

THE IMPACT OF DIANETICS ON SOCIETY

A lecture given on
14 January 1952

Results

It is very interesting to note this girl's trouble (polio, paralysis, one leg shortened up beyond the other): had completely passed medical notice that the polio had affected the right leg as well as the left leg by enlarging it slightly. And it was this factor as much as anything else which was making it difficult for her to walk.

This is one of those cases that you find outside of Dianetics — just one of those dreamboat cases. You just sit there and you ask a few questions and the answers all come up, and no occlusions or anything like that. After a while the person sits there and says, "Well, I can wiggle my toes a little bit now," and so on. I'm going to audit her again Thursday at two, just to check audit on this.

You see, I do not know, by these new techniques, how long it takes for something like that to occur. That is the only thing in question. Theoretically, it could take place instantaneously — that is to say, in the process of the afternoon. There is no reason why this couldn't happen this long, but the theory is that on a limb which has been reduced in size or made unusable, it takes it a while; the medical practice is that it takes it a while to rehabilitate itself, if it is ever going to at all.

Now, one case worked by the earlier techniques required six or eight months to get back complete liveness of muscles and so on. And the only question in this case is whether or not this is going to take place completely in six or eight months or whether or not it is going to take place in two or three weeks or four or five weeks, or something like that. That is the factor involved.

She is a very, very beautiful young lady, by the way — very, very pretty.

That was, by the way, Case Number 1 on this series. I don't know where they keep all the blind people in Wichita, but I think there must be some prize or something given to people who keep blind people out of sight, or keep them blind.

Of course, a blind person cannot read an ad. Pray tell, who doesn't read the ad to them? It's an interesting question. I am reduced, on the point of blind people, to the point where I am going to have to go round and start working on the people that go up and down the street playing guitars and things. And you realize that blindness in that case has become very survival, and so you are working uphill against the whole deal.

We have finally gotten a pretty good series this week; there are going to be about four cases this week.

Now, the new technique — the running of the service facsimile — is a very precision technique. A lot of people going around talking about running the service facsimile, they get this idea out of Advanced Procedure that a service facsimile can be run by standard approach and standard evaluation of a case. It cannot be. You use Thought, Effort and Emotion Processing on a service facsimile, but a service facsimile is a very highly specialized kind of engram and it has to be approached and attacked in that fashion.

I appreciate doctors; I appreciate what they have been up against. It must be terribly frustrating to sit there being able to do nothing for nobody and having to take money for it.

I have nothing against the medical profession; I didn't have anything against the medical profession till the medical profession told me it had something against me. This was a surprise to me, because I thought the goal of the medical profession was to make as many people as possible as well as possible. I find this isn't the case; that in a southern medical conference a few weeks ago, a doctor turned in the terrific complaint that people paid five times as much for amusement in this country as they paid for medical attention. This was a horrible thing and he wanted somebody punished for it. They only made 1.1 billion dollars last year for not doing anything for anybody.

Now, that is a good racket; it is a good racket. And they have good press agents — we don't hire any in Dianetics; we don't have to. And they have got a big organization up there in Chicago or Sheboygan or someplace. It sits there and it turns out a steady stream of pamphlets and advertisements and keeps telling the public, "See your local doctor. If you aren't sick, he'll make you sick." They turned out a handbook, *How to Control Your Child*, for instance. You know Dianetics, so you can imagine what is in this handbook.

Well, anyway, right now we are on a line whereby the less press-agenting, the happier we will all be, because all we want is results.

Now, it is new and novel in the field of healing for a result to speak for itself — there have been no results in the past — and so this method can at last be used. I know that we can use press agents, and they can go down and go on

the radio and go over the newspaper chains and place advertisements in the *Saturday Evening Post* and send men around with sandwich boards on them and other ethical practices.

I beg your pardon; that is an "unethical practice" — to advertise. To press-agent, that's ethical, but to advertise, that's unethical. That is, by the way, a complete sum-up of the AMA's code of ethics. Well, they say so themselves. I wrote and asked them one time, "Is this what you mean by ethics?" And they wrote back and said "Yes" — the damn fools! I have got that letter in my files. Anyhow, you can go about it this way and go around and have a lot of people getting eyestrain reading "Take One Every Hour," "Kills All Body Odor," but that's not a very good way to go about things.

The best stunt in Dianetics is you just go out and start making people well. That is very simple. People get confused then, because this hasn't happened in the past. And somebody comes along the street who is not in bad condition, but who has been in bad condition: they say, "What happened to you?"

