

# Scientology

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Issue 3-G

## SOURCE OF LIFE ENERGY FOUND



first b.scn. Placing his signature on the first Bachelor of Scientology certificate is serious business for L. Ron Hubbard, posed here in the study of his home near Phoenix. First to receive the degree was Alpha Hart, who became an H. D. A. early in 1952.

Interest in qualifying for this degree has reached a high peak in the field. More than 1,400 of the Validation blanks have been sent out to H.D.A.'s throughout the world, with requests for them coming in from England, Greece, Egypt, and Canada—as well as most States.

New impetus was given last week by the announcement that "book auditors"—those who practice from knowledge gained by studying books and lecture tapes, but have graduated from no professional school—can attain the degree by submitting notaried evidence of physiological improvement in ten cases.

### scientology enters third echelon far ahead of schedule; revival of dead or near-dead may become possible

A new high level of knowledge has been attained in the field of Scientology by L. Ron Hubbard, the founder and organizer of the science.

The source of life energy in a human being has been discovered, described, and its energy manifestations formulated. Further specific fast techniques have been tested and released which directly process this energy source.

Those who have long been with the new science may recall that in 1950 and 1951, Dr. Hubbard occasionally stated in his lectures that some day he would be able to shift and conduit the actual energy of life at will. The remark, seemingly made in jest, has proven to be a harbinger of good fortune for the aberrated and ill amongst men.

The top of the third echelon of Scientology thus has been attained considerably ahead of schedule.

The energy of life has been discovered to be not a different thing from impulses such as electrons and protons but has been found to be, Dr. Hubbard says, the upper band of the same wave source which produces in the physical universe the energies earlier measured by James, Clark, Maxwell, deForest, Marconi, and Edison.

Many answers to the riddle of human beingness already had been isolated and made into useful technology. The remaining answers, according to Dr. Hubbard, came in a swift torrent, the reward for having asked the right questions.

The location of the energy source in a human being is found to be interior in many cases, exterior in some, but in no case dependent in any way for its energy upon the carbon-oxygen motor of the human body.

The energy from the source is created, according to Dr. Hubbard, by differences of potential in facsimiles which are themselves of electronic composition and which discharge from positive to negative and back in an AC flow of very high frequency.

This energy has been measured and its flow direction established. Auditors have seen this manifestation at times when they have sought to run pleasure on preclears

and have found the preclear immediately immersed in sorrow, and vice versa.

The energy source is also the awareness of awareness unit of the being and is considered by himself to be himself. He is no other than this energy awareness unit, yet it has a distinct and basic personality much more sharply individuated than his personality in a state of unknowingness, which is to say aware only via the body perceptics.

No mysticism or ghost story, well qualified and competent engineers in addition to Dr. Hubbard have measured this flow since his discoveries and have observed it in its isolated state and have themselves, by the techniques now available, experienced their own beingness for the first time on earth.

Some dim concept of this energy force was contained in the riddles advanced by religionists, and man long has suspected his identity and beingness to be independent of and detachable from a human body.

The direct simplicity of these techniques and the manifestation is startling in the extreme. In from two to 25 hours, depending on the original state of the being, a rehabilitation has been effected by competent auditors of the full energy potential of this beingness. Identification and recovery of the energy potential permits an individual to heal his own and other bodies by direct electronic flow.

It is extremely doubtful if these discoveries will remain long unaccepted in the medical and psychiatric world or in the world of electronics in which Dr. Hubbard and his co-workers principally have studied.

This energy can be conduited from body to body and is so strong that when it is

(Turn to Page 3, Column 2)

# SCIENTOLOGY

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## echelons of scientology

Scientology, as it relates to an individual's self-determinism, may be considered on three echelons.

The first echelon would be getting in touch with MEST, finding out that the physical universe is there, that it can be sensed and experienced, that it is pleasant (at least, in part), that it appears the same to nearly everyone and so, presumably, is actually as it appears and is not false or delusory. This would be establishing communication with MEST.

