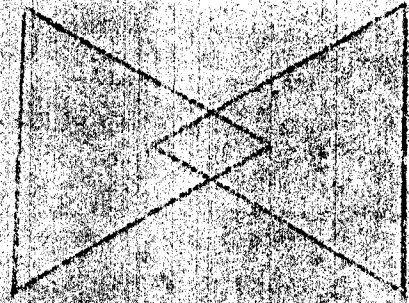


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THE DIANEWS

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For Dianetic Com-Unity

As mentioned in the last issue, your editor has finally managed to get some good processing—an intensive, in August, with Remington Stone as auditor.

No, I am not, yet, a clear. But I did learn much about myself, and came out with some changed and improved viewpoints. I'd like to communicate one of them to you. Be it understood that this is my personal viewpoint, to be accepted by you, our friends and readers, only if you self-determinedly so choose.

Most of the attention among dianeticists has been focused on this group or that group, this person or that. But there is one group which I, and possibly most of us, have been over-looking. All of us who want to improve the human mind, to help ourselves and others become the best we can possibly be in every way, by Dianetics, E-therapy, Scientology, or any related technique or theory, are members of one common group, because we have one common goal.

Techniques and theories differ—so what? Agreement varies—so what? Do we therefore have to have conflicts? Each of us seeks the best we can, within the limits of our data and our aberrations. Some of us are very conservative; some of us are invariably over-enthusiastic and over-optimistic. Some of us are mystical, some of us are strictly mechanical in approach. Some of us suspect and cast aspersions on the motives of others, some of us trust everyone. Some of us even fight others of us and put out propaganda against them. These things have led to conflicts within our common group. Well, so?

Conflict is certainly undesirable. It slows down progress in the science of the mind, it slows down individual cases, even stops some of them. It is undesirable to have it—it is also undesirable to ignore it, or to ignore and attempt to bypass the people who are its sources. But we don't have to either have it or ignore it.

We dianeticists have in our hands a tool never available to any group before. We do not have to accept conflict as a necessary concomitant of group activities. We do not have to accept the 'fact' that with human

nature go resentments, hostilities, and such mis-emotions. We can wholly do away with conflicts and resentments—and not by doing away with the people who are their sources, either.

Processing can and will aid every person to free himself from anger and resentments and the compulsions thereto, if he chooses. Each of us can become free from past hostilities, and be able to meet with those he called enemies and make them friends. He can become able to understand them and to arrive at agreements with them instead of fighting them, even if only agreements to disagree and to respect each other's self-determinism and reality.

I am convinced this is the answer to all the troubles and conflicts in Dianetics. Proving that this technique or that theory is valid has a limited use—but raising the tone of everyone in Dianetics will simply eliminate all conflicts by removing the efforts and compulsions which lead to them.

Particularly important, of course, is processing those who are most prominent and active in Dianetics. I am sure that, had all concerned received adequate processing, the Hubbard Foundation row would never have occurred; and that, when Hubbard and the Foundation people do get enough processing, the sniping which is still going on will cease—and none too soon.

Also, had the various leaders and thinkers in the field been sufficiently processed, the various hassles about different theories and techniques would not have taken place, and valuable people might not have been lost to our movement. As I see it now, if any theory or technique gets any results at all, it is because it is the same thing we are using, under a different name, in which case its proponents are with and of us even if we don't realize it; or, it is because they have found something valuable which we don't have, and which we therefore ought to look into.

The science of the mind is still young, we are very few, and those who need our help are in the billions. The potentialities of this field have hardly begun to be explored, and all our fellow explorers, under their aberrations, are valuable and likable people. From a sheerly practical viewpoint, we cannot afford to alienate anyone or discard any good

Dianetic Com-Unity (cont.)

idea for the sake of indulging a personal aberration, even if we disregard the power of our example upon those who are not yet with us.

It isn't desirable, then, and for us with the new techniques available, it isn't necessary to longer carry on these quarrels among ourselves. It boils down finally to a matter of personal responsibility—each of us, and he alone, must do what is necessary if we are each to be processed beyond resentments. It can be done—I know what it can, because I was one of the most grudge-carrying and resentful people I ever set, and I have won free of it even without becoming clear. If I could, I feel sure you and you and you can too.

