

SCIENTOLOGY

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ISSUE 15-G

BULLETIN FROM LONDON

L. Ron Hubbard writes:

It probably has not occurred to the field at large what I am trying to do in relation to theta clearing and aberration. Theta clearing, even to auditors who have taken the course, continues to be something very special, perhaps allied with religion, perhaps a mystic practice, and possibly just another form of Christian Science or plain Hubbardian nonsense. In order to understand what has taken place in theta clearing, an author would have to have a fairly good command of Book I. Dianetics, the Modern Science of Mental Health, published about May 9th, 1950, described the state of affairs wherein the analytical mind was perfectly sane but, because it was in proximity to the reactive mind, could not behave uniformly or predictably and could not reach optimum solutions because of the stimulus-response mechanisms of the reactive mind which were built in during moments of pain and unconsciousness. Therapies were designed and set forth in that book to reduce the effectiveness of the reactive mind and to free the analytical mind in such a way as to permit it to compute more reliably and actively and to permit Man to reach something like his possible potential as a man. Science of Survival, following that, still addressed the problem of the reduction of the reactive mind. The first editions of Self Analysis, the Handbook for Preclears and Advanced Procedures

and Axioms all have the same goal: the reduction of the reactive mind. It was realized that the self-determinism of the individual could be trusted only at such times as it was not being influenced by unconscious and hidden influences which would cause it to act in an aberrated fashion.

Early in 1952—January 1st, to be exact—I was already well launched on another idea: instead of attempting the resolution of this problem in terms of the reduction of the reactive mind, would it not be possible to put the analytical mind in such a state of alertness as to make it capable of handling and nullifying the reactive mind. There ensued a considerable investigation of the reactive mind to find out what had to be handled. Overt acts and motivators, deds and dedexes, and the bewildering confusion of the whole-track aspect and borrowed facsimiles brought into view

The manuscript of the book 'This is Scientology' has not been completed. In order to maintain our publishing schedule, we are mailing this regular issue 15-G to subscribers only. Advance orders for the special issue containing the complete book (available at 50¢ a copy) will continue to be accepted and will be filled in the order received immediately upon publication of 16-G.

the fact that the reactive mind was not something that was going to be handled very easily. Several key engrams were picked out which, when reduced, made a remarkable change in the behavior and attitudes of an individual. Fac One was one of these; others on the genetic entity line were found and stressed. And then it was discovered that there were at least two reactive minds. One reactive mind was that which belongs to the genetic entity, the other reactive mind was that which the thetan himself, the preclear himself, took along with him on the whole track. These two reactive minds, combining in influence, posed a problem which could not be easily handled in terms of engrams and demonstrated adequately why homo sapiens could never get above 4.0, the goal of Dianetics, the Modern Science of Mental Health. The goal of that first book was realized. It was realized over and over on many people; but others found fault with the results and there were some cases which could not be solved by routine auditing and which required very expert skill indeed. As always, as in any wildcat therapy which enters in from unreliable quarters, what we called the wide-open case was easily resolved. The wide-open case continues to be easily resolved, but below this level, in terms of recall, the problem is quite difficult. The training and experience an auditor requires to achieve results on the more difficult

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"The Old Man's Case-Book"

by L. Ron Hubbard

("The following material is an extract from the case-books of Dr. Hubbard or advice he has given in letters or personally to auditors concerning the running of cases.")

Mr. Brennan, HPA (Gt. Britain) phoned me concerning the treatment of an eighteen-months-old baby expected to live one week according to medical opinion. Medicine as usual had given up the case and the family as well, evidently, as the family doctor had insisted that a consulting Scientologist be brought in. The baby was conscious and fairly alert. Mr. Brennan was informed that this is a very trying type of case and results on it are not within reasonable expectancy.

He was informed of procedures as follows:

Leukaemia is evidently psycho-somatic in origin and at least eight cases of leukaemia had been treated successfully by dianetics after medicine had traditionally given up. The source of leukaemia has been reported to be an engram containing the phrase "it turns my blood to water."