And they say to them, "Well, I had some Dianetic processing and it straightened me out."

And the fellow says, "Oh, that stuff's no good," walks off down the street, and he gets about half a block down the street and he all of a sudden says, "But he wasn't in a wheelchair!" This dawns on him as a reality.

Now, this is better than streetcar ads.

Actually, I'm just joking. I just like that to be known every once in a while, because somebody sometimes comes up to me after a lecture and says to me, "But you know you said in the lecture about psychiatrists having horns, and I saw a psychiatrist once and he didn't have any horns." That happened to me once. He didn't mention all the psychiatrists who do have horns that he saw, though!

Well, now, it would be very crude to think of these things in that fashion.

Actually, in the past, when an auditor has gone downhill, it has been only for one reason, really, and that is because he was not helping his preclear as much as he thought he should be able to. And so he sort of coasted downhill.

An individual is paid all the pay he could possibly stand to receive when he has taken another human being who is in a somewhat secondhand condition for some reason or other and has performed something, which in the past would have been a miracle, upon him. An individual is really amply repaid right at that moment. There isn't any reason to go on thinking about it any further.

Then, too, Dianetics has further goals, much further goals than these.

I have been talking to you for a long time about the attack on San Juan Hill. San Juan Hill was a place that was taken, on a small island by the name of Cuba, by Teddy Roosevelt's Rough Riders. These Rough Riders

took San Juan Hill. Now, this was a long time ago and probably you don't remember anything about this, but you wouldn't know this point about this anyhow, because the Rough Riders kept it awfully quiet — they kept it very quiet: They woke up at 4:30 in the morning and they read their orders of the day. And their orders of the day said, "You will attack and take San Juan Hill. Jump off from El Caney at 4:45 and proceed up the hill." And the Rough Riders immediately went over, and something had slipped — nobody had taken El Caney yet. So they couldn't jump off from El Caney to take San Juan Hill. They had to take El Caney, and they spent till about noon taking El Caney and then they took San Juan Hill, with very dreadful casualties.

Well, now, we have been trying to take El Caney. Every once in a while, just to hearten people a little bit, I say, "Well, we've got El Caney now," but that's a lot of bunk. We haven't had El Caney. We haven't; not until 1952 was rung in did we have El Caney.

Actually, the taking of El Caney itself is not fully accomplished, but it is being taken right now somewhat on the order of the enemy lowering you down ropes — and offering you popsicles — to climb up. Because before Dianetics could advance into children, groups, politics, man and so forth, that first dynamic was what we needed to have buttoned up — the first dynamic: number one, the individual.

We needed a process which, at the outside of twenty-five hours — it had to be at least within the time of twenty-five hours — would resolve for him the major problems of his life on a mental level and the major problems of his body on a physical level. We have got that process.

Now, that is El Caney. But the full taking of El Caney, when you get the flags up on El Caney and all the rest of this, and the troops are all drawn up on parade and you are issuing out new ammunition and so forth for San Juan Hill — well, that point isn't quite reached.

Right now you could say to any industry, "We will speed up your efficiency, we will cut down your accidents to practically zero, we will make your personnel problems almost vanish, we will set up your management category so that they will last until they are at least eighty with no ulcers, and give you a nice, smooth-running personnel setup on your organization for a total cost of \$250 per man in your organization. It will take twenty-five hours per man, and the results will be just exactly as stated." Now, that's quite remarkable to be able to do that.

You could say to the United States Army, "If you want some soldiers for a change, we would be very happy to set up a program for you by which the reaction time of an American soldier could be speeded up to the point where he could not be beaten — the reaction time alone. Furthermore, the reason an army loses is because it does not have a spirit to win. You are worried about morale — you spend millions, billions, every year upon morale. It is very simple: You really don't need all this money spent on morale; all you need is

men who win — who want to win, not lose. Very simple." You could actually offer out a project of that kind.

They have already learned that our Sabre jets are out of a box of Crackerjacks compared to a MIG. The Sabre jet really isn't that bad, it is simply slow compared to a MIG, and it doesn't maneuver well compared to a MIG, and it doesn't have the horsepower compared to a MIG nor the armament nor the armor nor the guns nor anything.

Now, our boys go over there and they see a whole flock of MIGs and they shoot them up, according to the newspapers and the armed forces — the air forces, anyway.