The second echelon would be restoring all self-determinism with respect to MEST (and life organisms, which are partly MEST). This would mean reaching a level of sanity higher than the highest which has been imagined, for man has not been in the least aware of his own capabilities. An individual who had recovered all his self-determinism with respect to physical matter, energy, space, and time would have encompassed the ability to have every experience which is within the realm of philosophy and mysticism, and would walk on earth, knowing that he owned it.

The third echelon would be going beyond the physical universe, in search of the reasons for the existence of MEST and of thought; not how do these things exist, but WHY? What is the Cause for all this result?

In the past, many individuals have plunged up into the third echelon without any preparation, like space travelers so eager to get to the moon that they straddle an experimental rocket and take off. Unfortunately, there is a lot of uninhabitable space to be traveled and the moon is not yet air-conditioned. It is possible to GO into this space without preparation, but it is not so easy to survive there.

Ironically, it is the very individuals who have the most difficulty with matter, energy, space, and time who try to escape MEST by going on to "more important things."—From Book Two of the Professional Course Lectures.

## Scienotes: some like us, and yet . . . you can't please everybody!

" . . . After perusing its interesting and informative pages, I came to the conclusion that you had done a wonderful job of editing as well as promoting; a job worthy of being spread about in professional circles.

"There is a great trend within the medical profession, by practitioners who heretofore and now are operating in the dark, to bypass cases because they are of an unconquerable nature to them, limited as they are to chemistry and surgery.

"They look upon psychotherapy as a possible cure which they are not equipped nor qualified to handle. There is more than one eyebrow raised when Dianetics or Scientology is mentioned, but these eyebrows are mostly of a questioning nature after they hear some of the things that Dianetics has accomplished in the hands of 'neophytes' . . .

"I hope you boys stop changing your names a bit so this can get on a sure footing for a start in what I trust will be a permanent organization. In my feeble estimation, however, Scientology is a bit pedantic and finally adds the 'ology' which many of us detest . . ." Arthur Lussier, East Hartford, Conn.

" . . . Until you get that lazy 8 off its back and make it stand on its own feet like the rest of the dynamics, the keystone will be missing from Scientology. You may not believe there's a God, and there may not be a God, but if your science is going to ride 'maybes'—yet tell the public we've got to eliminate 'maybes' from our lives if we're to cure ourselves of aberrations—you, like your public, will remain in troubled waters . . . In other words, you're electing that 'Lazy 8' as counter-effort, and you know what happens when you do that. Or do you read your own books?" T. N., Phoenix, Ariz.

"I like the first issue of SCIENTOLOGY very much . . ." Fred S. Boyd, Jr., Denver, Colo.

" . . . Since Scientology will be distributed mainly to professional auditors, its value to the field could be greatly increased by concentrating on (1) technical aspects (2) case histories (3) factual information, and by lessening information on how wonderful dianetics is. If readers do not know yet that it works they might as well go fishing" . . . Thomas E. Carey, Jr., Colorado Springs, Colo.

" . . . Thanks for WHAT TO AUDIT. It has cracked my case, which had not yielded to present life processing, wide open . . ." Earl Nygren, Tacoma, Wash.

" . . . If you can't supply the dirt about what's doing in Wichita, why should I bother reading all that other stuff? I ain't heard nothing about Purcell and Maloney for so long I'm getting bored with dianetics . . ." P. R., Kansas City, Mo.

" . . . Very pleased to get our Founding Member cards in the Hubbard Association of Scien-

tologists and see that you folks are getting on in spite of various duggas working busily at their appointed tasks . . . I suppose everyone in this field is being bombarded with all sorts of literature from all sorts of sources as we are. To me, in a way, this is a very healthy sign, as it shows that self-determinism is actually being put to work. Some of the stuff, of course, is lousy, but there is also some interesting material popping up occasionally . . ." Burke Belknap, Fort Meyers, Fla.

" . . . Before I started (processing) I succeeded in doing what no auditor had been able to do for me. I obtained perfect sight. Now I can either see clearly or not see clearly, at will . . . After 10 hours of processing (not on sight, since that was no longer necessary) I decided there was nothing I could not do myself and stopped the sessions there . . ." Leone Muller, Hudson Heights, N. J.

" . . . and in view of the fact that your literature is becoming annoying regular mail—I request that I be removed . . ." Richard Schwartz, San Francisco.