The reduction of an engram in an eighteen-months-old baby by dianetics is, of course, impossible; therefore keying-out procedures or automatic type running or direct communication with the thetan are indicated.

The first procedure Mr. Brennan was given was to have the baby get two anchor points in present time. This to be done with tactile and the baby's hands. The theory of this is, of course, that contact with present time is contact with the material universe. By slightly agitating, pleasantly or unpleasantly, the fingers of the baby, thus attracting his attention to his fingers for a period of time—at least two or more hours—there is a possibility that the baby could be brought into present

time. This, of course, is a key-out of an engram.

The second procedure given Mr. Brennan was a somewhat imaginative one based upon the conduct of two mocked-up matched terminals. The MEST universe is a two-terminal universe; by having one object of everything there is no discharge of the environment; thus the MEST universe remains constant. By mocking-up two terminals facing each other, both the same, a preclear often experiences physical reaction and the charge on that type of terminal can be found to dissipate without the preclear knowing what has happened. This is a limited technique used in assists. In this case it was suggested that two effigies made out of pillows and clothes or two dolls similar to the baby be placed in sight of the baby facing each other and that the baby's attention be permitted to rest on these two objects. By doing this, there is a faint chance that the charge on the baby itself might discharge automatically.

The third technique consisted of a type of processing used on animals. The basis of this is that man's health is proportional to his belief in his dangerousness to his environment. Animals are processed by building up in them the belief that they are capable of frightening or driving something away.

A cat or a dog is taken and gestures are made at its hands. The moment it makes the faintest return gesture in retaliation, the auditor backs up as though frightened. He does this very quietly for the animal is liable to be frightened itself at this first venture. The animal is led more and more to strike out at the auditor on a gradient scale, until the animal is very cocky and confident about its approach to the auditor. It will be found that neurotic or depressed cats, dogs and mice will alter their social behaviour and will become well if this process is followed. This is about all there is to animal therapy. It was suggested that this be tried with the baby by getting the baby to strike back. It was particularly cautioned that the first advance the baby made should be met by the auditor with the very gentlest of withdrawal for the baby is quite often surprised if an exclamation of fear and a sudden gesture of withdrawal is made. This is the application of gradient scale, getting more and more of something built up.

The final method is one which has been reportedly used by several auditors with success. The baby's body, facial expressions and voice are disregarded as communication mediums. The auditor addresses the thetan and continues in confidence that the thetan understands him. The auditor applies Step I and, even though the baby gives no sign of understanding, the auditor goes right on working Step I. He exteriorizes the thetan, orients the thetan in the room by putting the thetan in various places of the room, and then eventually asks the thetan to patch up whatever is wrong with the body by locating deposits of energy on nerves or in other places in the body, turning them white and discharging them. The auditor continues this process for several sessions, each time going back to the first part of Step I and going through Step I completely; then completing an orientation and asking the thetan to patch up the body. This reportedly works. I have not myself done this to babies. I have been informed that it has worked on babies as young as four months. In working babies I normally use the first three steps given above.

PUBLIC NOTICE

A Fifth Column has existed, understandably, in its ranks and fringes since the first release of this science. The Fifth Column operates exactly along the following lines, and when one of these fails, another is tried: (1.) the Science is condemned as a hoax; (2.) it is stated that all this has been known before; (3.) it is rumored that auditors are not qualified and are not helping; (4.) it is rumored that the central organization behind this science is insincere or unstable; (5.) it is declared that while the subject is good, there is something wrong, never plainly stated, with its founder, his character or motives. No forthright attack on this science can succeed. Please inform the journal of the names and addresses of persons using these tactics, for such stand between man and freedom.

HUBERT J. GIBBS, B. SCN.
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CHILD DIANETICS

by L. Ron Hubbard

The main problem with children is not so much to process them into sanity as it is to live with them. The adult is the problem in child raising, not the child. For the adult we have Science of Survival and Self Analysis. An adult has certain rights around children which the children and modern adults rather tend to ignore. A good, stable adult with love and tolerance in his heart is about the best therapy a child can have.

