point to it”.

At the end of the session, say: “That is all for today, thank you.”

The goal of Session Seven is to alleviate the fear and tension of taking and passing their examinations, which seems to many children to be an axe over their heads, and slows down their ability to assimilate the data which is required to pass these examinations. Some children feel that they need not learn anything, as they feel they have already failed the examination. This session will alleviate that condition.

SESSION EIGHT

1. "Now close your eyes." *When they have all acknowledged, say: "Good".*
2. "Mock-up a picture of yourself feeling very happy and put it out in front of you." *Acknowledge, when they have all done this.*
3. "Now take a small piece of the picture and bring it into yourself." *Acknowledge.*
4. "Now take a larger piece of the picture and bring it into yourself." *Acknowledge.*
5. "Now take the rest of the picture and bring it into yourself." *Acknowledge.*
6. "Now mock-up a picture of two other members of the class feeling very happy. *Acknowledge.*
7. "Now take a small piece of the picture and bring it into yourself." *Acknowledge.*
8. "Now take a larger part of the picture and bring it into yourself." *Acknowledge.*
9. "Now take the rest of the picture and pull it into yourself." *Acknowledge.*
10. "Now make a mock-up of half the children in the class, all feeling very happy." *Acknowledge.*
11. "Now take a small part of the picture and bring it into yourself." *Acknowledge.*
12. "Now take a bigger part of the picture and bring it into yourself." *Acknowledge.*
13. "Now take the rest of the picture and bring it into yourself." *Acknowledge.*
14. "Now make a mock-up of all the children in the class feeling very happy." *Acknowledge.*

15. “Now mock-up something that you like very much and put it behind you.” *Acknowledge.*
16. “Now take a small part of both these pictures and bring them into yourself.” *Acknowledge.*
17. “Now take a bigger part of these pictures and bring them into yourself.” *Acknowledge.*
18. “Now take the rest of the pictures and bring them into yourself.” *Acknowledge.*
19. “Now mock-up something else you like and put it above your head.” *Acknowledge.*
20. “Now take half the picture and throw it away.” *Acknowledge.*
21. “Now take the other half of the picture and bring it into yourself.” *Acknowledge.*
22. “Mock-up the same thing again and put the picture below you.” *Acknowledge.*
23. “Now take half the picture and bring it into yourself.” *Acknowledge.*
24. “Now take the other half of the picture and throw it away.” *Acknowledge.*
25. “Now mock-up something else that you like very much.” *Acknowledge.*
26. “Now take half of the picture and throw it away.” *Acknowledge.*
27. “Now take the other half of the picture and throw it away.” *Acknowledge.*
28. “Now mock-up something else that you like very much.” *Acknowledge.*
29. “Now take half of the picture and throw it away.” *Acknowledge.*

30. "Now take the other half of the picture and throw it away." *Acknowledge.*
31. "Mock-up the same thing again and put it in front of you." *Acknowledge.*
32. "Now take half the picture and bring it into yourself." *Acknowledge.*
33. "Now take the other half of the picture and throw it away." *Acknowledge.*
34. "Now open your eyes." *Acknowledge.*

For the remainder of the time, use the following command: "Find something real and point to it." Acknowledge after each command. At the end of the time say: "That is all for today, thank you."

The goal of Session Eight is to sharpen the child's imaginative and creative ability, and to get him quietly accustomed to mock-ups.

SESSION NINE

1. "Mock-up yourself being happy." *Acknowledge.*
2. "Take half of the picture you have now and pull it into yourself." *Acknowledge.*
3. "Take the other half of the picture and pull it into yourself." *Acknowledge.*
4. "Mock-up yourself chasing something bad." *Acknowledge.*
5. "Take this whole picture and bring it into yourself." *Acknowledge.*
6. "Mock-up yourself enjoying a piece of chocolate." *Acknowledge.*
7. "Take this whole mock-up and bring it into yourself." *Acknowledge.*

8. "Mock-up yourself and a friend running fast, put it in front of you." *Acknowledge.*
9. "Take this mock-up and bring it into yourself." *Acknowledge.*
10. "Mock-up somebody helping you, put the mock-up behind you." *Acknowledge.*
11. "Mock-up yourself owning something pretty." *Acknowledge.*
12. "Mock-up yourself feeling strong." *Acknowledge.*
13. "Take these mock-ups and bring them into yourself." *Acknowledge.*
14. "Mock-up yourself seeing a pretty tree, get its smell and put the mock-up in front of you." *Acknowledge.*
15. "Now mock-up yourself seeing a pretty flower, feel its petals, put the mock-up to your left." *Acknowledge.*
16. "Mock-up an old house, put the mock-up to your right and look at its colour." *Acknowledge.*
17. "Take these three mock-ups and bring them into yourself." *Acknowledge.*
18. "Mock-up yourself riding a brown horse, feel its hair and put it behind you." *Acknowledge.*
19. "Take this mock-up and throw it away." *Acknowledge.*
20. "Mock-up yourself in a big soft bed and sound asleep, feel the softness of the bed; put the mock-up above you." *Acknowledge.*
21. "Mock-up yourself standing on a street corner putting a five pound note in your pocket." *Acknowledge.*