What do you say, friends? Shall we all together eliminate all these quarrels by processing out our own resentments? Shall we together, all of us, make Dianetics the boon and example to mankind what it can be?

Periodical Reviews—Recent

Scientology Published twice monthly by the Hubbard Association of Scientologists, 1407 North Central, Phoenix, Arizona, \$2.50 per copy, \$25.50 per year (26 issues).

Edited and largely written by Alpha Hart, who replaced Jim Elliott in the Office of L. Ron Hubbard, this newest of Dianetic publications is Hubbard's own communication line. Its tone is high and its content is interesting and informative. Each issue contains one or more previously unpublished articles by Hubbard himself.

Contents of Issue 1-6 (no date)

The lead article is on a validation plan worked out by the Hubbard Association of Scientologists (HAS). Auditors who are working in Scientology and are eligible for one of the degrees of Scientology are asked to submit notarized statements, on standardized forms supplied by the HAS, concerning cases on which they have worked. These will be compiled into a validation text which will be published by the HAS and given wide circulation.

To be eligible for the degree of Bachelor of Scientology, an auditor must have previous

valid certification as an HIA, have practiced successfully in the field, and must present three case histories signed by the preclear and notarized by the auditor. Such cases must be those in which chronic somatics or major aberrations have been successfully reduced.

To receive a doctorate in Scientology, the auditor must have a Bachelor of Scientology degree, must have worked on enough cases along one line or on one subject to prove the efficacy of Scientology on that subject, must know all the latest techniques, and must be a MEST clear.

Another article gives data on the Hubbard Association of Scientologists, 1407 North Central Ave., Phoenix, Arizona, which was organized last spring from those who contributed to Hubbard's research. Membership is open to all those interested in the science. Hubbard Certified Auditors (HCA) and HIA's are eligible for technical membership, all others for general membership. Cost is \$2.50 per year.

Members receive 10% discounts on all purchases of Association publications and materials, directories listing other Scientologists and groups, a year's subscription to Scientology.

Also in this issue are two articles by Hubbard, one on the use of the E-meter, and one on the handling of arthritis.

Contents of Issue 2-6 (no date)

The lead article introduces, without giving details, on a new technique called "Black and White" which is a part of the "Iq" question. It is described as being easily and quickly learned, does not have to be varied from case to case, needs minimum auditor skill, can be used by the preclear in heaviest incidents with minimum auditor consultation. With this process, by rough estimate, the average time needed to reach MEST clear is said to be 30 hours. The technique will be detailed in full in a new book now in preparation, and is covered partly in "What to Audit" by Hubbard. These publications are or will be available from the Office of L. Ron Hubbard, 1405 N. Central, Phoenix, Arizona.

An article on birth and prenatals says that such incidents are no longer as important as they were. A new type of incident, called

Periodicals--Recent (cont.)

an 'electronic incident' (ye od. lacks data on this), recently discovered, is said to underlie birth and prenatals, so that they are simply locks on such incidents, and come off a case easily when 'electronic incidents' are run. (If, in later processing, I learn more about these, I'll pass it on--as of now, I can't add anything to this report.)

An article on standards for clears describes three types, the method of classifying them, and emphasizes that the term 'clear' is relative, not absolute. The saner (clearer) a person is, the better he can fit his activities to the necessities of the environment he is in and the better he avoids mistakes.

The three types of clears are called MEST, Theta, and cleared Theta clears. A MEST clear would have had certain incidents, described in 'What to Audit', reduced to the point where they no longer register on an E-meter. A Theta clear would have had, in addition, certain other incidents reduced, and a cleared Theta clear would have had all incidents of whatever variety reduced.

(Ed. note: Many terms are used here with which I am not familiar, being part of the developments announced by Hubbard after he went to Phoenix. I am deliberately refraining from reading up on these, because my auditor is using some of them in processing us, and I don't want to get up in my own mind preconceived notions about them. At a later date a report on these developments will be carried in the Dianews.)