The main consideration in raising children is the problem of training them without breaking them. The Jesuits had a system which is reported to have been workable but the system perished with the Jesuits. In contradistinction, the American Medical Association lately came out with a pamphlet which was called *How to Control Your Child*. That's just what you don't want to do. You want to raise your child in such a way that you don't have to control him, so that he will be in full possession of himself at all times. Upon that depends his good behavior, his health, his sanity.

Children are not dogs. They can't be trained as dogs are trained. They are not controllable items. They are, and let's not overlook the point, men and women. A child is not a special species of animal distinct from Man. A child is a man or a woman who has not attained full growth.

Any law which applies to the behaviour of men and women applies to children.

How would you like to be pulled and hauled and ordered about and restrained from doing whatever you wanted to do? You'd resent it. The only reason a child "doesn't" resent it is because he's small. You'd half murder somebody who treated you, an adult, with the orders, contradiction and disrespect given to the average child. The child doesn't strike back because he isn't big enough. He gets your floor muddy, interrupts your nap, destroys the peace of the home instead. If he had equality with you in the matter of rights, he'd not ask this "revenge." This "revenge" is standard child behaviour.

A child has a right to his self-determinism. You say that if he is not restrained from pulling things down on himself, running into the road, etc., etc., he'll be hurt. What are you as an adult

doing to make that child live in rooms or an environment where he can be hurt? The fault is yours, not his, if he breaks things.

The sweetness and love of a child is preserved only so long as he can exert his own self-determinism. You interrupt that and to a degree you interrupt his life.

There are only two reasons why a child's right to decide for himself has to be interrupted—the fragility and danger of his environment and you. For you work out on him the things that were done to you, regardless of what you think.

There are two courses you can take. Give the child leeway in an environment he can't hurt, which can't badly hurt him and which doesn't greatly restrict his space and time. And you can clean up your own aberrations to a point where your tolerance equals or surpasses his lack of education in how to please you.

When you give a child something, it's his. It's not still yours. Clothes, toys, quarters, what he has been given, must remain under his exclusive control. So he tears up his shirt, wrecks his bed, breaks his fire engine. It's none of your business. How would you like to have somebody give you a Christmas present and then tell you, day after day thereafter, what you are to do with it and even punish you if you failed to care for it the way the donor wishes? You'd wreck that donor and ruin that present. You know you would. The child wrecks your nerves when you do it to him. That's revenge. He cries. He pesters you. He breaks your things. He "accidentally" spills his milk. And he wrecks on purpose the possession about which he is so often cautioned. Why? Because he is fighting for his own self-determinism, his own right to own and make his weight felt on his environment. This "possession" is another channel by which he can be controlled. So he has to fight the possession and the controller.

If you want to control your child, simply break him into complete apathy and he'll be as obedient as any hypnotized half-wit. If you want to know how to control him, get a book on dog training, name the child Rex and teach him first to "fetch" and then to "sit up" and then to bark for his food. You can train

a child that way. Sure you can. But it's your hard luck if he turns out to be a blood-letter. Only don't be half-hearted about it. Simply train him. "Speak, Roger!" "Lie down!" "Roll over!"

Of course, you'll have a hard time of it. This—a slight oversight—is a human being. You'd better charge right in and do what you can to break him into apathy quickly. A club is best. Tying him in a closet without food for a few days is fairly successful. The best recommended tactic, however, is simply to use a straight jacket and muffs on him until he is docile and imbecilic. I'm warning you that it's going to be tough; it will be tough because Man became king of the beasts only because he couldn't as a species be licked. He doesn't easily go into an obedient apathy like dogs do. Men own dogs because men are self-determined and dogs aren't.

The truth lies in this direction:

Man is basically good.

Only by severe aberration can man be made evil.

Severe training drives him into non-sociability.

Man must retain his personal ability to adapt his environment to him to remain sane.

A man is as sane and safe as he is self-determined.