"Was very much impressed with your new magazine . . . It actually said things I didn't know (about Dianetics). Not that I claim to know everything, but that most such publications don't say anything new. Just somebody's brainstorm interpretations and musings, some 'philosophy,' and an interview with a 'clear'—who STRICTLY never says anything the interviewer and reader doesn't already know . . ." Harry B. Moore, New Orleans, La.

"My wife and me don't like SCIENTOLOGY . . . and my kid wants to be one of them auditors . . . please stop sending me that stuff before you bust up my whole plowing schedule . . ." W. L. McD., Texas.

" . . . we also want to compliment you on your well-planned format and of course the contents. We are more than pleased to see the start of a twice-a-month publication from Phoenix as the flow of information from that important point has not, in our estimation, been what it should have been . . ." Wade Tozer, Treasurer, MINNEAPOLIS DIANETICS, Minneapolis, Minn.

" . . . the new magazine, SCIENTOLOGY, appears to be the beginnings of a highly valuable exchange point for information . . ." Corinne Ellsworth, secretary, Long Beach Scientology Seminar, Long Beach, Calif.

" . . . We suppose that, because you couldn't make the medical profession of the world award you a diamond-encrusted caduceus for your pre-natal in dianetics, you're now trying to force it down our throat with Scientology. We don't think your magazine, and the alleged science it represents, will get any further than Dianetics did . . ." Dr. B. A., Chicago, Ill.

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## gold awards

Because the contributions last spring were such a major factor in helping set up offices in Phoenix, Ariz., from which the Hubbard Association of Scientologists, Inc., has evolved, a special award, known as "The Golds," was established. This award—a gold card with the signature of L. Ron Hubbard imprinted thereon, and naming the contributor as a Founding Member of the Association — has been mailed. These members include:

Tom Maxwell, Mr. and Mrs. Burke Belknap, Dr. F. A. Derenski, Mrs. Lloyd Atwater, Perry H. Appleton, J. M. Brand, L. L. Burt, Dr. Alan R. Becker, Iva Lee Breeding, Dr. W. E. Binkley, Frank Bogdan, E. T. Butterworth, Ed Barazani, Gladys Bryant, Rev. Mary Blackman, J. L. Bushnell, Mrs. Erminie Buckner, H. M. Clunk, Ben Chase, Thomas R. Clifton, Walter H. Kerr, R. J. Credicott, A. K. Duval, Richard Devereaux, Everett DeJager, Herbert F. Damm, Gladys Evelyn Hale, Mrs. Stuart Eaton, Leon D. Egan, Alberta B. Elliott, Minnie Estes, Inez Graf, Elizabeth F. Gillies, C. C. Grenz, Mrs. Norcutt S. Henriquez, John Noyga, Helen O'Brien, Barbara Pool, Virginia Herforth, Roberto Hoegg, H. Hoffman, W. E. Huck, Arne K. P. Hermann, Dezzo Bolla, J. A. Houseman, Mrs. Coral Hadley, Clem W. Johnson, Curtis D. Janke, Bill Johnson, Gary Nelson.

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In addition, to those whose contributions were \$25 or more, a special edition of SCIENTOLOGY: 88, made from plates in Mr. Hubbard's own hand writing, and each individually numbered, now has been delivered.

new column for chart:

'i missed' to 'i hit it!'

Use of the Hubbard Chart of Human Evaluation as a dart board has removed all "maybes" from what column to run for the Study Group at Austin, Texas, Jim Hart, the secretary, writes. He adds that this "not only introduces the proper level of randomness into auditing but provides a release mechanism for superfluous motion stored by the preclear."

(Ed. Note — These charts no longer are carried in stock. Those wishing to copy must make their own.)

## scientology enters third echelon far ahead of schedule

(Continued from Page 1)

increased by the technology, the patient or preclear should be grounded in order to keep from destroying some vital portion of his being. Auditors working with the forerunners of the present technique ("Black and White," as developed by Dr. Hubbard and released a month ago) have had serious electronic burns injure their preclears from failure to ground them properly.

Although it has not yet been seriously investigated—all test cases having been alive—it is not beyond possibility that a revival of the near-dead or dead shall become commonplace in the very near future.

