

PROFESSIONAL AUDITORS BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

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THREE METHODS OF DISSEMINATION

With the introduction of two new courses in the London operation—the weekend Professional Auditor’s Course at HPA level and the Dissemination Course weekday evenings—we are stressing the fact that there *are* methods of dissemination of Scientology and gaining and holding a practice and group which are certain and adequately productive of results.

In the Dissemination Course we are incidentally going to teach the indoctrination week first. Then we are going to review the repair and remedy of havingness and then we are going to lay on the line these three methods of dissemination, how they are done, and what to do with what they gain.

The three methods are (1) “I will talk to anyone”, (2) Illness researches, (3) Casualty contact. These are the major proven methods of dissemination. There are other methods such as street contact, industrial contact, and old time psychoanalytic contact, but they are not well proven in use. Auditors seem too shy to accost people on the street, although industrialists show some interest they seldom show cash, and although the psychoanalytic contact, where one simply sits in an office with a sign outside the door and waits for the flies to walk into the spider web, is very definitely in use in Scientology as it was in psychoanalysis, it still is not successful. It builds a limited and constricted practice without any third dynamic appeal. It does very little good for Scientology.

The fourth and entirely possible, if hopeful, method the auditor might use is to sit and wait for the central organization to send him preclears. Several auditors are doing this and it is not a method of dissemination and will never happen for the good reason that the central organizations in each case are depending on the individual auditor to beat up the brush for Scientology. Thus we have a case of mutual waiting. The central organizations do play a large role in the procurement of preclears but they do this by general dissemination and good will advertising as well as releasing popular publications which go from hand to hand and cause an alertness to the subject and the existence of auditors. The central organization does not directly solicit preclears to be sent on to auditors. The central organization does occasionally where any one auditor is concerned, refer some correspondent in an area to an auditor. It does this at what seems to it to be a very high rate, as it refers commonly ten or twenty preclears a week, or used to, but this spread out across 1200 auditors is not very many preclears and so the auditor in the field has never believed that the central organization did anything for him. The central organizations do a very great deal for the individual auditor but they count upon him also to build his own practice and thus Scientology. It is a very limited process where the central organization contacts become the only contacts which were made in the world on the subject of Scientology. If any auditor is trying to pursue the last two methods mentioned, which is to say hanging up his sign and waiting for people to walk in the door, or if he is simply waiting for the central organization to send him people, he better stop waiting.

The methods we must count upon to build groups and practices in Scientology are the first three listed above.

No. 1: “I will talk to anyone” is in very broad and general usage in the United States. It is not yet in general usage in Great Britain or on other continents, even

though it has been tested and found extremely successful in London. The entire plan has been covered in one of my articles in an earlier Ability, which was written after an actual test I had made in Washington had resulted in success. The gist of this plan is to place in newspapers an ad which says "personal counselling—I will talk to anyone for you about anything. Phone Rev. so-and-so between hour and hour."

When the people call up, which they do—although the ad sometimes has to run for some days before the first call since people are waiting to first find out whether it is a code and message or is actually an invitation to phone—they desire the minister to talk to someone for them. Actually in many cases their problems evaporate in the phone call itself if the minister simply asks them to repeat the problem several times or asks them what they could do about this.

If it is the purpose of the minister simply to solve the problem of the preclear thus phoning, he can of course cancel out his clientele with the greatest of ease. This, however, is not his purpose. His purpose is to get this individual into a weekly group processing unit. This person he will find, is not one of the lower strata of the society, or one of its neurotics, he is one of the few remaining citizens who still have a conscience and who want to get something done. Thus he will discover himself talking, strange as it may seem to him at first, to the better people—although of course he will get his proportion of pranks and nuts. He should actually undertake and—importantly—free of charge, the actual commission of executing the communication. He should not talk to the person in such a way as to ease the problem. This may be the last problem this person has and it would be a disservice to simply solve it as easily as that. One makes something of the problem, not makes nothing of it. (If auditors have any fault it is a one-way flow in making nothing out of things instead of occasionally making something out of them.) The minister receiving the call should, then, credit the fact that this is a pretty big problem and should undertake the commission of completing the communication. He should be interested and alert. He should require a personal interview from the person calling. If he cannot get the name and address of the person calling he can always get the name and address of the person the caller wishes him to communicate with. He should get one or the other of these addresses on the first phone call.

