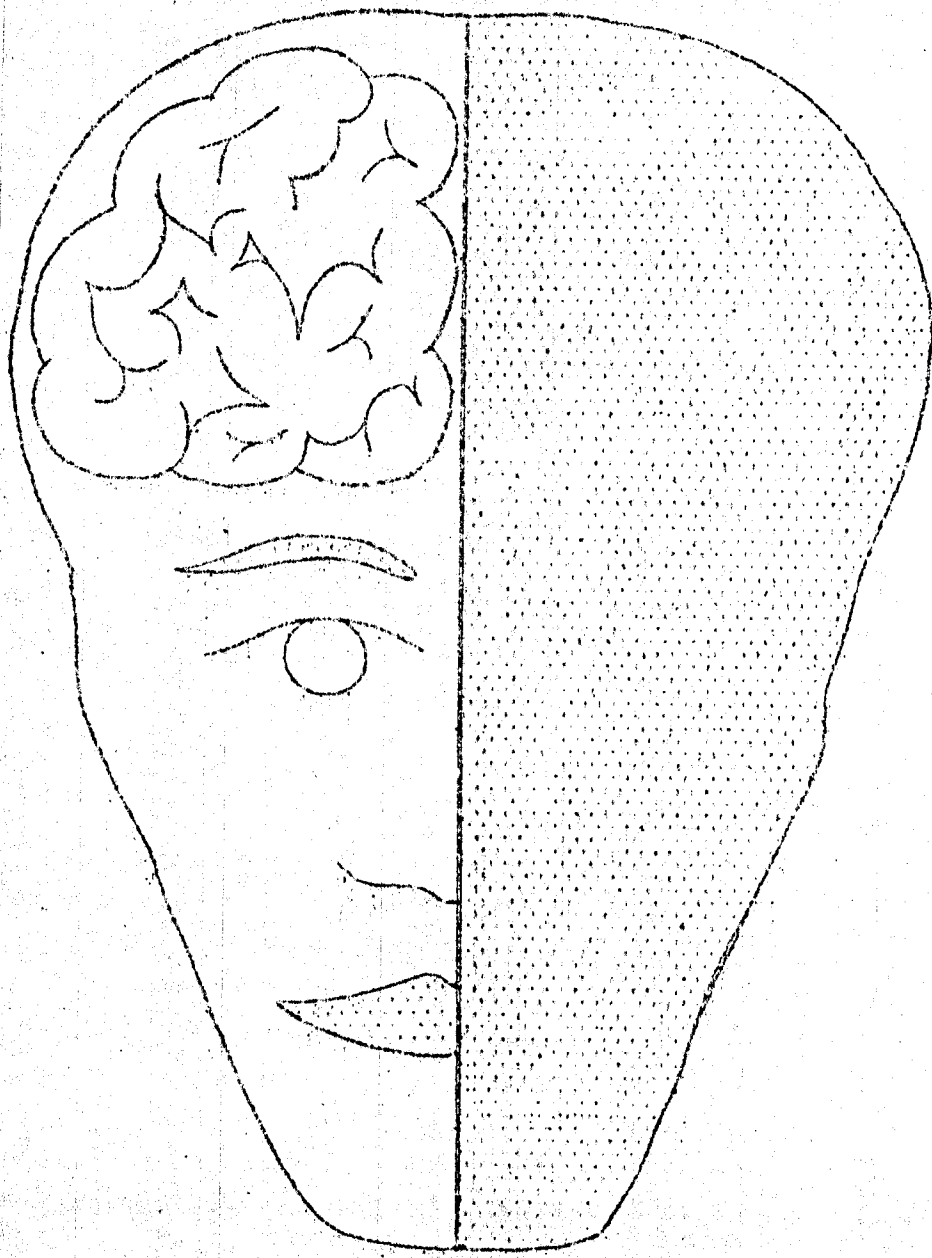


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The

DIANEWS



THE DIANEWS

M.E. Forbes, B.S., Editor G.F. FORBES, B.S., HDA, Technical Advisor
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The Dianews has got curious about you folks out there. We wonder what you are like, what you think, what you have done in Dianetics. So we have started a survey of you.