I know we lose quite a few boys over there they never bother to mention. That used to make me mad in the war: they never bothered to mention the guys that weren't there anymore. A great big cruiser and a whole flock of destroyers, you know — beautiful new ships, all manned — have sailed in gallantly against the enemy, and then are no longer there and everybody is dead. You read: "Two old, obsolete destroyers — 1918 type — with a small complement of officers and men, have been reported lost by the Japanese radio in Tokyo." That was the kind of war news you got. Well, you might be getting that sort of thing today from Korea.

But the point is that they have learned that our pilots are better. Our pilots are enough better so they can take an inferior plane and do tricks with it. Well, how far can that go? There isn't a pilot in the army air forces — not one — for whom we cannot improve his reaction time by cutting it to one third. That is interesting, isn't it? We could improve his view, his ability to react and to evaluate way above what it is now.

All right, what does that mean? What does that mean to an armed force? If planes don't make this much difference but men do make this much difference, what kind of an army air force could you put together? For how much money? Very little money.

Now, I don't say that people who run insane asylums and so forth shouldn't make their daily bread. I don't say that people who operate such institutions shouldn't eat.

I am talking in terms of humanity; somebody else could talk to you in terms of cash — how much it would save the taxpayer. My God, Dianetics would save the taxpayer at least fifty billion dollars a year in the United States. We are not worried about money — the devil with money; it grows on pork barrels and things. The point is that we are dealing with human beings. Why, in this country today, do human beings have to be in insane asylums and in prisons? Why do they have to be in hospital wards? Why do Veterans Administration hospitals have to be filled with young fellows who have a lot to look forward to in life? That's human beings — the rest of it is rococo. Columns of figures over here, or how much the doctors make or how much authority somebody else has got, are not important. What is important is if one human being, beyond the moment when he has to, goes on suffering or enduring conditions which are unendurable. That is important; nothing else is.

For instance, if all Dianetics did for thirty days was to make one little girl walk better — not even make her walk perfectly, but just make her walk better and give her a happier outlook — if that were all it did for thirty days or three years — the whole show would be worthwhile; every bit of it would be worthwhile.

Well, we have got an opportunity to do this on a volume basis now because of this new process on the service facsimile.

You meet a lot of people in the society who say it doesn't matter. Well, they have gotten to a point in trying to help others where they realize they can't help anybody else, so they have just gone into apathy on the whole subject. And then they say Dianetics doesn't matter and this doesn't matter and that doesn't matter.

But right now I was summing up this afternoon, in my mind, the potentialities which are vibrant right here, today, in the Foundation and in my house up there. There is enough vital force, enough ideas, enough codified subject matter, enough tested technique to — well, let's

be blunt — to upset this entire civilization and culture and put it on an entirely new plane of existence.

Now, here is the question: How long is it going to take to do it? That is the only question.

The moment a process shows up which can be guaranteed in its results in twenty-five hours — the moment that this happens — well, any additional research is just rococo, gilds the lily. (Oh, I'll go on researching.)

The point is, how long is it going to take? What is going to be happening four months from now? What is going to be happening six months from now? Will we have this show well on the road a year and a half from now? Or will it take till 1955 to have things very well on the road internationally? It is the time factor and that is all; there is no question about any other factor.

And by the way, these techniques are scattered now; they will be scattered further, shortly. I fully intend it so. If practically everybody intimately connected with the organization of the Foundation or myself were to disappear and if the tapes which have been made, the books printed and the techniques spread . . . (They have been spread right now far enough so they could not be picked up or destroyed. There would be no possibility of it — I mean, it would be too big a job) if everybody intimately connected with this group disappeared and if all of the central data here at this time really disappeared, it might take thirty years or it might take forty years, but you would still have the impact taking place. Something like this can't be stopped.

There is only one thing that penetrates sixteen-inch armor plate, and that is an idea. The only thing that can take a mighty fortress which is unassailable by weapons is an idea. And that idea, somehow or other, creeps under the door and through the arrow slots and sort of down from the sky, and the next thing you know, why, it is operating as an idea. Well, that has been done.

Now, our problem is to take off from this point and accomplish our objectives as efficiently as possible, which means in as little time with as much solid motion as can be applied and with as little lost motion as possible. That is the problem.

Now, how do we go about buttoning up our central organization in such a way that it will efficiently handle these problems, the public which wants its problems solved? How do we go about efficiently setting up such things as mail communication systems? We are already in the process of setting up an auditing unit and assembly line in the Foundation. How many of these things have to be streamlined? What has to be done? What is the general public approach? What is this attitude? How far should we go how fast? What should we attempt?