The auditor should keep a log of such calls and should write down all their particulars and any addresses that he may find in these, otherwise he will become swamped. Also he will lose a lot of potential preclears. The fact that the caller is calling at all says that the caller believes things can be better. This is in the minority in today's society. It should be cherished and nourished. Thus at the interview the minister places in the hands of the person material relating to the work of the church group which the minister is actually conducting every Sunday morning.

Of course there are ways to derail this particular project. The first I have already delineated in stating that one can as-is the problem the moment the call is received, using Scientology techniques, and the other chief one is for the auditor to get "so busy" completing people's communications that he "doesn't find time to run a Sunday group". His purpose is collecting together a Sunday group. Thus he simply couldn't be busy enough to neglect this point. He has literature to hand which does not insist that the caller who has now come in person attend, but which holds out to him the fact that there are other people in his similar circumstances that he might care to meet and that there are actually methods which make it possible for individuals to solve their own problems, and that these goals are achieved by attending a Sunday morning church which of course is represented to be quite different than what one ordinarily expects by reason of experience with old time congregations.

One does not talk about personal auditing unless the subject is forced onto one. After the individual has been persuaded to come to the church group (his communication in the meanwhile having been executed) he will become aware of the fact that individual auditing is available, he will understand what it is, he will also understand that he can benefit from it. There are many instances of course of people simply turning up, learning about auditing and wanting some at once without going to a group, and these of course can be cared for. But the main point is to execute the communication of the individual without charge, fee or donation and to get that

individual to come to the Sunday morning church group. There he will of course be given an opportunity to join the church at some small membership fee and will be made a part of the group.

Of course it stands to reason that any auditor who has a fairly good sized group which is undergoing free processing will get from the group many candidates for (1) personal auditing and (2) a basic course in Scientology for which charge can be made. It is actually a mistake to charge for group intensives. It is much better in the long run to do only free group processing, individual auditing for a fee, and to teach basic courses in Scientology, usually on certain evenings in the week. People who do not pay for auditing will pay for the course. Many of the people in the course will demand individual auditing.

This whole plan is working a gradient scale in getting people into Scientology. When regarded otherwise it tends to break down. People call up to get their problems solved, drift away. People get their communications through and then, lacking auditing, begin to burden the minister with additional communications which in the long run mean nothing to him or Scientology.

The chief stumbling block auditors have encountered is the actual placing of the ad. It is found that the ad places very poorly in huge city dailies as compared to small suburban papers. Thus even in large cities the ad should be put into the smaller papers. People taking classified ads want to know if the ad has ever appeared before anywhere else. Naturally it has, and copies of its placement are available from Dr. Richard Steves, Founding Church of Scientology of New York, Carnegie Hall, New York City, and from the HASUK in London. But much more germanely, there is now in existence a society of consulting ministers. This was organized in Washington, D.C. by the Founding Church. It has available a membership at very low cost which gives to the ordained auditor a card which declares his membership in the society. This membership card is an adequate representation of the society and its antecedents and carries on it, for the benefit of people on papers such as reporters or classified advertising managers, the following legend: "Any questions about the activity, integrity or ethics of the above minister or the wording or precedent of any ad he wishes to place should be referred to the Society of Consulting Ministers, the Founding Church of Scientology, 1812 19th Street N.W., Washington, D.C., or to its British correspondent, the HASUK, 1 Brunswick House, 83 Palace Gardens Terrace, London W.8.