In raising your child, you must avoid "training" him into a social animal. Your child begins by being more sociable, more dignified than you are. In a relatively short time the treatment he gets so checks him that he revolts. This revolt can be intensified until he is a terror to have around. He will be noisy, thoughtless, careless of possessions, unclean—anything, in short, which will annoy you. Train him, control him and you'll lose his love. You've lost the child forever that you seek to control and own.

Permit a child to sit on your lap. He'll sit there, contented. Now put your arms around him and constrain him to sit there. Do this even though he wasn't even trying to leave. Instantly, he'll squirm. He'll fight to get away from you. He'll get angry. He'll cry. Recall now, he was happy before you started to hold him. (You should actually make this experiment.)

Your efforts to mould, train, control

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From London

(Continued from page 1)

cases was beyond the scope of the Foundations to provide. I myself, no matter what results I could get with cases, could not be expected to audit two billion human beings; and it was obviously necessary that if we were going to have a sane world, we would have to audit two billion human beings. What then was the answer to this conundrum?

The formulations of Scientology are based on no other concepts or precepts than those of Dianetics, except that those of Dianetics are addressed to treatment of man as an individual by a new form of psycho-therapy in the attainment of a goal of a better man. These are not the goals of Scientology. Scientology attempts to achieve the highest level of knowingness and beingness possible, whether the person remains a man or becomes something else. Scientology is a popularized word which means exactly the same thing as epistemology—a word which, I think you will agree, is not acceptable to the general public. What does Scientology do? It handles the problem of the reactive mind by subtracting the analytical mind from the proximity to the reactive mind or minds, puts the analytical mind into the kind of thinkingness and beingness it should attain and then permits it again to associate with the reactive minds. We have turned the problem exactly around and answered it exactly on a 180 degree vector. Instead of treating the reactive mind, I have found it possible to separate the analytical mind — which we call the thetan — from the body and, while it is separated, treat it until it is capable of handling with great ease any quantity of aberration in the reactive mind. This is the process on which we are working. Would you please tell me how this process differs actually from the goals we first embraced? It differs only in trying to attain a higher level of beingness than was ever envisioned in Dianetics, the Modern Science of Mental Health, and it differs in bringing the analytical mind up to the point of handling the reactive mind instead of reducing the reactive mind until it can be handled by the existing analytical mind. We have something now which well exceeds the definitions and activities of psycho-therapies for we are dealing solidly with the field of knowledge. It is now our purpose to put minds into a condition whereby they can know all by themselves and with-

out further coaching. A preclear who has been brought up to a high condition of operating thetan knows that he knows. Our process, then, is not to teach people to know; our process is to put people into a condition wherein they can know. We do not purvey data and knowledge; we purvey a process which brings people up to a level where they themselves can accumulate all the data and knowledge which they desire. Scientology is the science of knowing how to know. It is almost incidental that it incorporates in its structure ways and means of achieving the goals of Dianetics, the Modern Science of Mental Health and exceeds these goals. But why the formulation of Scientology should in any way separate the loyalties or confuse those who were first interested in Dianetics, the Modern Science of Mental Health is quite beyond me.

As in all fields of research and activity, the inventor is imitated by those who desire to make money from his inventions. It is an old experience in a capitalistic society that the capitalist will seek to take from the inventor his invention and then, freezing that invention at a certain level of saleability, purvey it. A discouragement of continued research, wherever I met it, caused me to abandon that terminal of discouragement. This naturally led to a certain amount of enturbulance, but it also led to an all out endeavor to attain the goals which we have now attained.

Aside from telling you in a way which you can probably understand better than before what we are trying to do with Scientology, this bulletin also tells you that we have attained a process of knowing how to know represented by a paper called The Factors and by Standard Procedure 8 which is not likely to change for a long time to come; for it rapidly produces the results which we desire.