We have a lot of addresses which Dianetics Toronto kindly gave us, and a few from other sources. We have mailed double postcards to all of them, introducing the Dianews to those we hadn't contacted before, and explaining the survey. The return half of the cards carries the questions we would like to have answers to.

We are also enclosing the return half of those cards with this issue of the Dianews, two for each individual subscriber and a dozen for each group and exchange subscription. We hope you will pass along the extras to other dianeticists.

Questions we are asking are: name, address, age, sex, religious belief, occupation, schooling, books read on or related to Dianetics, hours of auditing received and given, reason for being in Dianetics, attitude to the Foundation, Hubbard, and the various other schools of thought. We believed these data would be of most general interest. All answers will be kept confidential.

If more of the cards are desired, just let us know.

As most of the addresses are from the Bulletin or the Dianamic, most of the addressees are HDA, which may tend to make the results somewhat lop-sided. Unfortunately, we forgot to ask whether the individual was an HDA on the first

batch of cards run off, so we won't be able to allow for that factor in our tabulation of the answers. With that exception, however, we think the results of this survey should tend to give a pretty good picture of the kind of person who is an average active dianeticist--that is, if you all return the cards. We are looking forward to your answers.

PUBLICATION POLICY (AGAIN)

Just to refresh the memory of those readers who are not yet clears, and to inform new readers:

The announced publication dates are more of a hope than a reality--we keep trying, but it gets a bit ahead of us sometimes. However, no one will miss out on an issue because of that. We are calculating subscriptions on a 24-issue rather than a 12-months basis--so you will get your 24 issues if it takes us two years to do it!

As to previous issues--we are starting all subscriptions with Vol. 1, No. 7, unless otherwise requested--those who haven't yet received all of them will. And Nos. 1-6 are free to all subscribers. We will have to reprint them, so it may be a little while before you get yours, but you will eventually.

Exchange subscriptions will be sent to all who have any kind of a publication to exchange. This includes not only papers appearing regularly, but papers on particular subjects: for instance, one copy of Integration Therapy from Lewis George Fisher brought him an exchange subscription. We are more interested in

PUBLICATION POLICY (CONT.)

Communication than we are in MENT (in this case, feebley lucre).

This also applies to periodical publications. If you bring out only six issues a year, don't worry about balancing that against our 24 issues. We hope only that our 24 will be equally acceptable to you if you bring out 52.

DATA DEPARTMENT

Starting this issue, we are offering another service--data supplied at request. If anyone has any questions about Dianetics he wants answered, or any problems bothering him, let us know. If we can't answer you, we'll get the info from whoever can.

If the question isn't too personal, and unless you request otherwise, we'll run request and data anonymously in this column, for everybody's interest. Please sign your name to each request, otherwise we can't accept it.

The inspiration for this column was a letter I received the other day from a lady who saw a letter I had published in Marvel Science Fiction about Dianetics. She was disturbed by some things she had heard and wanted to know the facts.

Seems a psychiatrist teaching a psychology class denounced Dianetics and stated that Hubbard is now in a mental institution receiving treatment. She also had heard about the divorce affair, and wanted to know what the truth was.

As everybody knows, Hubbard is far from being in any mental institution. The full story of the divorce was published in the earlier issues of the Dianews, Nos. 3-6, which will be available soon to all subscribers. I have written her giving her the facts, and suggesting a few pointed questions to ask the psychiatrist about the extent of his actual knowledge of Dianetics.

PUBLICATIONS

As of this date we have knowledge of 12 other non-Foundation periodical publications, listed below. Those starred (*) are now exchanging with us; the others are cordially invited to, except for the HDAA-1 Newsletter, which we believe deserves financial support enough so that we will subscribe to it. (Not that you others don't, but the HDAA is something special.)

*The Arc Light, 1370 N.W. 86th St., Miami 47, Florida

*The Chicago Dianetic Association Newsletter, 6914 S. Stewart Ave., Chicago 21, Ill.

The Dianagram, Dianetics Clinic of Seattle, 407 University Bldg., Seattle, Washington.

*The Eastbay Dianetic Center Newsletter, 125 Moss Ave., Oakland 10, Calif. (Pub. only in the summer, we believe.)