The ad itself has attracted sufficient press to give an adequate background. One does not bring the word Scientology into press interviews. One simply talks about the church, its work, and immediately converses on actual cases which have been handled. One does not, I repeat, does not, discuss Scientology with the press. He discusses this particular project. If the press wants to know what Scientology is, the minister should shrug and say there are lots of textbooks about that, and that he does not propose to teach a course in an advanced science to the pages of the public press, that it is the church and the church's charitable activities which are behind this, not Scientology. He should also say that today ministers are indoctrinated in many learnings and skills and Scientology happens to be chiefest amongst these.

The tremendous workability of the "I will talk to anyone" ad is attested by the many congregations it has built of auditors and the numerous preclears which they have received from these. The sphere of Scientology is widening markedly because of this particular plan.

Plan No. 2 is rather older and less known. It is still within the confines of ministerial activities, but it was originally practiced outside those confines. The original ad which was placed to execute the plan "Illness Researches" was placed in Wichita by Mary Sue and myself at the end of 1951. It was tremendously successful and would have continued successfully if anyone else had wanted any success in Wichita. The very first person who applied for this ad, immediately after a test audit enrolled in a professional course. The second person at once purchased a 75-hour intensive, and so it went. If I merely wanted a fortune out of Scientology and did not desire the health of Scientology itself, the good presence and skill of its auditors, I would long since have abandoned research, leaving things just as they were, and would have continued to run this ad and run a clinic and school to care for its resultant callers.

The exact wording of the ad was as follows: "Polio victims. A research foundation, investigating polio, desires volunteers suffering from the aftereffects of that illness to call for examination at address." When the people arrived, usually with a phone interview first, they were immediately given about three hours of auditing. The techniques in use at that time were effort processing and overt acts and motivators. We alleviated the majority of preclears reporting, using only those three hours. We did this for polio victims, arthritics and were about to do it for asthmatics when the surging success of the project frightened various individuals who had other plans for Dianetics. However, there was no protest whatever from the newspapers, the public or the preclears. The auditing was given free of charge. It was given under the guise of investigation and was in actuality a research project.

Any auditor anywhere can constitute himself as a minister or an auditor, a research worker in the field of any illness. In that he is not offering to treat or cure the illness but is strictly investigating it, the laws concerning medicine do not obtain to him. Anybody, even a ditchdigger, can look over polio or arthritis or asthma or anything else. It is best that a minister representing himself as a "charitable organization" which is what he is, do the research so that the ad would then read: "Polio victims—a charitable organization investigating polio desires to examine several victims of the aftereffects of this illness. Phone So-and-so."

The interesting hooker in this ad is that anyone suffering from a lasting illness is suffering from it so as to attract attention and bring about an examination of it. These people will go on being examined endlessly.

The technique which would be used today would be with the repair and remedy of havingness, appertaining to the illness or injury itself: "Invent a problem that leg (or arm or lungs or stomach) could be to you." One would use only this process, as it is the only safe process to use against a chronic somatic, and successfully alleviates such. One would NEVER use "What problem could lameness (a condition) be to you?" Always run the process of problems on the subject of terminals, never on conditions. Of course one would repair the havingness of lame legs and eventually get the individual to throw a bad leg away. If the preclear could not at once invent, one would have him lie about legs or stomach or arms, or whatever is affecting him. One would use up at the most about two hours of auditing time on each case. He would not tell the person he was doing other than investigating the cause. He would tell them he was not interested in curing their polio but that educationally he could of course improve their ability to walk or breathe or whatever. As a side comment, one would omit arthritis as one of these quickies, as it showed the lowest level of recovery.

One would then follow up the same principles of group. He would compose a group of such people and he would find that they would be very happy to gather together. From this group he would tell them they could have free group processing and he would sell them individual auditing and would teach them basic Scientology and a basic course as in plan 1 above.