I am not, and will never pretend to be, a philosopher. The task of a philosopher is to go off and philosophize. Philosophers normally philosophize all the years of their lives, and in the books of philosophers all the absurdities and wisdom of man can be found. My entrance into this field of better minds was a forced one: I had a feeling that man ought to progress. It was with astonishment that I discovered that man, for all his prate of science, psychotherapy, all his yap of mysticism and philosophy in general, did not even vaguely know how to improve himself. Those systems of improvement which were in exist-

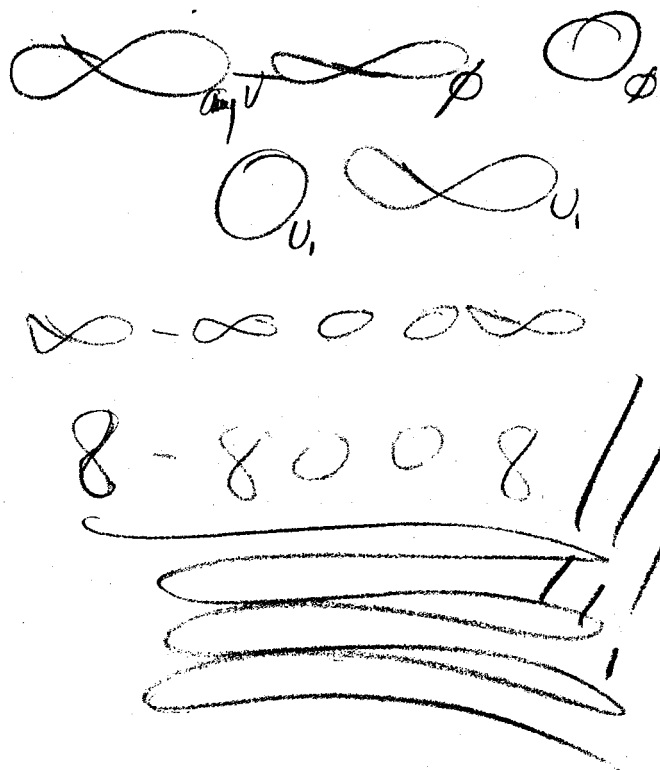
ence were actually control operations and were harmful to the individuals who practiced them. I was schooled in hypnotism and mysticism, mostly for my own amusement and not as any preconceived plan. To those things I combined formal training in knowledge of the material universe (nuclear physics) to bring man up to a level where he could operate in a culture instead of the pig-pen type of civilization in which he laughingly believes himself to be progressing. This was done mostly by an observation of man himself in the environment rather than observation of books man has written about man. This search for the tool which could improve men's minds so that man could improve has been and always will be a by-pass, a detour, in my life. If it is called achievement, then I care nothing for it. The true achievement is in its application and its use as a tool by which the culture of man can be improved from the mere barbarism which he now enjoys, so that he can be lifted from a level of war and famine and pestilence, of crooked courts, of predatory governments, santimonious religions and raw barbarianism under a hundred guises. Here on earth there is an opportunity to construct a civilization such as earth has not before enjoyed. A tool has been provided by which this can be done. The application of this tool, not its invention, is the goal. That the forging of the tool has come to a successful conclusion does not mean that the job is concluded.

It is not our purpose to be selective, competitive, credit-happy and generally foolish about organizations and personal activities in the achievement of this goal. This tool must be employed to make each and every one of us above such things. It is up to us now to do a job which man has never before been able to do.

We can process with Standard Operating Procedure 8 not only individuals but groups from five to five thousand—five million if we had the speaker systems. There is no lack of personnel to process. Man at large, however, does not know that he has a reactive mind. It is not up to us to convince him he is crazy so that we can make him sane. It is up to us to employ such salesmanship as we can to make the able far more able. We will succeed in direct ratio to the number of people we make more able.

At this writing, our organization is in a rough but workable form. We have

(Continued on next page)



(1/8 original size)

Chart No. 3. From The Lecture Charts of L. Ron Hubbard.

DOCTORATE COURSE

**THE ENTIRE STRUCTURE OF SCIENTOLOGY 8-8008.
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associates spotted out here and there across the world. At these centers people can be trained, and from these Centers the impetus can go out to stimulate man into conceiving a better beingness. I do not believe personally that a perfect organization can be brought into being, because we must perforce include in our ranks people whose motives we will not know until it is too late. Instead of trying to be selective, our Centers should put out such pressure for forward progress that these unhappy persons and connections are simply swallowed up in the general good. I cannot guarantee to you that everything is going to be perfect; all I can ask you to do is to see that the individuals most closely connected with this operation are the best-processed individuals we have. There is no excuse now not to be clear. A good thoroughgoing operating thetan should not take more than fifty hours of auditing. Certainly we can afford this as individuals. I have set an example in this, and am in a better state of mind and action today than I have been in any of the years in my life.

