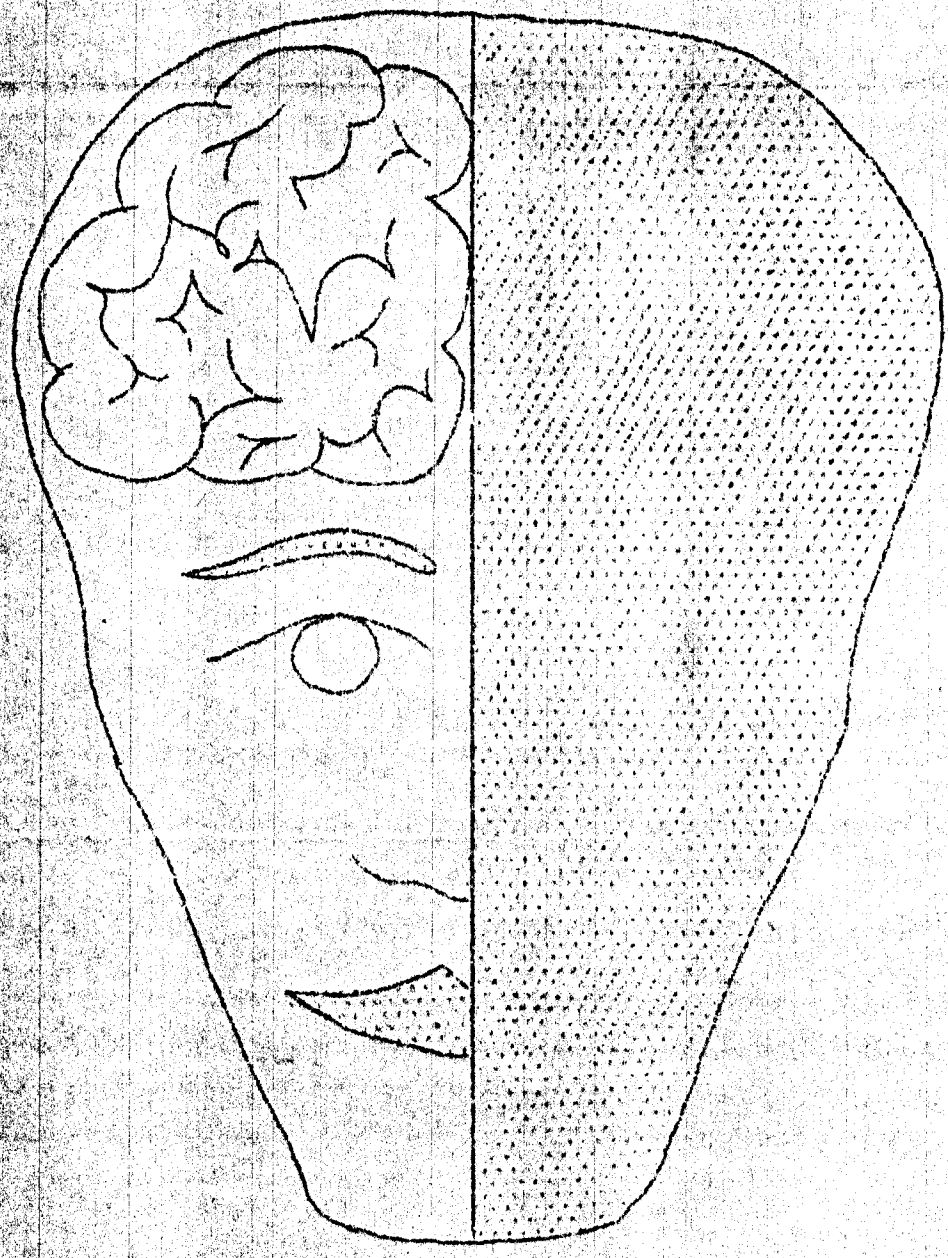


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June 30/52

The
INDIAN NEWS



THE DIANEWS

M. E. Forbes, Editor
Volume I

G. F. Forbes, HDA, Technical Adviser
June 30, 1952

Number 24

Published the 15th and last day of each month at 10117 Bartee Ave., Pacoima, Calif.

Subscription prices \$2.50 per year (24 issues), \$1.00 for eight issues. Single copies 15¢. Other publications welcome in exchange. Subscriptions free to contributors.

Advertising accepted at 20¢ per line.

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FROM JOHN W. CAMPBELL, JR.

April 23, 1952

Dear Mrs. Forbes:

A considerable quantity of water has flown under quite a few bridges since my letter of last December 18th; I imagine we've all learned a lot in those months.