This plan has the advantage of not unduly exciting the press, but if the press were to arrive, one would simply tell them, expanded, the subject of the ad. A minister investigating polio would have many reasons to do so. He would want to know how much of a drain the illness really was on the society around him, what charitable resources were necessary in order to care for it, how much difficulty it was to people in the immediate family. He would want to know whether or not it was a major or minor factor in the society. But basically he would want to get his hands on those preclears and alleviate their condition. In other words, improve their ability to walk or to breathe. He would want to do this and he would carry the project along by having a group and from this group getting basic courses. Remember, today it is no fantasy whatsoever that you can alleviate the majority of sufferers of various chronic illnesses. It is a very simple thing really. We have been able to do it for four years and very good auditors have been doing it regularly for five. We are not in the business of healing here. We are in the business of educating people to walk, to talk, to breathe.

Incidentally, although it has not been tried, it may be possible to get people from various societies. However, the basic experience on this line is that societies for various illnesses, as well as other organizations, do not exist by and large to assist the illness

and are very hard to do business with. As an example, one auditor in the Pacific Northwest did not contact the public or individuals, but contacted only various organizations in the city. There has never been quite as great a flop as the general practice of this auditor. Contacting the public via ads in the public presses is the reliable tested way to do this. The other of course can be touched upon as it is not necessarily true that these societies will not furnish people.

Method 3 has the advantage of requiring little capital and being highly ambulatory. Plans 1 and 2 above require enough money to have a decent consulting room, even if it's only one's living room, and to place ads which can come to a considerable amount. Plan 3, "Casualty Contact", is a reverse vector. Every day in the daily papers one discovers people who have been victimized one way or the other by life. It does not much matter that the newspapers have a full parade of oddities in terms of accident, illness and bereavement occurring at a constant parade before the eyes.

The essence of "Casualty Contact" is good filing and good personal appearance. One takes every daily paper he can get his hands on and cuts from it every story whereby he might have a preclear. He either has the address in the story itself or he gets the address as a minister from the newspaper. As speedily as possible he makes a personal call on the bereaved or injured person. It is probable that he will find on the first day that they are overly burdened with calls, since they have been a subject of the public press and he may find that in two or three days interest in the person has cooled off to a point where his own appearance will admit of an actual interview. He should represent himself to the person or the person's family as a minister whose compassion was compelled by the newspaper story concerning the person. He should then enter the presence of the person and give a nominal assist, leave his card, which states exactly where church services are held every Sunday, and with the statement that a much fuller recovery is possible by coming to these free services takes his departure. A great many miracles will follow in his wake and he is liable to become a subject of the press himself. However, in handling the press he should simply say that it is a mission of the church to assist those who are in need of assistance. He should avoid any lengthy discussions of Scientology and should talk about the work of ministers and how all too few ministers these days get around to places where they are needed.

Some small percentage of the persons visited or their families will turn up in his group. Thus he will build a group, and naturally from that group he will get a great many individual preclears.

All three of the above plans have the frailty of going through their pioneering period and then dwindling off. The auditor backlogs a great many cases and individual appointments and stops his forward thrust into the society itself. The thing for him to do if he is building a practice too big for him to handle is to write the Academy, or the HASUK if he is in England, and have some likely young Scientologist newly graduated sent to him to assist him. He should not cease to fire with his ad or with his calls and should not cease to build his group.

This is a question of how much is havingness to an auditor. Auditors seem to get terribly well satisfied on three or four regular preclears. Now my idea of a real congregation would be one which you had to hold in a motion picture theater on Sunday morning. At least 2000 people. And my idea of a good practice is one which has to be handled by about a dozen auditors and which is complete with receptionist, mailing clerks, and deep rugs in the auditing rooms and in the halls. This is purely a consideration of havingness.