The Engram, Pittsburgh Dianetic Association, 527 Austin Ave., Pittsburgh 16, Pa.

The Flash Answer, Hubbard Dianetic Service Center, 2665 E. Foothill Blvd., Pasadena 8, Calif.

*Gulf Coast Newsletter, #2 West Oaks South Drive, Houston 19, Texas.

*The Dianotes, Minneapolis Dianetics, 800 Washington Ave., S.E., Minneapolis, Minnesota

The New York Dianetic Association Newsletter, 425 West 57th St., New York, N.Y.

The Time Track, New York Dianetics Association, same as above.

The Time Track, Bakersfield Dianetics Association, 7, Bakersfield, Calif. (Does anyone know their street address?)

The Newsletter, Hubbard Dianetic Auditors' Association--International, 6009 Rockwood, Wichita, Kansas.

That's a nice batch of publications. Every one serves a useful double purpose--specific information and services to its

PUBLICATIONS (CONT.)

own readers, and in helping to swell the flow of communication among and between dianeticists. Communication is the lifeblood of movements, groups and organizations, and there can't be too much of it. We would like to see every group in Dianetics put out its own public communication, all of which might eventually be linked into a network binding us all closer together. Everybody has something to contribute, at the very least an account of his own personal experiences with Dianetics. Don't keep it all to yourself--let's all share our data with each other.

We have on hand for review this issue five different papers, from one to six issues of each. We have also received, but must review later because of time and space limitations:

"Self Analysis", by L. Ron Hubbard.

"Child Dianetics", by the staff of the Hubbard Dianetic Foundation, Inc.

"Preventive Dianetics", a Lecture by L. Ron Hubbard.

"Supplement #2 to Science of Survival"

Volume 2, No. 2, "The Dianetic Auditor's Bulletin", August, 1951.

We also have a little book, "The Rights of Infants", by Margaret A. Ribble, M.D., which we believe to be a very good non-dianetic supplement to "Child Dianetics". We will review this next issue also.

The Arc Light, Nov. 1 and Nov. 15, 1951.

Two nice fat issues, 11 and 12 pages respectively. Nov. 1:

A letter from Norman L. Coulter, Jr., M.D. He makes the contention that, contrary to Altman's (E-therapy) theory that the reactive mind doesn't exist, the reactive mind does exist, and that the Examiner itself is the reactive

mind. He makes a very interesting case for his thesis, too. It would spoil it to attempt to condense it here, but we recommend it to every one.

From Wes Scott, an interesting and amusing letter about his reactions to the week he spent at the Foundation in October learning about Effort Processing. Seems to have got a lot out of it. Thought-provoking evaluation of Hubbard.

Letter from Richard W. Lundberg on General Semantics. He says that only a mathematician can be a good psychologist. (The other half of this team, George Forbes, is a professional mathematician--wonder what that makes him?)

The Australian Psychology Centre, Room 8, 2nd Floor, Pacific House, 296 Pitt St., Sydney, NSW, Australia, wrote asking for copies of the Arc Light. They are a long-established non-profit organization which has been investigating Dianetics for over a year and seem to be the center of Australian dianetic activity. The Arc Light recommends that other publications send copies to them too.

Short item by Dwight H. Bulkeley, "On Drugs and Dope Addicts", how they get that way and why they have to take constantly increasing doses to get the same effect. Sounds reasonable.

The Answerer, A.L. Kitzelman's Q.&A. column, presents the thesis that: "Hubbard originated a method of (partial) clearing" "but there is no indication that he was acquainted with any of the classical full clearing techniques." "The best available source of information about the mind and its working is a series of fifty-odd volumes of Pali texts attributed to Gautama Buddha and his co-workers."

Maybe so--I am not well enough informed on this subject to argue about the matter. One

PUBLICATIONS (CONT.)

question that occurs to me, however is; how practical is this approach?

My attitude toward Dianetics is very pragmatic. I think a useful science of the mind should be not only correct in theory, but efficient, rapid, and universal in application in techniques. Hubbard Dianetics, if not 100% that way yet, is getting there; do Kitzelman's "classical full clearing techniques" measure up to this standard?