It is a very strange thing to realize that the only thing that can be lost is a little time; that is all that can be lost is some time. The end result will occur. It is when it occurs. I don't care if the AMA suddenly appropriated 895 billion dollars and had placards on every street corner to the effect of "See your local doctor. Don't see them damn Dianeticists! Your local doctor knows best how to butcher you." I don't care how much activity might be leveled against Dianetics: that is only stimulating to an idea. If that idea is a true idea, the more it is shot at, the faster it goes. And that is a horrible thing. I can just see some individuals out someplace in Peorial (or wherever the AMA sets up its local pitch stand) when they catch up on this. (Their reaction time is very fast!) They will probably know about this about 1953, and suddenly realize that their potshooting of Dianetics in its early stages, when like a little kid it needed a lot of help, has discredited them.

I was thinking for a while to change the name of Dianetics — change it to something else. That was a wild thought. Because what would you do? You would sort of make a lot of people right. Well, the technique is to a point right now where it automatically makes anybody wrong who was against it, so that everybody will have committed an overt act against it. It is just rigged. Menninger and the boys couldn't have set a better bear trap for themselves if they had hired an expert.

Actually, some of the first techniques that came out in Dianetics were difficult for some auditors to work and very difficult for psychiatrists to work. Dianetics might have had a hard time if it just went on being Dianetics at that level. But the point is, it went on and advanced, you see? And it got up to a point where, actually, what they are condemning is maybe something back then, but what the public thinks they are condemning is something way up here in present time. That's dirty, isn't it?

Well, anyhow, it doesn't much matter how we go about it, just so long as we don't waste too much time on it.

Now, the old Foundation — scattered around — boy, they had their troubles. They were hit and hit hard from all directions consistently and constantly. This Foundation has had its troubles, of course, but there isn't any reason why these troubles have got to continue — no reason whatsoever.

But you see, the main trouble that Dianetics had was I kept on refining the processes, and every time a fellow would sit down and say "Well, gee! Now I know Dianetics," you would say, "So you don't like the weather in Kansas, huh? Wait a minute." Within seven days everything he knew would be invalidated.

Now, you know that all the phenomena so far discovered in Dianetics exists — every bit of it. But how do you best handle this phenomena, and how much more phenomena was there to discover, easily, that was lying right there in plain sight? And then how was all this phenomena taken care of by a simple, pat, unique process? But all these things had to be solved.

A year ago I said, "I'm going to do nothing for this coming year but develop processes." And I pulled off into my turtle shell and started burning joss and running slide rules and getting preclears to contemplate the glories of existence or something to see whether or not they disappeared suddenly to go into nirvana — in other words, all sorts of interesting things. Opening textbooks on physics to find out whether or not there wasn't some law I had overlooked.

It has been quite a hodgepodge study, by the way. On one hand, why, you wonder whether or not the gods of wood and stone that they used in ancient and barbaric societies might not have known more than the fellow who — something or other. But what is the absolute zero on the Kelvin scale? Well, it's been an interesting study.

Let's come forward, now, to a point where we suddenly realize that the last many months, from the October Conferences straight on through to the last, private tape on the service facsimile, form a complete unit. There isn't anything out of line in it. There is something a little bit de-emphasized here and there — I mean, there is something just a little bit wrong on emphasis — but this is a solid package. There is a complete science in that period from the October Conference on to this last tape.

For instance, the Axioms: none of those have been invalidated. The next thing is the three processes which have been developed. Self-determinism — that is to say, Postulate Processing — emotional curves and Emotional Processing, and Effort Processing are three processes. Well, we knew practically all there was to know about any one of these processes thirty days ago — clear back there.

The main line, then, has made a complete package which, at this time, I see absolutely no reason to change, because I am starting to find gimmicks. I am back in the gimmick stage again. Big, broad discoveries: no more of those. Gimmick stages.

For instance, how do you best run regret? Well, run the incident backwards — nothing to it. It is fascinating. What is regret? It is trying to turn time back. So you agree with the preclear and make him run the incident backwards. He just does fine.

For instance, if you will just go backwards through time getting the illusion of your mouth opening and closing, and you sort of back up through incidents — you just get the sensation of backing up in time and your mouth working and saying words — you will all of a sudden start to recover all of the things you were sorry you said, all the things you regretted you said. Your impulse is to turn back the time. So if you tell the fellow “Go ahead, turn it back; just run time backwards,” his regret comes up very naturally.

Nothing to it, but a lot of little gimmicks like this, but they are gimmicks; they are just gadgets. They are trick methods of handling this process. For instance, I was using one yesterday that took the preclear considerably by surprise — me too!