You may see me recruiting from strange sources to get a show on the road in the societies of man. You must

expect in advance to find yourself allied to auxiliary troops with whom you might not ordinarily care to associate. This does not mean that our goals are less. It means that our goals are greater than partisanship. We are not disagreeing with man and we are not trying to fight man into shape. He will not fight into shape. We want to agree with man and get man to agree with us until he is in shape.

Tapes and materials are going out from here and from Philadelphia as fast as they can be mailed. Sometimes they are scarce, and a little time has to go by before they can be manufactured, but every possible pressure to get the show up to speed is being applied.

I ask you for your loyalty and cooperation; and I ask you, as well, for your occasional tolerance and patience.

I am honest and I am sincere. I need your help, you need my help; but most of all man needs our help, for we are today the only team even vaguely in shape on the face of Earth capable of pulling him out of the mud and setting man on a road toward destiny.

L. RON HUBBARD
30 Marlborough Place
London, N. W. 8, England

THE CODE OF HONOR

1. Never desert a comrade in need, in danger or in trouble.
2. Never withdraw allegiance once granted.
3. Never desert a group to which you owe your support.
4. Never disparage yourself or minimize your strength or power.
5. Never need praise, approval or sympathy.
6. Never compromise with your own reality.
7. Never permit your affinity to be alloyed.
8. Do not give or receive communication unless you yourself desire it.
9. Your self determinism and your honor are more important than your immediate life.
10. Your integrity to yourself is more important than your body.
11. Never regret yesterday. Life is in you today, and you make your tomorrow.
12. Never fear to hurt another in a just cause.
13. Don't desire to be liked or admired.
14. Be your own adviser, keep your own counsel and select your own decisions.
15. Be true to your own goals.

From a lecture by **L. Ron Hubbard**

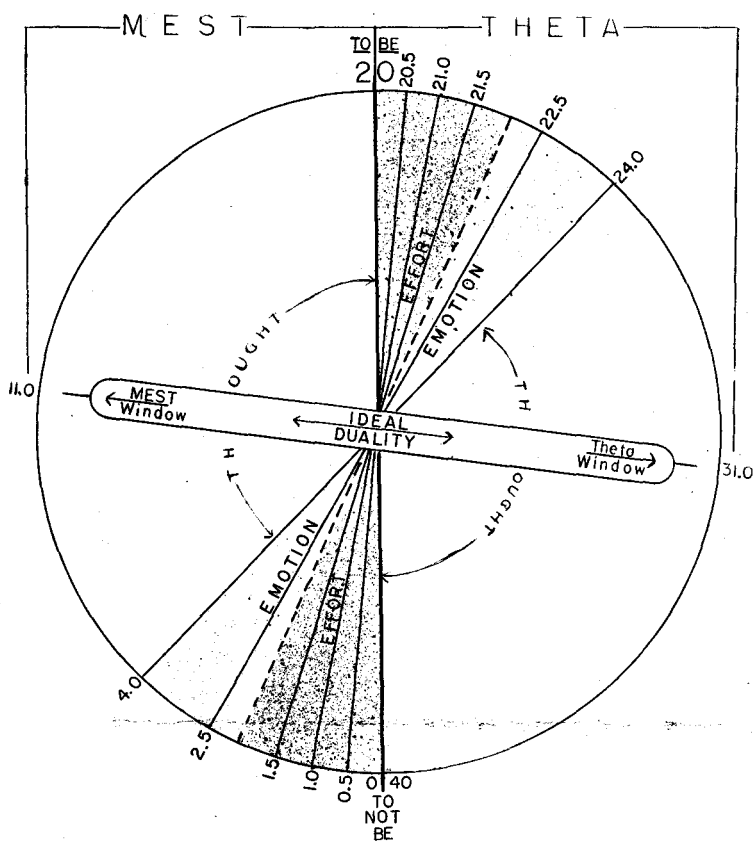
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The Oppositions of Scientology

compiled by alpha hart, b. scn.