22. "Mock-up yourself feeling very happy." *Acknowledge.*
23. "Now take both of these mock-ups and throw them away." *Acknowledge.*
24. "Mock-up yourself a long time ago." *Acknowledge.*
25. "Now put the mock-up behind you and feel your weight in the mock-up." *Acknowledge.*
26. "Now bring the picture into yourself." *Acknowledge.*
27. "Now mock-up a sunny day at the sea-side, get the smell of the sea." *Acknowledge.*
28. "Now bring the mock-up into yourself." *Acknowledge.*
29. *For the rest of the time remaining, use the following command: "Find something real." Acknowledge.*
30. "Open your eyes."

SESSION TEN

Do Session One for ten minutes, and Session Two for ten minutes.

The goal of Session Ten is the same as Sessions One and Two combined.

SESSION ELEVEN

For the first fifteen minutes of the session use the following command. "Find some places where you are not." After the children have found some places where they are not, repeat the question, over and over again, remembering to acknowledge. Now for the remaining five minutes have the children with their eyes closed find some things that are real and solid, using the following command: "Find some things that are real." After they have found a few

things, repeat the question, again and again. Remember to wait until the children have acknowledged that they have executed your command, and also remember to acknowledge their communication.

SESSION TWELVE

The commands for this session are: "All right, now I want you to be a —." (Pause.) "Are you being it?" Acknowledge. "All right, let it go." This command is repeated through this entire list; using one item in place of the blank. The teacher should select items from the following list which are relatively familiar to the children.

- | | | |
|----------|---|---------------|
| Animals: | { | Vertebrates |
| | | Invertebrates |
| | | Fishes |
| | | Reptiles |
| | | Insects |
| | | Birds |
| Objects: | { | Large |
| | | Small |
| | | Mobile |
| | | Static |
| People: | { | Caucasian |
| | | Negroid |
| | | Asian |

At the end of Session Twelve give the following command: "Be where you please, and be yourself".

SESSION THIRTEEN

For Session Thirteen these commands are to be given. "Find something you wouldn't mind doing." Acknowledge. The command should be repeated for a period of five minutes. Then change to: "Find something you

wouldn't mind someone else doing." *Acknowledge. Continue this command for a further five minutes. Then change to: "Find something you wouldn't mind doing for someone else." Acknowledge. Continue this command for a further five minutes, and complete this session with five minutes of: ' Find something you wouldn't mind another person doing for you.'*

SESSION FOURTEEN

For Session Fourteen run Session Three again.

SESSION FIFTEEN

For Session Fifteen run Session Five again.

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THE HUBBARD CHART OF HUMAN EVALUATION

(for a very full exposition of this Chart see 'Science of Survival' by L. Ron Hubbard)