This makes it possible to do many things. It makes it possible to form a clinic — an assembly line, so to speak — which can do a specific job for a specific fee or for charity, with a degree of invariability. They can say, “Well, yeah. Let’s see, you’ve got lumbagus wampupatus. Why, that’s a very interesting medical term. Looks to me like you have a chronic somatic on your throat. Okay.” And they will say, “Sure, we’ll process that out.” So you take the fellow in and knock out his service facsimile. That is all you do, always: you just take him and knock out his service facsimile.

If the thing doesn’t materialize, well, you didn’t get basic on the facsimile chain, so you just get the earlier one and run it out — no very long, lengthy processes.

You want his case polished up and him to remember a few things he hadn’t thought of before, give him a Handbook for Preclears and tell him to work it, and call him on the phone a few times. This is a very, very simple way to set up a clinic, because it is standardized.

And do you know whether the auditors in that clinic know their business or not? Oh, brother! You just look at the outgoing line, that’s all. You see some fellow who is still “normal,” and you say, “Well, let’s see, Tag 62,” and go back and look: “That’s Jones. Well, Jones evidently is a little bit off-color today, somehow or other. He’d better have a vacation, or something had better be pulled out of him that somebody overlooked.” You know, that kind of a procedure.

Well, this makes a horrible inevitability. People walk in off the street: there is something going to happen to them. You can guarantee this.

And then you will hearten everybody on the whole subject on the staff by saying, “Well, you don’t have to cure up everything that walks in here.

We’re just trying for a majority of cases — that’s all. If you don’t clip him, why, that’s fine. If you don’t knock the case out, there’s always more — lots more. Very easy.”

The next thing is, maybe for the first time in Dianetics since the early days when I was teaching and doing all the auditing myself, we have a school which can shake into being rather rapidly.

Now, with a very little editing, a lot of lectures which have been made can be used and spotted in their proper places — into the proper points in that curriculum — and you will get a marching curriculum. A person has to know this, this, this, this and this, and have this and this practice, in order to accomplish that. That is all there is to it. So you can arrange class schedules, you can arrange your lectures at precision moments; you can run a school on the clock, in other words. And a guy can go through there, and you can even flunk people. You give them a written examination on Saturday and if they don’t pass the examination, you just flunk them for a week, that’s all. It is very simple. They go back through the data again. (Not maliciously: it is just to be sure they will know it.) And they come up through the week again, they get another examination on Saturday, they pass this time and they go on through into the next week.

And all that is demanded of a student is that he produce a miracle at the end of his course before he can be certified, which I think is reasonable.

In other words, a lot of things are becoming possible right now which have not, in the past, been possible.

I don't think anybody in Dianetics has to worry about the opinion of the individual in the public. He doesn't have to be worried about anybody's opinion on the subject. All he needs to do is advise himself, take a look around or study his auditing up to a point where he can produce results, and he will know that he doesn't have to ask Joe Jones for a license to survive. In other words, he doesn't have to ask for Joe Jones's approval on the subject of Dianetics. If Joe just doesn't know, well, poor Joe; he just doesn't know, poor fellow. Because any time you can take a small amount of time and produce the tremendous results that you can produce with this, you don't have to go around selling people on the idea.

The caste of a person who has known about Dianetics for a long time will go up. "Let's go around to Agnes's house tonight. I understand that she's been in Dianetics for over a year. Yes, maybe she can answer this question about little Benny's wart."

The point is that instead of having to operate as a group of people who have the necessity of trying to convince others, you are going to be operating with a group of people who are trying to cut down the amount of question answering they will have to do — an entirely different type of market, in other words.

The individual of the group will be asked by people in the society for a license to survive. That would make an enormous difference in tone right there. It can't help but make an enormous difference in tone.

In order to accomplish these first basic steps though, we have what has produced results and what will continue to produce results in the package which now exists as a process and a science. We have got to apply it, and we have got to apply it organizationally in such a way that the ingress into the society is quiet and calm and effective.

One of the first things we have to have is a very orderly Foundation. Furthermore, the Foundation must pick up the tone of its own personnel and must pick up its own good repute inside itself from person to person. Because what do you do with an individual if this individual is flying around trying to do things to others or something of the sort, and he has done nothing for himself? He has omitted the first step. Therefore, the organization that is Dianetics must take that first step within itself and it has to take this step with great sureness. And it has to go on and very punitively make sure that it is a model organization, and I mean a model. As we said in the marines, it has got to have a clean nose.