According to Dr. Hubbard, there is a wide door for skepticism in the announcement of these techniques and discoveries, and yet this should not be in view of the considerable quantity of earlier knowledge known to the race. The Greek gods, for instance, probably existed, and the energy glow and potential of Jesus Christ and early saints are common knowledge to every school boy. How to attain this level of potential in any human being has been a scientific search for thousands of years, probably much longer. The recovery of this energy potential and the ability to use it has become suddenly a matter of two to 25 hours of competent practice.

The state of high energy potential and knowingness is called the "Theta Clear." Earlier techniques in the production of the theta clear were much longer and more arduous, with a less certain result. Current techniques produced in the Phoenix area five theta clears in a period of as many days.

What this discovery and these techniques will do to society has yet to be learned, but the impact should be considerable, for the energy potential can be increased with ease to a power sufficient to kill as well as heal.

Dr. Hubbard has worked to develop Scientology for the last 22 years. He is a nuclear physicist by training.

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# concept running brings recognition of blame

## preclear discovers his responsibilities in being "individual"

One of the most important things an auditor can run under the new techniques—and this usually brings to the preclear a new insight into his responsibility—is the concept: "Get the joy of being an individual."

Any implant only reinforces an existing state. Enforced individuality would lead to a selection of randomness. This would make a person give up responsibility along all but one of the eight dynamics. Thus, no-responsibility for seven of the eight dynamics would accrue from an obsession about individuality planted in a being.

Because to be an individual one must assume there are other individuals, one gets parity with others and NO responsibility. Thus, one would get from the "joy of being an individual" much the same as "joy of being insane."

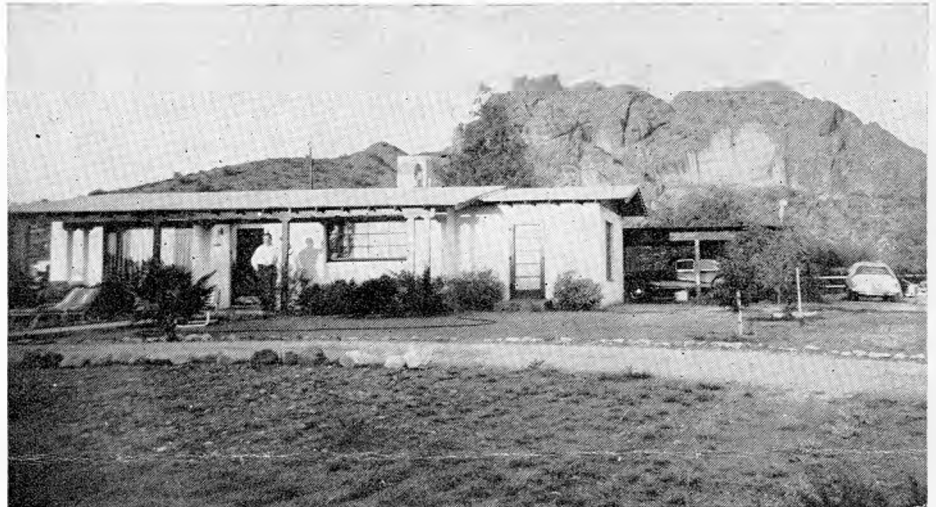
Do not infer from this that individuality must be abandoned and is aberrative. Or that Nirvana, without passion or identity, is a goal. The most individual, the most intensely self-determined one could get, would be when he achieved responsibility on all eight dynamics.

This goal is an impossible absolute, but the more closely it is approached, the more INDIVIDUAL one feels. "Individuality on Dynamic One" only comes about through refusal to assume responsibility or failing when one has assumed it.

"Causative individualism" would be maximum responsibility—assumption on the maximum number of dynamics. When one has refused responsibility too broadly, one loses control of his own facsimiles; his memory and beingness and knowingness drop steeply. He assigns all control abilities and memories to bodies. When a body dies, he thinks its memories went with it.