TONE SCALE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	TONE SCALE
	BEHAVIOUR AND PHYSIOLOGY	MEDICAL RANGE	EMOTION	SEXUAL BEHAVIOUR ATTITUDE TOWARD CHILDREN	COMMAND OVER ENVIRONMENT	ACTUAL WORTH TO SOCIETY COMPARED TO APPARENT WORTH	ETHIC LEVEL	HANDLING OF TRUTH	COURAGE LEVEL	SPEECH : TALKS SPEECH : LISTENS	SUBJECT'S HANDLING OF WRITTEN OR SPOKEN COMM. WHEN ACTING AS A RELAY POINT	REALITY (AGREEMENT)	ABILITY TO HANDLE RESPONSIBILITY	PERSISTENCE ON A GIVEN COURSE	LITERALNESS OF RECEPTION OF STATEMENTS	METHOD USED BY SUBJECT TO HANDLE OTHERS	HYPNOTIC LEVEL	ABILITY TO EXPERIENCE PRESENT-TIME PLEASURE	YOUR VALUE AS A FRIEND	HOW MUCH OTHERS LIKE YOU	STATE OF YOUR POSSESSIONS	HOW WELL YOU ARE UNDERSTOOD	POTENTIAL SUCCESS	POTENTIAL SURVIVAL	
4.0	Excellent at projects, execution. Fast reaction time (relative to age).	Near accident-proof. No psycho-somatic ills. Nearly immune to bacteria.	Eagerness, exhilaration	Sexual interest high but often sublimated to creative thought. <u>Intense interest in children.</u>	High self mastery. Aggressive toward environ. Dislikes to control people. High reasoning. Volatile emotions.	High worth. Apparent worth will be realized. Creative and constructive.	Bases ethics on reason. Very high ethic level.	High concept of truth.	High courage level.	Strong, able, swift, and full exchange of beliefs and ideas.	Passes theta comm. contributes to it. Cuts etheta lines.	Search for different viewpoints in order to broaden own reality. Changes reality.	Inherent sense of responsibility on all dynamics.	High creative persistence.	High differentiation. Good understanding of all comm., as modified by clear's education.	Gains support by creative enthusiasm and vitality backed by reason.	Impossible to hypnotize without drugs.	Finds existence very full of pleasure.	Excellent	Loved by Many	In Excellent Condition	Very Well	Excellent	Excellent. Considerable Longevity	4.0
3.5	Good at projects, execution, sports.	Highly resistant to common infections. No colds.	Strong interest Mild interest	High interest in opposite sex continuity <u>Love of children.</u>	Reasons well. Good control. Accepts ownership. Emotion free. Liberal.	Good value to society. Adjusts environ to benefit of self and others.	Heeds ethics of group but refines them higher as reason demands.	Truthful.	Courage displayed on reasonable risks.	Will talk of deep seated beliefs and ideas. <u>Will accept deep seated beliefs, ideas, consider them</u>	Passes theta comm. Resents and hits back at etheta lines.	Ability to understand and evaluate reality of others and to change viewpoint. Agreeable.	Capable of assuming and carrying on responsibilities.	Good persistence and direction toward constructive goals.	Good grasp of statements. Good sense of humor.	Gains support by creative reasoning and vitality.	Difficult to trance unless still possessed of a trance engram.	Finds life pleasurable most of the time.	Very Good	Well Loved	In Good Condition	Well	Very Good	Very Good	3.5
3.0	Capable of fair amount of action, sports.	Resistant to infection and disease. Few psycho-somatic ills.	Indifference Content	Interest in procreation. <u>Interest in children.</u>	Controls bodily functions. Reasons well. Free emotion still inhibited. Allows rights to others. Democratic.	Any apparent worth is actual worth. Fair value.	Follows ethics in which trained as honestly as possible. Moral.	Cautious of asserting truths. Social lies.	Conservative display of courage where risk is small.	Tentative expression of limited number of personal ideas. <u>Receives ideas and beliefs if cautiously stated.</u>	Passes comm. Conservative. Inclines toward moderate construction and creation.	Awareness of possible validity of different reality. Conservative agreement.	Handles responsibility in a slipshod fashion.	Fair persistence if obstacles not too great.	Good differentiation of meaning of statements.	Invites support by practical reasoning and social graces.	Could be hypnotized, but alert when awake.	Experiences pleasure some of the time.	Good	Respected by Most	Fairly Good	Usually	Good	Good	3.0
2.5	Relatively inactive, but capable of action.	Occasionally ill. Susceptible to usual diseases.	Indifference Boredom	Disinterest in procreation. <u>Vague tolerance of children.</u>	In control of function and some reasoning powers. Does not desire much ownership.	Capable of constructive action; seldom much quantity. Small value. "Well adjusted."	Treats ethics insincerely. Not particularly honest or dishonest.	Insincere. Careless of facts.	Neither courage nor cowardice. Neglect of danger.	Casual pointlessness conversation. <u>Listens only to ordinary affairs.</u>	Cancels any comm. of higher or lower tone. Devalues urgencies.	Refusal to match two realities. Indifference to conflict in reality. Too careless to agree or disagree.	Too careless. Not trustworthy.	Idle, poor concentration.	Accepts very little, literally or otherwise. Apt to be literal about humor.	Careless of support from others.	Can be a hypnotic subject, but mostly alert.	Experiences moments of pleasure. Low intensity.	Fair	Liked by a Few	Shows Some Neglect	Sometimes Misunderstood	Fair	Fair	2.5