I want to compliment you and George on the very fine job of rational, balanced thinking your editorial comments in the Di- news have shown. It's that rather marked lack of balanced view- point that's led to a lot of the troubles in Hubbardiana, Dia- netics, and, I think, the world in general.

You know, someone said "Truth is something the opposite of which is a falsehood--but a Deep Truth has as its opposite only another Deep Truth." That's an extremely cogent remark, and until that viewpoint is developed, you cannot claim to be fully sane. For instance, equate "Good" to "Death and destruction", and "Evil" to "Life and Growth". The immediate reaction to that proposition is that it's wrong,, entirely non-survival,, and aber- rated.

Not so; apply the concepts to cancer--or Nazism:

Any Deep Truth, in pure form,, is pure poison. Cancer is growth without balancing death;; pernicious anemia is death with- out balancing growth. And Imagination,, without balancing prag- matism,, is insanity. Pragmatism, without balancing imagination, is sterility, and leads to destruction. Self-determinism is im- portant--but pure self-determinism is Hitlerian, authoritarian, selfish. Cooperation is essential--but totalitarianism is founded on the thesis of unlimited cooperation.

It is interesting that God held that He Himself was not an adequate Authority for Man--He gave Man the power to choose to follow His precepts or to ignore them. If God Himself did not choose to impose His authority--no person has any right to assume for himself powers God did not choose to use. (See note at end--Ed.)

Sanity for Man is the ability to choose freely,, in every instance,, on the merits of the specific instance, uninfluenced

FROM CAMPBELL (CONT.)

by any external circumstance.

Ron Hubbard's wrong in saying "Survive!" is the ultimate command; he's wrong in saying self-determinism is the answer. He is, and will be wrong, so long as he says any one thing is the answer. No man can be sane if he cannot freely, rationally consider a line of action leading to his own death; a man who fears death--i.e., cannot rationally consider his own death--is already a slave. A man who does not fear death cannot be enslaved; a people so minded cannot be tyrannized. They cannot be controlled to act against their own free judgement in any circumstance.

I've written elsewhere about my deep feeling that new terms, new words, should be introduced only with the greatest of caution and scepticism. The English language evolved from the lifetimes of experiences of billions of human beings; if a factor of living is real, it has a real English word in all probability. If there is an English word for something, equally, it's almost excellent idea to see if that something doesn't exist.

Certain neologisms have been introduced by physical sciences; these have appeared as human techniques produced sensory equipments beyond those available to the organism. Electrons are not directly perceptible; a new word belonged here. But the processes of humanity itself should not need any new words.

The Auditor had to be given a trick name to distinguish his special approach to the problem; if the name were not already otherwise preempted--and by some extremely fine people, too--it would suggest that the best possible title for the professional organization of auditors would be the Society of Friends. The optimum auditor is simply an optimum friend.

Actually, no technique does any good for anyone; it doesn't matter a bit whether you use Freudian technique, Hubbardian technique, Effort processing, Paradox Processing, Christian Science, or whatever you may call it. It is the warmth, the depth and strength of a true human being that does the business. The Pre-clear is the only one in the Universe that knows what's the matter with him--and his basic personality does know. If only an attentive, deeply human friend will listen, and watch, and truly help--no technique beyond that ever was, or ever will be necessary.

I think of a human personality and its aberrations as being like a clear plastic mass. You know, you can take a cube of lucite, and by compressing it under a mold machine, can force it into a sphere. It will be a sphere--clear, transparent, hard, strong. It will bounce as a sphere. But under polarized light, you can see that within its mass, there are terrific stresses and pressures. If the sphere is warmed up, the stresses begin to relieve themselves, the sphere flows, changes shape--and becomes the original cube!

If a child has been stressed, compressed, bullied and forced into a pattern of behavior, a pattern of personality, not natural to him; he will retain that pattern his whole life long--unless some warm, deeply human friend thaws him out. Then the old patterns will reassert themselves; the true, powerful, buried patterns of Basic Personality will begin to move, and stir--and his personality will resume the shape that it was originally intended to have.

You see, to get back the original shape, from the distorted thing experience pressures have produced, it isn't necessary to machine the plastic, nor to use special techniques on the human being--it requires only warmth. The original, intended shape is still there, in the form of deep stresses.

The techniques we've learned are stop-gap methods. They help to relieve the pressures, and speed the return to original pattern. But no return will take place, whatever the technique, unless a strong, warm humanity is the auditor's primary technique.

Because of our conviction of the importance of this factor, Peg and I are thoroughly convinced we aren't ready to write a book yet. A few articles, suggesting some of the factors that bother people--yes. But until we can define far better what the actual nature of being a warm human being is, we can't do the job that needs doing. Until then, we have to continue our research.

