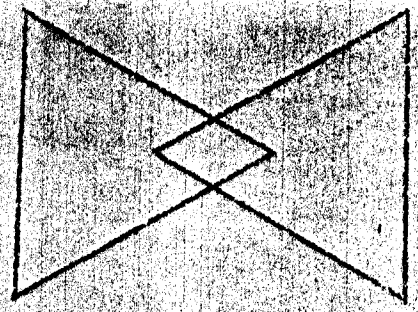


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July 21/55



OLIVIANE NEWS



THE DIANEWS

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THE DIANEWS' POSITION

Some of the various groups now active in Dianetics seem to have developed an exclusive attitude, with regard to affiliation, loyalty, use of words, techniques, communication, etc. We consider this regrettable, but a matter for them to determine for themselves.

The primary loyalty of the Dianews, as stated a long time ago, is to Dianetics, as the system of thinking most conducive to man's survival. To revise this slightly--our loyalty is to mankind, and therefore to what most contributes to mankind's survival. We still think Dianetics--and now its brother, Scientology--most contribute. Other than that, we will not restrict our loyalty or interest to any one group or person.

We conceive the function of the Dianews to be to report all available news in the whole field of the sciences of the mind, Dianetics and Scientology. Therefore, we will not limit our ARC to any one group, but will communicate with all and report on all, to the best of our ability. If any of you readers have suggestions as to how we can improve our service to you, we will be very glad to hear them. We will even be glad to get the kind that says, "You stink, and please cancel my subscription," if you will just add the reasons why, so we can better serve the rest of you.

LETTERS

From the
CENTRAL PENNSYLVANIA DIANETICS GROUP

Middletown, Pennsylvania
31 August 1952

Dear Friends,

Seems as if we haven't communicated since March, although we have been receiving Dianews regularly. This exchange subscription is much appreciated and we're sending along some things under separate wrap to even the score again, for awhile!

Been very busy. I've had two intensives this year, traveling about 1,000 miles for the

first, and about 100 miles for the second. Also did some travelling for the Air Force, as far as St. Louis, where I met with the St. Louis Group, and spent some time with Virginia Allen and the Eph Howard family. Met Ted Robles of your state at St. Louis, too. Also ran into Dr. Beaver, of Leetonia, Ohio, in my home town, Milwaukee, of all places! The Doc was attending a medical convention, and he managed to get in his dicks about dianetic concepts to his conferees. It seems somebody had developed a technique of maintaining anesthesia for many days after an operation. You really ought to write Dr. Beaver and ask for his version of what he did with that case!

I'm going to Saudi Arabia for a year. The Group here will continue operations, with my wife filling orders for publications, and Bob Koons, the chairman, doing some correspondence. I want to continue writing and corresponding and receiving news from many people, and my address is in one of the inclosures.

Ain't the news the nuts? Wonder how many people are actively working, full time or part time, to advanced Dianetics? Possibly not more than a thousand, judging by our mailing list. But brother, what that thousand people are up to!

Heard from Sadah Field in Denver-- Perry Chaplainine blew in and talked with their group. Perry is a different and much better Perry, I hear. Anyhow, he went around the group circle and asked each one, very sincerely: 1. What are your goals in Dianetics? 2. What are you doing to achieve them?

As a result of this, a few more ACTIVE members were added to the hearty thousand.

I commented sometime earlier about bald barbers trying to sell the world's perfect hair tonic, and how everybody laughed at them. This is happening with Dianetics, too. Let's clean up our own cases!

Sincerely,

Donald C Mnier, Secretary

More from the
CENTRAL PENNSYLVANIA DIANETICS GROUP
124 Oak Hill Drive
Middletown, Pennsylvania

21 July 1952

Dear Friends,

The past year has seen the Central Pennsylvania Dianetics Group grow from an idea in the minds of a few of us here in Middletown, to the reality of a nationwide group numbering almost a thousand. We have acted as a communications center and a nucleus for data and the procurement of worthwhile publications. We have helped people by mail where no local interest on the part of others was available. This work has been the labor of love. The only funds we have received have been in the form of small profits from the sale of certain publications, plus an occasional very welcome donation. This was immediately plowed back into additional postage, stationery, and we were even able to purchase a mimeograph machine. We have done well.

Most of the correspondence work of this Group has been done by me. I have gained many, many very valuable friends in this past year. The knowledge and experience I have gained have also been of benefit. There have been times when I wish I could have served you better; too often many correspondents had to wait too long for replies. And even now there are almost 100 letters I must answer in the next few weeks. This shall all be done.

Many of you know that my "regular" job is in the Air Force. I have recently been ordered to duty overseas, and I expect to spend the next year in some very interesting remote places. The other local members of the CPDG cannot spend the time in national communications that I have spent in the past year, hence a few changes will be made in organization.

Orders for books, pamphlets, etc., distributed by this Group may still be sent to the CPDG at 124 Oak Hill Drive, Middletown, Pa. Checks or money orders should be to the order of Mrs. Edna Maier, or to the Central Pennsylvania

Dianetics Group. Immediate Service will be given on publications on hand. Books not on hand will be back-ordered if desired. Do not expect much in the way of other correspondence from this address; my wife will be alone with three children to care for!