2.0	Capable of destructive and minor constructive action.	Severe sporadic illnesses	Expressed resentment	Disgust at sex, revulsion. <u>Negging of and nervousness about children.</u>	Antagonistic and destructive to self, others, and environ. Desires command in order to injure.	Dangerous. Any apparent worth wiped out by potentials of injury to others.	Below this point: authoritarian. Chronically and bluntly dishonest when occasion arises.	Truth twisted to suit antagonism.	Reactive, unreasoning thrusts at danger.	Talks in threats. Invaliates other people <u>Listens to threats. Openly mocks theta talk</u>	Deals in hostile or threatening comm. Lets only small amount of theta go through.	Verbal doubt. Defense of own reality. Attempts to undermine others. Disagrees.	Uses responsibility to further own ends.	Persistence toward destruction of enemies. No constructive persistence below this point.	Accepts remarks of tone 2.0 literally.	Nags and bluntly criticizes to demand compliance with wishes.	Negates somewhat, but can be hypnotized.	Occasionally experiences some pleasure in extraordinary moments.	Poor	Rarely Liked	Very Neglected	Often Misunderstood	Poor	Poor	2.0
1.5	Capable of destructive action.	Depository illnesses (arthritis). (Range 1.0 to 2.0 interchangeable)	Anger	Rape. Sex as punishment. Brutal treatment of children.	Smashes or destroys others or environ. Failing this, may destroy self. Fascistic.	Insincere. Heavy liability. Possible murderer. Even when intentions avowedly good will bring about destruction.	Below this point: immoral. Actively dishonest. Destructive of any and all ethics.	Blatant and destructive lying.	Unreasonable bravery, usually damaging to self.	Talks of death, destruction, hate only <u>Listens only to death and destruction. Wrecks theta lines.</u>	Perverts comm to etheta regardless of original content. <u>Stops theta comm. Passes on theta and perverts it.</u>	Destruction of opposing reality. "You're wrong. Disagrees with reality of others.	Assumes responsibility in order to destroy.	Destructive persistence begins strongly, weakens quickly.	Accepts alarming remarks literally. Brutal sense of humor.	Uses threats, punishment, and alarming lies to dominate others.	Negates heavily against remarks, but absorbs them.	Seldom experiences any pleasure.	Definite Liability	Openly Disliked by Most	Often Broken. Bad Repair	Continually Misunderstood	Usually a Failure	Early Demise	1.5
1.1	Capable of minor execution.	Endocrine and neurological illnesses.	Unexpressed resentment Fear	Promiscuity, perversion, sodomy, irregular practices. <u>Use of children for sadistic purposes.</u>	No control of reason or emotion, but apparent organic control. Uses sex means of controlling others, especially hypnosis. Commensal.	Active liability. Enturbulates others. Apparent worth outweighed by vicious hidden intents.	Sex criminal. Negative ethics. Deviously dishonest without reason. Pseudo-ethical activities screen perversion of ethics.	Ingenious and vicious perversions of truth. Covers lying artfully.	Occasional underhanded displays of action, otherwise cowardly.	Talks apparent theta, but intent vicious. <u>Listens little: mostly to cabal, gossip, lies.</u>	Relays only malicious comm. <u>Cuts comm. lines. Won't relay.</u>	Doubt of own reality. Insecurity. Doubt of opposing reality.	Incapable, capricious, irresponsible.	Vacillation on any course. Very poor concentration. Flighty.	Lack of acceptance of any remarks. Tendency to accept all literally avoided by forced humor.	Hallucinates others to get them to level where they can be used. Devious and vicious means. Hypnotism, gossip. Seeks hidden control.	In a permanent light trance, but negates.	Most gaiety forced. Real pleasure out of reach.	Dangerous Liability	Generally Despised	Poor. In Poor Condition	No Real Understanding	Nearly Always Fails	Brief	1.1
0.5	Capable of relatively uncontrolled action.	Chronic malfunction of organs. (Accident prone.)	Grief Apathy	Impotency, anxiety, possible efforts to reproduce <u>Anxiety about children.</u>	Barest functional control of self, only.	Liability to society. Possible suicide. Utterly careless of others.	Non-existent. Not thinking. Obeying anyone.	Details facts with no concept of their reality.	Complete cowardice.	Talks very little and only in apathic tones. <u>Listens little: mostly to apathy or pity.</u>	Takes little heed of comm. Does not relay.	Shame, anxiety, strong doubt of own reality. Easily has reality of others forced on him.	None.	Sporadic persistence toward self-destruction.	Literal acceptance of any remark, matching tone.	Enturbulates others to control them. Cries for pity. Wild lying to gain sympathy.	Very hypnotic. Any remark made may be a "positive suggestion."	None.	Very Great Liability	Not Liked Only Pittied by Some	In Very Bad Condition Generally	Not at All Understood	Utter Failure	Demise Soon	0.5
0.1	Alive as an organism.	Chronically ill. (Refusing sustenance.)	Deepest apathy	No effort to procreate.	No command of self, others, environ. Suicide.	High liability, needing care and efforts of others without making any contribution.	None.	No reaction.	No reaction.	Does not talk. <u>Does not listen.</u>	Does not relay. Unaware of comm.	Complete withdrawal from conflicting reality. No reality.	None.	None.	Complete literal acceptance.	Pretends death so others will not think him dangerous and will go away.	Is equivalent to a hypnotized subject when "awake."	None.	Total Liability	No Realization of Possession	Ignored	No Effort. Complete Failure	Almost Dead	0.1	