Blame is an unwanted cause. Responsibility for bad effects is called blame. To blame self is not to take responsibility for self but to regret having taken it. Most people confuse responsibility and blame. The difference is that actual responsibility is being cause or potential cause; blame is negation against a bad effect. One desires to be good cause and produce good effects on the maximum number of dynamics.

A low tone scale person controls others, among other ways, by making them see that they are bad cause. This is blame. It is also making others do terrible things to one, accepting ugliness instead of beauty—all this makes another bad cause and



desert research laboratory. Most of L. Ron Hubbard's research in the development of Techniques 80 and 88 was done in this desert cottage northeast of Phoenix, almost at the foot of Camelback Mountain. Here he stands on his porch, during a few moments of relaxation, watching the sun as it sets in a blaze of chromatic splendor behind a field of saguaro cactus.

so throws him out of control—and then maybe, the Low Tone thinks, the other, now irresponsible, can be controlled.

One looks into such an abyss of counterplay for control by election of bad cause and sees a very unlovely scene. The big game—control! By any means, control! "Only I," says the Low Tone, "can be cause."

Is there only room in this universe, in all universes, for just one being?

Individualism, enforced, has this as part of its implantation: Only ONE can be Cause. If you seek happiness, it lies not on the road of ferocious individualism. Not even success lies there. The concept of aesthetic individuality (that of the artist) is the most aberrative to one—for all his struggles then append solidly to a high wave length and so the universe. The line "I am a jealous god," must have been spoken by a god who doubted his ability to be cause.

Any implant in a being (any vicious action calculated to aberrate him) also at once tells him he has been selected out from all dynamics, and ANY implant tends to produce an exaggerated obsession for "individuality," for it made one less an individual.

The major goal is, of course, "the joy of being an individual." It is the fight for ME-ness. Any bad effect or bad cause, then, makes one struggle harder to be what one is. But the more one fights to be himself, the more bad cause occurs, for in the contest he injures others. He then negates against having been a bad cause on other dynamics, and becomes other people (life continuum).

Vigorous aiding of others is in part a recognition of having been a bad cause.

The interplay of "be one's self" and be cause on all dynamics creates an endless confusion (aberration) which is settled at last only by becoming good cause on all dynamics. Therein lies peace of mind. Good cause is an ability to control for the sake of survival on any dynamic.

One wishes to do BIG good cause acts for all dynamics because he then can, he thinks, abandon concern over all the bad cause he has been. But time intervenes—the good cause done is Today and the bad causes were Yesterday, and "it is too late to undo them."

Thus, one desires to be timeless—and indeed there is no real time. Time and space, responsibility, and no-responsibility-for make the most basic aberration which prevents individualism on all dynamics—for, unless one controls time, he cannot be good cause all through. By taking away memory of bad cause (removing facsimiles), he can remedy to some degree his having been bad cause.

Wrong—being bad cause.

Right—being good cause.

Badness in bad cause is the inhibition of survival along the dynamics. Thus, any goodness is relative, and badness is relative. The joke on those in this universe is that motion is without reason but reason is required to solve motion. People think the end is without reason, but they do not realize that theta can have many concepts other than the handling of motion. Thus, theta's goal is potentially wider than time, space, motion, and action. Insanity is an obsession to action or inaction and with energy.

Theta has other goals, but these cannot be realized in a MEST universe.

## hundreds are quick to enter names on scientology's rolls

Within days after the first announcement of the formation of the Hubbard Association of Scientologists, Inc., membership applications began to pour into the Phoenix headquarters, 1405 North Central, and at the time this issue of SCIENTOLOGY was being prepared, several hundred membership cards already had been issued.

Persons interested in Scientology have been quick to recognize the advantages in belonging to an organization designed especially for their benefit. Through the magazine, SCIENTOLOGY, they are kept in touch with the latest developments and techniques, in addition to reviews of techniques that have proved so popular in the past. Need for such a communications link between the professional auditor and those who see and endorse the science as a means of furthering their own welfare and that of the world, long has been recognized.

An additional advantage of membership is that holders of General Membership cards—which are green—are entitled to a ten percent discount on all Association publications and materials. Professional Members — those who hold H.D.A. and H.C.A. certificates signed by L. Ron Hubbard from some recognized school—are entitled to blue cards, and a 20 percent discount.