The Last of a Series from Scientology 8-80

TONE—A person's tone is his ability to handle his facsimiles, to control his environment, and his degree of survival. The nearer a person is to non-survival—to admitting that this organism has failed as a theta tool in the conquest of the physical universe—the lower his tone. He can have an operational tone, fluctuating from moment to moment or day to day, under impetus from cheerful or depressing news, and a chronic tone, or his basic survival level. **The auditor must not be fooled into processing a low chronic tone with high-level methods because of a temporary high operational tone.**



TONE SCALE—An arbitrary scale of figures given to indicate an organism's desire and ability to survive. This scale starts at 0, which is apathy or death, and advances steadily to 20, which is survival, or ability to carry out completely the organism's goal of helping theta in its conquest of the physical universe. Below 2.2, one is operating in the "Effort Band", and has decided not to survive. From 2.2 to 4.0, one is surviving, but on degrees of a "Maybe". He is in the "Emotion Band". Above 4.0, there is little question about his desire and ability to survive; he's operating on thought, which is aligned with the life static itself.

The tone scale can be likened to a circle, with a two-pronged arrow. The left hemisphere of the circle is concerned with MEST, the right hemisphere with theta. At

the bottom of the circle is 0, or a decision to "NOT BE". At the top of the circle is 20, or a decision "TO BE". The theta side of the circle is designated from 20 to 40, with 40 on a parallel status of "not BEing" with 0. However, while to "not BE" under 0 would be succumbing to failure and environment, choosing to "not BE" at 40 would be a free choice and a victory over environment.

As organisms; most of us operate under direction of the arrow on the MEST hemisphere, but our potential on the theta side is just as great or little as our position on the scale. Thus, a person at 2.5 would have a theta (or psychic) potential of 22.5. Mystics, instead of being high on the tone scale, or able to by-pass their aberrations, merely concern themselves with the theta prong of the arrow.

The running of electronic implants indicates that the thetan can be outside the tone scale in the below-zero range. It is only when it decides to have a body—to become thetan-plus-body—that it operates in the MEST band of aberrations. High on the tone scale (between 8.0 and 20.0), the thetan becomes more and more a self-determined entity, using the body and not an effect of the body.

VALENCE—A valence is a whole identity, with all of its peculiarities and characteristics. The preclear can be in his own valence, several valences at once, in a synthetic valence, or in no valence at all. In an occluded case, where perceptics are shut off, the auditor may suspect that the preclear is out of valence.

Valence is a mechanism of survival, and is used by the mind to escape pain or defeat. In an accident, if the preclear suffered unconsciousness from pain or emotion, he may pick up the valence, or personality, of any of the dramatic personnel also involved, whether there was only one other or a dozen. Also, a lock command, or the loss of an ally, may force him into the valence of another, with all their characteristics—including illness.

Because of the heavy charge in some incidents, such as an accident, emotional stress, or death, trying to get the preclear in valence is useless. He probably was popped out of his body at some point in the incident by the inflow of counter-effort; therefore, no coaxing can get the thetan, which IS the preclear, back into the body to suffer the memory and pain (counter-effort) of the incident. However, contrary to early beliefs, it has been found that the incident can be run, and reduced, with the preclear outside his body looking on.

VISIO—The perceptic of sight, or our interpretation of light waves into facsimiles of objects and experience.

WIDE-OPEN—All perception except somatic is possessed by the wide-open case. It often is incapable of much effort in present time, and is very literal, sometimes making a fetish of words and symbols.

Because the auditor cannot judge a wide-open case by its perceptics, he must study the preclear's sense of reality, sexual behavior, and lack of responsibility. The case has low persistence, and drifts at the slightest pressure from the environment. If below 2.0, the wide-open case, especially, is not to be trusted.