In doing any one of the three above plans—and I am doing one of the above (No. 1) right this moment—I would consider my own mission the completing of the communications or the "investigating of the polio victims" and the continuous outward flow of interest of Scientology. And I would stack up the appointments and do them when I could. I would not build up a group and consider that was big enough, stop putting the ad in the paper and then relax, for about three months later I would find out that all interest had dwindled and ceased and that the word of mouth going through the preclears I had had, was bringing in only a trickle of new pcs. I wouldn't go at it with fire and thunder for a few weeks and then quit, in other words. I would set it up as a regular routine activity and carry forward.

One of the side plans to plan 2 was to have another person good at finance go around to all those who had been helped by the investigation and tell them that their investigation which helped them was paid for by another person, and ask the present person whether or not he wouldn't like to pay for somebody else's recovery, but this was never put into effect, although it may be very workable.

Out of these three plans above can come large and vital practices. Only remember this: they must be carried out within the framework of the dissemination of materials, otherwise the failure or indiscretion of one may bring about a cancellation of the good efforts of others. The thing to do is to take one of these plans and carry it forward. They are all good. They will all work. They have all been tested. They are listed in order of workability as above: 1, 2 and 3. I can tell you the wrong thing to do about a practice—do nothing. These will work and success is ahead of you.

GAMES PROCESSING KEYNOTES HPA-HCA COURSE

The tapes being cut at this moment for the HPA-HCA course to bring them up to date and permit them to utilize the SLP Issue 8 which is in preparation, place processing in the role of games. In other words we have come back and have done an anatomy on games the like of which we have never had before. It is very fabulous how this material works. The reason this was done is because the anatomy and behavior of a problem in homo sapiens definitely indicates that he conceives himself to be engaged in a game, even though the reaction is reactive.

The first thing that emerged from this is that many auditors consider the preclear as an opposite player and try to give the preclear loses. Actually the auditor is a person who is assisting a teammate in order to gain able cooperation and teamwork toward opponents in life. The preclear is not a player. That is why he is being audited. The auditor's auditing role is in the direction of building a team. The auditor's instructing role which has with the new basic course become greatly increased, is in the direction of playing a much wider game than has ever before been played on this planet.

The goal of Scientology is the rehabilitation of the game. The auditor can make a game better or make it possible for the pc to play a game. The pc is being audited because he is no longer able to take part in the game. Life is a game consisting of freedom and restrictions. Play is communication. Communication requires freedom and terminals. Life units as-is with thought. To think there must be something to as-is. To grant life there must be something to grant life to. A pc will become as free as he is reassured of the existence of barriers at that level. When a pc is not assured of (does not have reality on) barriers at a level, he will not rise to that level.

A thetan will carry to extremes making something and making nothing. Auditing is that process of bringing a balance between freedom and barriers. A game depends upon a restoration of freedom of choice on making something and making nothing. One can become obsessed with making nothing. He can become obsessed with making something. Both of these activities and the rehabilitation of the freedom of choice bring about a gain in case.

There can be too many or too few universes, but when an individual is stuck in a universe it is because he does not have enough universes. Therefore it is necessary to remedy his havingness of bodies. Remedying his havingness of bodies will clear away universes in which he is stuck by letting him have freedom of entrance into universes.

Auditing is a game of exteriorization versus havingness. There is never too much of anything if the pc is bothered by it. He may say there is not enough of it, but he usually says there is something bad about it. When he says there is something bad about it he means there is not enough of it. The pc loses his power to postulate into existence and to unpostulate out of existence, energy masses, spaces and forms.

GAMES PROCESSING:

Life is a game.

Games are composed of freedom, problems, and havingness, awareness and interest.

Each of these elements contains "mood of game" (the tone scale), penalties, and the cycle of action.

Auditing improves the level of game of the preclear.

Auditing is not a game between auditor and preclear on an opposing basis, but on a team basis. The auditor, and eventually the preclear, are engaged upon a game, themselves versus the opponents to survival in life.

The preclear is usually close to a no-game condition. This is reached by a preponderance of win (no-game) or a preponderance of lose (no-game).

A frozen mood of game or no-mood is reached by assuming that interest can exist on only one emotional level (whereas interest can exist on any emotional tone level) or by misusing the mood of one game in others concurrently played.