Other than the \$2.50-a-year enrolment fee, there are no other financial assessments. The magazine is sent them free.

The first 25 Professional Membership cards were issued to the following persons:

Mrs. Gertrude Howard, Hardtner, Kas.; Bob Arentz, Salt Lake City; Eric C. H. Olson, Scottsbluff, Neb.; Mrs. Ethel Adler, Beverly Hills, Calif.; Haskell Cook II, Acala, Tex.; John Galusha Jr., Pueblo, Colo.; Carl S. Martin, Nampa, Idaho; Walter Pearson, Wichita, Kas.; Christian Rossee, Wilmington, Del.; Alfred W. Kozak, Camden, N. J.; Joseph McCusker, Philadelphia; Philip Delano, Amkler, Penn.; Maurice Mendelkehr, Camden, N. J.; Geraldine Sandberg, Upper Darby, Penn.; Gabriel Petroski, Scranton, Penn.; Michael R. Carrell, Camden, N. J.; Charles Gaskin, Jr., Philadelphia; Ted E. Dunn, Haddonfield, N. J.; E. Hannah, Phoenix; Louise M. Moseley, Coconut Grove, Fla.; Charlein Hutton, Vancouver, B. C.; George Halpern, Stamford, Conn.; Ross Lamoreaux, Phoenix; Kate Orsen, Wallingford, Penn.

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S/Sgt. William H. Johnson, Santa Rosa, Calif.; Mrs. Pearl Strafello, Spring Valley, Calif.; Dr. E. A. Purtzer, Scottsbluff, Neb.; Cecil O. Waggoner, Claude, Texas; William V. Joyce, San Diego, Calif.; Edward J. Lauder, Altadena, Calif.; Maurice Udick, Bakersfield, Calif.; Nelson C. Sheedaker, Burlington, N. J.; Helen King Darling, Woodland, Calif.; N. A. Coulter, Jr., Columbus, Ohio; Dorothy Rehme, Bayport, L. I., N. Y.; Fred S. Boyd, Jr., Denver, Colo.; W. F. Strong, Houston, Texas; Lawrence E. McDade, Phillipsburg, Kas.; Conrad W. Roeschke, Albuquerque, N. M.; Robert R. Benten, Valdosta, Ga.; Barbara Pool, Moline, Ill.; Marion S. Israel, Los Angeles; J. R. Pate, Samson, Ala.; Hines D. Mathews, Malvern, Penn.; Mrs. Esther Mathews, Malvern, Penn.; Raymond W. Kehr, Washington, D. C.; T. E. McConnell, Cedar Rapids, Iowa, and Capt. Donald C. Maier, A.P.O. 616.

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- No. 2—Introduction to Scientology, Part 2
- No. 3—Properties of Theta
- No. 4—Motion on the Tone Scale
- No. 5—Thought
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- No. 10—Indoctrination of the Pre-Clear
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- No. 16—Anatomy of Fac. One: Demonstration
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- No. 21—Theta Body Anatomy
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# *danger: black dianetics!*

by I. ron hubbard

Death, insanity, aberration, or merely a slavish obedience can be efficiently effected by the use of Black Dianetics. Further, adequate laws do not exist at this time to bar the use of these techniques. The law provides that only the individual so wronged can make complaint or swear out a warrant for offenders using these techniques.

A person on whom Black Dianetics has been employed seldom retains the sanity or will to make a complaint, or does not know he has been victimized. In addition, persons claiming such offenses against their persons are commonly catalogued by doctors as suffering from delusion. Thus the employer of Black Dianetics can escape unpunished under existing legal procedures.

One invites, by the release of such powerful and insidious methods, the censure of those who seek to hold society together. But a little thought will tell one that these techniques are better released and known to many than hidden and known to but a few.

A shabby, inefficient, and fifth rate shadow of these techniques has been employed by Russia and other governments. The cases of Mindzenty, Vogeler, and Oatis reflect a faint fore-runner of such methods. Even the United States government, honorable above most governments, has sought better ways to "influence" human beings.