I can tell you, though, the major error psychologists have made, and the major error most of the people in Dianetics seem to be making. There is one, and only one mind in the Universe with which you can establish full and unlimited rapport. There is only one mind you can study with unlimited detail. Those factors which are most basic to human mentality are, by the very definition, present in all human minds--including the one mind you can study most deeply.

Psychologists have tried for years to learn about human beings by studying other people. Many an auditor is trying to learn by studying other people.

The unfortunate fact remains that you cannot attain full and unlimited access to any mind but your own.

It means, of course, that you must then study precisely the problems that most disturb you yourself. You must face the very terrors that most repel you. You must learn to accept that you are, yourself, causing most of your own misfortunes. That you must actually accept the one thing which all human personalities resist most frantically--you must actually recognize and accept the need to cease to be the aberrated personality you are. The acceptance of change is exceedingly difficult, because of a little round-robin tautology, or truism.

Those things which a human being believes to be good, he accepts as good; things contrary to those things, he abhors.

The aberrations which you have are based on standards of judgement which you have acquired. You can not question your own standards of judgement--because you do not have, within yourself, a second set of standards of judgement. Everything you believe constitutes one of your standards of judgement. If you have someone who believes it is wrong to really enjoy food, then that person cannot accept that it is right to enjoy food. Furthermore, he cannot himself question that standard of judgement, because if he should question it, by asking himself, "Is it wrong to enjoy eating good food?" his own beliefs will answer him, "Yes, it is."

That's why self-auditing can handle only minor things. And that's why effective auditing of any kind requires that you recognize that it is not successful unless you actually give up your present aberrated beliefs--the very things you hold most sacred!

Until you have experienced precisely that process, and have

FROM CAMPBELL (CONT.)

in fact changed your personality--become a different person--you cannot be clear. True enough, you can gain "control over your control-centers" and so on--become a "Mest clear". But I'm uncomfortably aware that the old mystics, for all their blather about some things, did have some validity in their belief on that score. Jesus held the same concept; you cannot find yourself save you lose yourself. You can't become your true basic self until you've given up the oddments and scraps of other personalities that have been imposed on you.

And until you've actually experienced that process, you can't do a real job of auditing; how can you hope to teach someone to drive a car if you haven't taken the trouble to learn yourself, but have simply read a book about it?

The rather devastating truth is that until you've become a different person, you can't be an optimum auditor. The process of becoming different is the necessary experience for optimum auditing.

Incidentally, I think that "Clear" mentioned in the March 31, 1952, Dianews, "John", is well along on the way to actually being a true clear. May I point out again that the dianetic-Hubbardian practice of inventing new words makes for extremely poor communication? What "John" refers to as a separate entity within him, a "theta", is a well-known, and widely validated experience. The confusion comes, however, from the fact that the good old English word for that is "soul". (See note at end--Ed.)

You don't really think that 10,000 years of human living would have clung so powerfully and solidly to a concept that didn't have a deep meaning in living experience, do you?

The trouble is our present society actually has practically no belief in the basic nature of humanity. It holds that men are savages, restrained only by threats and fear of clubs, that children are little beasts that must be beaten into submission (Spare the rod and spoil the child), and that all Man's actions and behavior can be explained by simple mechanical stimulus and response. That the function of God is to act as an inescapable threat of further punishment--that God can be drummed into a child so that the child will never feel safe from His snooping, nor safe from His Agent, Satan, who does the dirty work of punishing.

In a society so oriented, it is quite evidently that possession of a "soul" is a decided inconvenience; if we didn't have the thing we wouldn't have to worry about the Great Snoop.

And isn't that a fine way to impress children--a society--with the nature of God?

I'm not discussing what should be taught; I'm discussing what is actually taught in most homes. There's too darned much "Vengeance is Mine, saith Jehovah!" and too little "God is Love".

The result seems to be that most modern people have come to the conclusion that possession of a soul is exceedingly undesirable, and something to be eliminated, suppressed, or occluded as thoroughly as possible.

So, maybe we should refer to that Other Function of Man as his "ka". That's another very ancient and honored term for it. It was being used some 4000 years before Christ, and 6000 years before Hubbard started talking about "theta".

On the other hand, since we seem to have some decidedly

FROM CAMPBELL (CONT.)

unpleasant educational aberrations on the subject, perhaps we should face our own terrors, call it by the name we originally learned, and go after the aberrations. I am on the side of the "know" in the present controversy. Sincerely,
John W. Campbell, Jr.