Another article compares Dianetics and Scientology. We quote:

'Dianetics originated as such shortly after World War II....L. Ron Hubbard developed it...as an independent and experimental project embracing the rehabilitation of homo sapiens, the alleviation of psychosomatic ills, and the re-establishment of reason.... The running of engrams and their analytical level blocks in the present lifetime was, and is, dianetics....In 'Dianetics,....', 'Science of Survival', and 'Self Analysis', Dianetics achieved its complete form....Dianetics consisted of improvements directed to the running of engrams in one lifetime. Dianetics never embraced, officially, past lives or other

riddles which existed during the later days of its development....

'Scientology was the word used in Excalibur to describe the scope and purposes of the new science which was postulated with that volume. Scientology is devoted to knowing how to know and be all that one can be....The first book which touches on Scientology is the book, 'Advanced Procedure and Axioms'....The processing goal of Scientology is not even vaguely concerned with psychosis, neurosis, or the rehabilitation, or re-establishment, of the condition of homo sapiens, in an individual. Individuals suffering from these can go forward on the road of Scientology, but the best techniques for psychosis were contained in dianetics, and still are....

'Scientology...never aimed at any goal other than the rehabilitation of human 'beingness', above the level of bodies, or concerns of the physical universe. Dianetics treated the body as a being and sought no higher than the rehabilitation of that body....The two subjects...have entirely different goals: Dianetics, the rehabilitation of a man as a man, a therapy usable on homo sapiens; Scientology as a gateway to freedom for the esthetic impulse and the human spirit. Both are sciences, each one distinct and individual.'

Another article tells how to find your position on the tone scale by measuring your reaction time with the 'dollar bill' test and an article by Hubbard describes the running of concepts, which is part of Technique 80.

Here, friends, you have the new Dianews, in its new body and its new mind, as of Sept. 25, 1952. Neither are yet perfect; but we hope to go on improving both, so long as room for improvement remains. We have fallen far behind in our reviews and our publication dates--if at all possible, we plan to bring out an issue a week, beginning now, until we are all caught up. Our purpose is to serve you--if there is any way in which we can serve you better, please let us hear from you. Bouquets are always welcome--but constructive criticism, being more necessary, is even more desired.

In ARC,

The Forbes'

Dear Friends:

What is the Dianews?

The Dianews is a bi-weekly newsletter, published at 10117 Bartee Avenue, Pacoima, California, U.S.A., by George F. and Mary Eleanor Forbes. It is an independent publication, representing no group, and unfriendly to none.

Our goal is to report everything that happens in the field of Dianetics and Scientology, and related subjects, as well as reviews of publications and periodicals in this field. Since many of our readers have no other source of news on this subject, we aim to make our reports as detailed as practical.

We also, occasionally, run such features as editorials, a question-and-answer column, letters to the editor, special reports, and "idea" articles. These are not the main purpose of the Dianews, however. Other publications handle these things as their specialty--the Dianews is, to our knowledge, the only extant periodical specializing in news.

The Dianews does not make a fetish of "objectivity". When the editor thinks it advisable, a definite personal opinion is expressed about the subjects of Dianews reports. However, the opinions are carefully differentiated from the data reported, and always labeled as such, and readers are not obliged to accept them.

Our subscription policy is as follows:

Paid subscriptions are 24 issues (one volume) for \$2.50, eight issues for \$1.00. Single copies, 15c. Volume I, Nos. 7-24, will be available as a unit for \$2.25. Volume I, Nos. 1-6, contains the most complete account in print of the Hubbard divorce affair in 1951, and is free to all subscribers to 24 issues of the Dianews.

We are aware that in other countries currency restrictions often make it difficult to subscribe to foreign publications. Therefore, from other countries, equal value in stamps, unused preferred, is welcome instead of cash.

Complimentary and Exchange subscriptions have no time limit, and include all back issues. Complimentary subscriptions go to a limited number, at the discretion of the Dianews editor. Exchange subscriptions go to those sending periodicals in return, however, seldom or often published, also to authors or publishers of books, monographs, etc., sent to the Dianews. Contributors of articles published in the Dianews also receive exchange subscriptions.

We frankly admit that we are amateurs at news reporting, and tyros in publishing. Any advice, suggestions, constructive criticism, or just plain brickbats, will be most welcome, if it will help us to serve you better. Most of all, we'd just like to hear from you.

Yours in ARC

The Forbes

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