Hypnotism is a rather old and untrustworthy method of influencing or enslaving others. However, hypnotism is very unreliable even when it can be effected upon an individual. The mechanisms of hypnotism, quite incidentally and of no great importance, are circumscribed in Black Dianetics.

One could not release this furiously violent poison unless one first had the antidote. Processing, even that contained in SELF-ANALYSIS, can undo Black Dianetics unless, of course, the victim has been driven into suicide or past the point of no return—a feat which is not difficult, but a condition which is not desirable where the operator seeks real advantage.

Several people are dead because of Black Dianetics. Hundreds of thousands are dead because of the atom bomb. Thousands may die because of Black Dianetics. Millions may die because of nuclear physics. But also because of nuclear physics man may reach the stars. And because of Scientology we may some day win a world without insanity, without criminals, and without war.

Efforts to influence and prevail over the minds of individuals, groups, and nations

## does court protect man branded insane?

Unscrupulous groups and individuals have been practicing a form of Black Dianetics on their fellow men for centuries. They may not have called it that, but the results have been and are the same.

Their easiest victims are the unsuspecting. No one can slip up behind you if you know they're there. The prowler has no potency in an alertly guarded home.

The subject of Black Dianetics long has been hinted at, but this is the first time it has been released to the general public. Its release is dictated by the belief people must know what threatens them so they can be better prepared. Those who use it already know; those who do not use it should be protected.

In this, the first of three articles, read how little protection Man has should the wheels of legal procedure be turned against him.

have been exerted since the dawn of time. These efforts have utilized every known means of psychic and physical phenomena.

One of the earlier broad efforts consisted in the field of astronomy where, in Chaldea, Babylon, and other early civilizations, priests procured power by predicting solar and stellar activity such as eclipses and comets. By first stating the phenomena would occur, the priests would be held to be in league with the gods by a populace which beheld the spectacular occurrences. The courses of men and nations could thus be swayed by a body of men with recourse to phenomena known to them and yet unknown to the vulgar.

Another effort of swaying minds occurred in Persia and Syria between the 11th and 13th centuries A.D. A sect known as the Assassins utilized the popular belief in Muhammetan Paradise to rule, viciously and powerfully, a large segment of the known world. This sect enforced its will upon the rulers and influential men of its time by assassination, and, indeed, that is the derivation of that word. The leaders of this sect would ply religious young men with hashish and then transport them to a marvelous garden which contained all the sensual delights recounted in the Koran, even to the forty black-eyed houris. The young men, believing themselves in Paradise itself, would be told that they could not remain there unless they obeyed the slightest wish of the sect and that they could not return unless they were actually dead. The young men, so bedazzled, were then returned to the "world of the living"

and were used to slay important persons, for what mattered that the assassin was killed since he would, at worst, return to "Paradise." Thus any ruler or influential man in the world, once threatened by this sect, would obey its mandates as to tribute or the passing of new laws.

In India, down through the millenia, various methods of influencing human thought have been practised with greater or lesser success. One of these wandered into the western world and became known as "hypnotism." The variability of its success was such and the extravagant and unfounded claims made for it were so out of the ordinary that even today there are many people who do not believe it exists.

The basic technique of hypnotism consists of one individual, the hypnotist, relaxing or coaxing into quiescence another individual called the "subject." The operator then makes certain suggestions to the subject and the subject may, during the session or after it is dictated, obey. Hypnotic subjects are in the minority and skilled hypnotists are few and so this method of influencing minds has had limited scope.

Further, the hypnotist claims curative powers in hypnotism and a careful examination of the field demonstrates that hypnotism is far more harmful to a mind than beneficial. Thus hypnotism, a curious phenomena, is not greatly employed. But it has, nevertheless, been employed to the harm of individuals and the "betterment" of operators.

It is claimed by hypnotism's zealots—and it has them in plenty—that a hypnotized subject will not perform immoral or dangerous acts. Experiment demonstrates a limited truth in this but it also demonstrates that a hypnotic subject can be influenced against his best interests. The charlatanism in this field is very great.

Other methods of influencing and swaying minds are all about us. They range from the cold brutality of threatened death to the extensive practice of advertising. Each depends upon some natural phenomenon or phenomena, whether known or unknown.

(Continued in Next Issue)

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