A suggestion from William Bradner, Central Florida Dianetics, for publicity for dianetic groups; make contributions to fund-collecting campaigns in the name of the group, raising the money by pooling the contributions which members of the groups would probably make anyway as individuals. Good idea.

Morgan J. Morey, of Dianetic Consultants, 327 Greyhound Terminal, Tampa 2, Florida, writes concerning the need for an academy or association of professional Dianeticists not affiliated with the Foundation or the HDAA-I, which would serve to raise the prestige of HDAA among the other professions. Such a thing is needed, of course. Dianetics must be "all things to all men" if it is to serve all men, and this is one facet of society to which Dianetics has given less polish to than desirable. I wonder if the Society of Professional Dianeticists, 400 East 52nd St., New York 22, N. Y., may not be what Mr. Morey asks?

Dr. Adison O'Neill, D.O., 1814 Hampton Road, Daytona Beach, Fla., writes about having run "past lives", one case back thru six previous lives, with no cellular contact between them. This disproves, he says, Hubbard's theory about cellular recordings. This is, of course, a most controversial subject. It is not for me, any more than for any auditor, to invalidate any data anyone may have about this; but it may be worth remarking that, so far as I have

had opportunity to observe, such past lives as have been accepted as such have turned up where auditor and/or pre-clear believed to some degree in reincarnation prior to Dianetics. In other cases the past lives have often turned out to be roundabout presentations of something the file clerk couldn't bring out directly--notably so in a hypnosis case containing pain and strong deniers. Whatever the auditor thinks of such things, however, he should keep to himself and let the pre-clear make his own evaluations. If the auditor thought a "past life" was real, encouraged the p-c to think so, and it turned out not to be, the damage to the case would be considerable; and ditto vice-versa.

Smitty's Corner (Anita Smith's comment column) presents a number of suggestions for improving the group she belongs to, which she thought might be useful to others; such as, less criticism of the group and of individuals, more study and application of techniques, more study of the relationship between dianetics and related fields, more group therapy, more demonstrations, and so on.

Nov. 15 issue:

John W. Campbell, Jr., submits an article to this issue giving his own theory about the cause of "acute aberrations" as distinguished from (chronic? Etc.) aberrations due to "general mis-evaluations of life". As I understand it, it goes as follows:

For the purposes of his discussion he presents two concepts, approximately as follows:

"I"--that function of the mind which is aware of self-existence and exercises responsibility in making computations and decisions and directing the organism toward survival.

"sub-computer"--a function of the mind which makes computations and solves problems below the level of analytical awareness, thus freeing "I" for computations requiring responsibili-

PUBLICATIONS (CONT.)

ty and awareness.

The theory:

1. Thinking is a process wherein a problem arises, data are gathered from memory and present environment and evaluated, and a solution to the problem is derived from them.

2. Sometimes a problem arises for which not enough data are available to solve it.

3. When this happens "I" normally delegates the problem to a "subcomputer" to be mulled over until a solution is reached. "I" has temporarily "shelved" the problem.

4. But sometimes an emergency arises wherein "I" cannot solve the problem at once, due to insufficient relevant data; and cannot shelve it because it demands an immediate answer. So "I", unable either to shelve or solve the problem, is unable to act-- is "confused".

5. Postulate; confusion is a worse emergency, so far as the organism is concerned, than any exterior problem, because "I" should be free at all times to act. In confusion it can't. So the confusion becomes the number one problem to be solved, regardless of what happens to the exterior problem.

6. Relevant data has been exhausted; so I, to solve the confusion it is in, grasps at any available irrelevant data and uses it as a basis of decision for solving the exterior problem.

7. The act of deciding solves the internal emergency of "confusion"--the inability of "I" to act.

8. If the organism survives the emergency which caused the "confusion", "I" thereafter accepts the irrelevant data on which it based its solution as valid for solving that particular problem. In future similar problems it will automatically use that data again.

9. The data was, of course,

what Hubbard observed as "an engram command". The situation that caused it to acquire "command power" is what Hubbard referred to as a "key-in". Actually, on this theory, engrams have no command power; the appearance comes from the effect of the key-in situation. It is not physical pain that forced their acceptance as valid data, but the unbearable emergency of confusion. Naturally, most of these confusion incidents occur in childhood, where the available good data is so small in amount."