Editor's Notes

On matters of religion, everyone is free to hold his own opinion, and, by that token, also to communicate them to others. John has done this in the above letter--and, for the record, here are the views we hold in the cases where we disagree with him:

John said that God gave Man free will (the power to choose) because He held that He Himself was not an adequate Authority for Man. The ancient Christian view on this is, not that God considered His Authority inadequate (if He had, why would He have set certain strict conditions for being "saved"?) but that, having given Man, alone among all creatures, the dignity of a nature like His own, He would not infringe upon that dignity by compulsion. Therefore, instead of making him subject to the laws of instinct, He made Man free even to disobey.

The "theta" of the "clearly," "John", reported on in the March 31 (Vol. 01, #19) issue of DianeWS, had these characteristics, as described by "John": separate from him; independent of him; able to leave him at will and go to someone else; having voluntarily attached itself to him; not controlled by him, but allows him to use it if he does what wants him to do; not identical with his "I" (which is that part of himself which "theta" allows him to manipulate); apparently identified by "John" with the Supreme Being.

This is quite different from the ancient Christian view of the soul. Christians hold the soul to be the immortal, non-finite, non-material part of a human being which leaves the body at death. The mind is not part of the soul, but simply, with the rest of the body, its tool. It is held to refer to the soul, and free will is one of its characteristics. The soul is indistinguishably part of the human being during life, and cannot leave it in any way save death.

While we are referring to ancient beliefs, it is worth noting that the very ancient belief is in the existence of beings, wholly spiritual or non-material in nature but possessing intelligence and various powers, whether evil or good in behavior. The "new" belief goes on to include the idea that the evil spirits may on occasion attach themselves to a human and dominate him, and even on occasions share some of their powers with him if he meets certain conditions. It is this writer's opinion that the "theta" as described by "John" fits this description much more closely than that of the soul.

If we are going to fare forth into the fields of mysticism, perhaps we had better watch our step.

NEWS AND NOTES

An interesting development in recent months has been that Hubbard was considering seriously setting up another Foundation in England. In fact, he sent Jack Horner over there to conduct preliminary negotiations for him. However, from more recent, word-of-mouth, reports lately received, I believe that he has decided not to follow through on it. How correct this latter datum is I can't guarantee now, but if more comes in on it, I'll pass it on.

This is, of course, a matter which only the interested parties can properly decide on. There is much to be said for a Foundation in England, with or without Hubbard in it. England has a lot of active dianetists and dianetic groups, and can use a coordinating center. They have, in fact, already made a long step in this direction by organizing the Dianetic Federation of Great Britain, a committee composed of nine members, representing eight groups, which has its temporary office at 20 Buckingham St., Strand, London, W.C. 2. Subcommittees have been organized to deal with Training and Standards, Finance and General Purposes, Public Relations, Liason, Inter-Group Publications, Library, and an executive sub-committee.

Other Hubbard Items: Ikey Stone, who recently visited Phoenix, reports that about the middle of May, Hubbard dismissed Jim Elliott, and replaced him with a man long experienced in newspaper work, Alpha Hart. We did notice that the more recent publications from there were definitely higher-toned--we're very glad to hear of this, however belatedly. Now maybe Hubbard's friends can reach him again.

Ikey also reports that Mary Sue Hubbard, Ron's wife since January, is expecting a baby in October. Congratulations! We were sorry about the breakup of Ron's last marriage, but glad to see that this one seems to be working out so well.

Also, Ron, in a recent letter, wrote, "I have been able to get consistent and good processing for the last four months, to the effect that I will shortly be a MEST clear." THAT, we are extremely tickled to hear. We can't help feeling that, had Ron been a clear from at least the start of Dianetics' public life, most, if not all, of the enturbulation that has occurred would never have arisen. Things like that just don't happen to clears. What's done is, of course, done--but with Ron a clear, we can hope for a much happier future.

We would like to see the same thing be true of all those at the Foundation. It is our conviction that, with the terrifically effective techniques now available, there really isn't much reason for anyone very active in Dianetics not to be at least well on the way to clear. And since enturbulation slows progress down so much, and since time may, for all we know, be nearly run out, we can't afford to have any of our leaders much less than clear. We can't afford any more of last spring's difficulties--clearing all parties concerned will avoid this.

Next issue will be out in two or three weeks. We expect our Vari-Typer to arrive most any day, and want to start Vol. II with it. After that, we hope to get out an issue a week till we get caught up on dates and material to be reviewed. Also, ye editor has just (Aug. 13) returned from an 8-day intensive with Remi Stone, and hopes to be a bit more effective hereafter. Be seeing you!