A game is any state of beingness wherein exist awareness, problems, havingness and freedom (separateness), each in some degree.

A game is rehabilitated or a no-game condition eradicated in processing by handling the elements of games and their subdivisions, with reality, with the intention of bettering the game ability of the preclear.

BASIC COURSE FOR AUDITORS

Auditors can teach a basic course to groups under the following conditions:

1. That the auditor is a professional auditor;
2. that as a professional auditor he is in good standing and a professional member of Scientology organizations in London or Washington;
3. that he procures and uses for text the basic course manuals and materials prescribed by the central organizations;
4. that he carries out his course in an orderly fashion, gives an examination at course end, and forwards the examination papers so given to the central organization.

The materials of this basic course are as follows:

the 8 Dynamics;
the Axioms which appeared in the cover of "Dianetics: The Modern Science of Mental Health";
the ARC Triangle;
the Tone Scale;
the Chart of Attitudes;
the use of these materials in social concourse,
a general understanding of the goals of Scientology, and
a few minor assist techniques.

It is no intention of this course to make a thorough professional auditor. The entire intention of the course is to indoctrinate people with the rationale of Scientology.

The basic course will probably be charged for at the rate of 3 to 5 guineas by auditors in the U.K. and at the rate of about \$25.00 in the U.S. It should be continued over a period of about 3 months of two or three times a week classes.

Auditors are pleaded with not to go on group processing people. Group processing people results in better individuals, but not better individuals for Scientology. People do not have enough understanding of what Scientology is all about in order to actually benefit from the processing they have received. It is not enough to make people feel better. What we're trying to do is to reach out into the public. These people actually need and can use the basic materials of Scientology and we are denying them the richest benefit of Scientology in letting them go adrift merely feeling better without any real further understanding of life, for they simply relapse. This is an actual fact. It is necessary, then, that we teach everybody everywhere a basic course.

The organization itself makes nothing financial out of the basic course. When the auditor buys his basic course manual an examination paper is enclosed in it for the student, to be given at the end of the basic course he will receive. This examination paper is held back by the auditor and when the student is given the examination by the auditor, the auditor or the student, at their election, may forward this examination paper to the central organization. The central organization then prepares a basic course certificate for that individual. It is not even required that a person being issued a basic course certificate have any more than an Associate Membership. It is required, however, that he does have an Associate Membership. The certificate itself costs him nothing, is a very official looking document, and lends the seal of approval to the course the auditor has taught.

Auditors are being asked to use one of the three dissemination programs to get a large group assembled and to teach that group the basic course.

We will have these basic course manuals in the very near future, but an auditor need not wait on having a basic course manual to recruit and start his course.

In other words, auditors should collect groups in order to teach them courses. He will find this is far more beneficial and that these group members will stay by him and continue to push into the society alongside of him. At present simply collecting people and processing them is not enough. It is not doing enough good for the individual in any except his own case. We are making people better without giving them the tools to live better. Therefore they are made far better in the group processing, are cured of this and that and then go out as human beings with no more knowledge than they had before. We are then doing a tremendous amount of work from which we are gaining nothing. It is absolutely necessary that auditors collect groups and get basic courses going.

It is up to people in the Scientology organizations and groups everywhere to start this program at once. I do mean at once. And just in case somebody didn't hear me, this is the real number one crush.

We need 5000 auditors by summer. If we don't have 5000 basic course people finished in training we won't be anywhere. It is better to have basic course people than no auditors at all and this is our substitute program and we've got to get it under way.

Organizations should not stint in their pressure on this. Shortsightedly it may appear that the central organization does not benefit at all from this basic course program. Actually, people who have not had a basic course don't take central organization professional training.

Now I am doing my part for this. I am rushing out this basic course manual as fast as possible, and it will be in our hands very very soon.

Let's get on the ball.

L. RON HUBBARD