The atmosphere should be in keeping with what Dianetics represents. And Dianetics represents a heck of a lot: It represents a chance for man to get out of the trees, and maybe even from behind bureaucratic desks. It represents a chance for man to bring up his cultural level and solve the problems of his own existence upon this earth with reason. And man has never had that chance before. So, it actually is a tremendous responsibility on people in Dianetics and in the Foundation itself to set up something that is worth emulating on an individual and a group level. This can be done.

A lot of you are thinking about "When am I going to get my service facsimile run?" I think this thing can be set up so it will run rather rapidly. It is kind of hard to get over the first bump because of the geometric progression involved. You get one case, then you will have two and then you will have four and so on, and you go out until you get more and more cases.

But we have got to make sure the cases you are swamping up, they themselves are well swamped before you turn them loose too far. So you have to leave some slack time in the equation to catch these cases, because I don't tell you that in two and a half hours this process

can be made final. I can only say that in some of the cases I have audited, it has been done in as little as two and a half hours.

I have just exactly doubled my estimate when I have said twenty-five hours. Twelve hours seems to me to be about the length of time it would take a service facsimile to pull, except for this occasional case that has to be brought up to a point of reality. That takes quite a while, sometimes, to bring a person's reality up to a point where he can run one of these things. There is a variable factor.

What I am thinking about is the bulk of the cases. Let's say 95 or 90 percent of the cases of people walking out here on the street, we double the estimate that I make of twelve hours; say twenty-five hours per person; as a wide margin. Boy, think of what you can do, think of what you can do. If every twenty-five hours of invested time you can turn out an individual without chronic somatics and feeling happy and cheerful about existence — whee!

Now, getting these first few service facsimiles started and then polishing them off — there is a slight struggle. But that problem will be licked in a fortnight, undoubtedly. We have already taken very orderly steps in this direction.

I am scheduling very solidly just on people who would otherwise be disabled badly for an awfully long time unless I did something about it. I am taking this time and allocating it in this direction.

Foundation time is being allocated to finishing off the auditors and Foundation personnel, and in particular getting a good, solid assembly line going down here that Dianetics can be proud of. It's about time that we had something in Dianetics that we could be proud of in the way of an organization and the handling of people, the handling of letters and that sort of thing. But I see every possibility that this is going to occur.

Now, I haven't been talking to you just at random. There are two factors involved here. The first factor is yourself. It will be possibly weeks before the person you have co-audited with, or the Foundation auditors, can run an individual's service facsimile. It may be weeks before this can take place on anyone who wants it done here. But it can be done in a matter of weeks; it is not something now that is interminable. And the other one is the general attitude which, as individuals, we have toward the central operation of Dianetics and the public attitude concerning Dianetics.

And on the first, I am merely asking your help and cooperation in putting together this operation and keeping it on a good, even keel afterwards so that it can have a chance to establish ARC with the world. And as far as the public at large is concerned, why, I am just asking you, not to bother to carry any message to Garcia but to answer somebody's questions about it. Because the most convincing argument there is, is you yourself, a good organization and people out in the society who are well and even alive who might not be well or alive except for Dianetics. And this story will tell itself.

Now, once upon a time you had to do a lot of heavy arguing with someone to make them believe in it and so on. Well, there are easier ways now than to argue with somebody's engrams — much easier ways to go about it. As a consequence, relax about it; just relax about it. We are sending somebody out of here to go around to the various groups in the country, play lectures and break out a couple of service facsimiles on somebody there, and then leave those two people with a set of tapes. And I think practically everybody in Dianetics might even start acting "normal" — at least that high!

Well, I frankly did not think that it would come as soon as it has come. I have got to write a couple of manuals and a couple of odds and ends. And much later this year, I will have to give the fifteen or twenty lectures necessary to make a school curriculum very, very severely standardized. But we have a school curriculum right now which, by next Monday, should be

fairly smooth and certainly by the Monday afterwards it should be running like a well-oiled Swiss watch. If it isn't, I'll take a few heads off! (I wasn't looking at anybody in particular.)

I would like to put a period to the history of the first line of advance and efforts of Dianetics, and to announce to you in this wise that we are starting out with a leaf and a sheet which is white and blank and which should be written on appropriately in order to carry out its goals and reach where it should reach in order to help mankind.

Now, the second part of the lecture tonight I'm going to tell you about emotional curves and how to use them, and something about regret. But I wanted to tell you, as the first part of tonight's lecture, that we have got El Caney.