10. Therapy should consist of attacking the "confusion-incident". But this can only be done if the individual now has sufficient relevant data to solve the original problem. Otherwise "I" won't approach it again.

Thus Campbell's theory, as I evaluated it. Questions that occur to me:

If the auditor mustn't solve the pre-clear's problem for him and he can't solve it for himself--do you abandon the case?

If, according to this theory, all that is necessary is running late-life key-ins, why is it cases will really improve only after engrams are run?

If the pain of engrams has no effect on the person, where do "chronic somatics" come from, and why do they vanish after relevant engrams are run?

This kind of theory would be quite acceptable to psychoanalysts who want to work only with late life--is this a conscious effort on Campbell's part to render Dianetics more palatable to them?

Is it a possibility that the whole thing is maybe just a rationalization to justify his departure from Hubbard Dianetics, for analytical or reactive reasons best known to himself? In other words, how sure can we be that this is not just another "odd-ball" theory arising from some code break?

For biophysicists: two pages of structural diagrams of several

PUBLICATIONS (CONT.)

protein molecules, samples from his book, "The Mechanism of Life". Look interesting, if you've the background to understand them.

Kitselman's "Flash Answerer" -- more on the subject of "classical full clearing". Quotes as authorities, Kapila, Krishna, Lao Tzu, Gautama, Yeshua (evidently, by the dates of his life given, Jesus -- why doesn't he say so? Ed.), Krishnamurti, da Vinci, Whitman, and Charles Fort. Fort, he says, was an "ideological clear". Nuff said.

Anita Smith offers the idea that we dianeticists are "collaborating, in the loosest kind of way, in a rediscovery (outside the church) of the concept of soul." Well, I think she may be right.

In fact, I don't see how Dianetics could completely avoid it. What I object to, though, is any dianeticists' (including Hubbard) putting forth whatever theories, or concepts about the soul they may have personally adopted, as positive facts, which must be accepted by all other dianeticists as essential to the acceptance of Dianetics. I think that matters like this must be decided by each individual for himself, and although others may offer their ideas for consideration, each must be free to accept or reject them. I have some definite ideas on this subject myself, and the DIANEWS will frequently reflect them, but I leave you readers free to think what you like about them.

Couple of interesting letters from A.J.S. McMillan, 5 Oakfield Road, Bristol 8, England, and Dr. Ian R. Innes, 7 Deemount Road, Aberdeen, Scotland. They are plugging away at Dianetics, and want more communication from over here. How about a few people promoting some AHC with them?

David Breeden begs validation for prenatals. Seems friends of his won't pay any attention to Dianetics because prenatals strike them as absurd. He wants to be

able to convince them that prenatals are real, I believe.

My reaction is, why go to so much trouble? Dianetics is not a religion, to be believed before benefits can be derived. People who have been relieved by running engrams, pre- or post-natal, even when they didn't believe in their reality at all. It is the results that count. I would say, let them think what they like about the theory, but suggest they give the techniques a sporting trial. A good auditor never evaluates anything for the pre-clear, and in a general way, all dianeticists are auditors to whomever they talk to at any time.

More from Dr. O'Neill on re-incarnation. He also has a few remarks about logic I think worth passing on:

"How the heck can one be absolutely logical...if he is aberrated?...If all could reason clearly and absolutely logically there would be but one theory of dianetics and one technique. But where one aberrates after another gets out methods of theory and practice how can any of it, including mine, be absolute logic? There ain't no such animal. Just foolish talk."

Applied to any subject, not just only Dianetics, these are very sound observations.

New York Dianetic Association Newsletter, 425 West 57th St., New York, N. Y.

This newsletter, of which we have just received a copy of the first issue, is a small mimeographed bulletin carrying news of group activities for group members (three seminar series, Open House and Consultation day, each once a week, the Time Track, a monthly publication of information about Dianetics), personal items, special notices.

Due to limitations of time, the other three publications intended for review this issue will be reviewed in the next instalment.