The wide-open case is handled by an address to thought and emotion—not effort. Because the case can be stuck in an arduous facsimile by running heavy incidents—and driven wholly psychotic—it must be scouted carefully to learn if it will lock scan.

"Black and white" will not run on the wide-open case, because it sees in the chromatic band.

Child Dianetics

(Continued from page 3)

this child in general react on him exactly like trying to hold him on your lap.

Of course you will have difficulty if this child of yours has already been trained, controlled, ordered about, denied his own possessions. In mid-flight, you change your tactics. You try to give him his freedom. He's so suspicious of you he will have a terrible time trying to adjust. The transition period will be difficult. But at the end of it you'll have a well-ordered, well-trained, sociable child, thoughtful of you and, very important to you, a child who loves you.

The child who is under constraint, shepherded, handled, controlled, has a very bad anxiety postulated. His parents are survival entities. They mean food, clothing, shelter, affection. This means he wants to be near them. He wants to love them naturally, being their child.

But on the other hand his parents are non-survival entities. His whole being and life depend upon his rights to use his own decision about his movements and his possessions and his body. Parents seek to interrupt this out of the mistaken idea that a child is an idiot who won't learn unless "controlled." So he has to fight shy, to fight against, to annoy and to harrass an enemy.

Here is anxiety. "I love them dearly. I also need them. But they mean an interruption of my ability, my mind, my potential life. What am I going to do about my parents? I can't live with them. I can't live without them. Oh, dear, oh, dear!" There he sits in his rompers running this problem through his head. That problem, that anxiety, will be with him for eighteen years, more or less. And it will half wreck his life.

Freedom for the child means freedom for you.

Abandoning the possessions of the child to their fate means eventual safety for the child's possessions.

What terrible will-power is demanded of a parent not to give constant streams of directions to a child! What agony to watch his possessions going to ruin! What upset to refuse to order his time and space!

But it has to be done if you want a well, a happy, a careful, a beautiful, an intelligent child!

(To be concluded)

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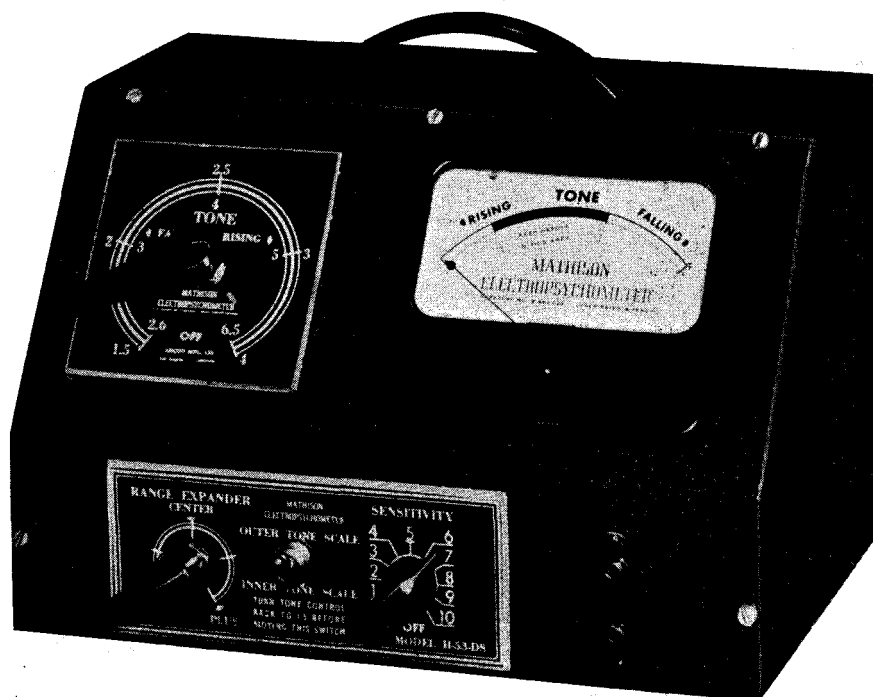
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