Limited correspondence in areas of immediate interest will be done by our Group Chairman, Robert E. Koons, RD No. 1, Middletown, Pa.

And--the people who may want to continue to correspond with me personally may use the following address after Sept. 10th:

Captain Donald C. Maier, AO-705 69
1949th AACS Squadron, AFO 616
c/o Postmaster, New York, N. Y.

Sincerely,

Don Maier, Sec'y

From the
DIANETIC CENTRE OF ISRAEL
P.O.B. 11
Tel-Aviv, Israel

5/9/52
(Sept 9 1952)

Dear Mrs. Forbes--

I acknowledge your very kind letter of May 6, and want to apologise for not answering before. The reason was that your letter was mislaid, and I was jeyously surprised getting your publication--now, finding your letter, I realize it is very uncorrect from us. Please excuse us.

Your publication, Dianews, which we are receiving regularly, is extremely interesting; particularly for representing a standpoint not altogether taken up by other parties in Dianetics in the States (as far as we know). Of course, we cannot decide, here in Israel, how the truth of the great controversy lies; but we do deplore very much the fight, for it slows down the progress of Dianetical work. However--aberrees (wherever they are) will be Aberrees.

The Dianetic Centre of Israel is about to issue a Bulletin containing, among others,

an article by myself. There will be too a synopsis of the history of the Centre. You will, of course, receive a copy with our compliments.

On the Centre, the 'AFC Light' published something, I believe. Also, persons here, as well as the Secretariate, are in communication with many American and British dianeticists. (So are Messrs. Luckeley, Kitselman, Henderson, McMillan, et al.)

Rest assured of our best wishes for your publication, and our thanks.

Yours very truly,

Maxime R. Goldenhirsch

1262 Justin Ave.
Glendale 1, Calif.
August 25, 1952

Dear Mrs. Forbes,

I would like to add a few comments regarding the contents of Mr. John W. Campbell's letter in the June 30th issue of Dianews. I like his suggestion that a Dianetic Practitioner is actually a 'friend', but I am wondering if some of the confusion about the soul, or Theta as dianeticists prefer to call it, is not a semantic one. The soul is usually 'said' to ENTER the body. Now, if it enters, it holds quite rationally that it may leave.

But no one has suggested that the sperm and ovum, which joined to make the individual, might later separate to perform individual tasks—at least it hasn't been suggested yet. In the same light, if the soul and body are said to JOIN, the union can be accepted as complete. It follows quite naturally, then that the present 'tasks' in this lifetime concern problems in what the Gestalts call the 'HERE AND NOW' in our present FINITE world.

I most heartily agree with you that if we are to incorporate dianetics and mysticism we had better watch our step. Unfortunately not all have done so. Some auditors quite regularly advise their pre-clears to attend lectures by certain mystical teachers. Others might just as logically, although I haven't

heard of it yet, audit out the pre-clear's previous mystical studies and tell him he should attend church on Sunday. The way things are at present Dianetic Practitioners have been put in the position of designating the 'TRUE' philosophical point of view.

Dianetics has lost heavily since some of its leaders attempted to incorporate mysticism into it. (Read the editorial advocating a go slow policy, by Wayne L. Dunbar, CADA Journal, May, 1952.)

In May-June, 1951, Gladys (Doak--his wife--Ed.) gave a series of talks on Dianetics to a group of Theosophists in Ft. Worth. The subject of mysticism's relationship to dianetics came up. She proposed this course of action: 'You can have whatever religious, meta-physical, mystical or scientific views you wish and still receive benefit from dianetic processing, but the auditor must NEVER impose his beliefs on the pre-clear.' This was accepted by the group without dissension, and it continued to function as a satisfactory group as long as this policy was adhered to. I still think it *SHOULD* be the policy followed by those in Dianetics. You do not find the doctor or chiropractor telling his patients they cannot really get results from his services until they accept his faith or his philosophical beliefs.

I would like to point out one very important problem that arises when mysticism is brought into dianetics. To illustrate it I will divide pre-clears into three rather broadly general types.

The first type I refer to are those whose attention is in the PAST. These were discussed in DIANETICS, and every auditor has had pre-clears of this type.

The second type are those whose attention is in the FUTURE, to the extent that they are out of satisfactory contact with the present. This type is not so common and some auditors may never have had a pre-clear with this difficulty.

The third type is almost as common as the first, but often passes almost unnoticed. This individual may be in 'present time,' but not in 'present space'. What seems to be overlooked here by some is that TIME is not the only dimension along which a neurotic will attempt to escape the uncertainty and in-

security of his environment.

This type desires escape from his 'confined' surroundings so that he can get a 'look-see' into what is taking place in another spot in space. He would like to know what another, perhaps a wife or fiancée, is thinking or doing in another town, or 'glimpse' the plans of a business competitor. Not only this but his method is low on the tone scale, around 1.1. He wants to do it without anyone knowing he is doing it. This particular type of escape is especially prevalent where it has been suggested by previous studies. (Ed note: by telepathy or 'astral self', maybe?) (It is my opinion that this as well as the split into separate identities was what was overlooked by Mr. Campbell in referring to the 'clear' named John mentioned in Dianews of March 31st.)

When this particular neurosis is overlooked it is not usually because of the pre-clear's previous studies but of the AUDITOR'S. There are instances when it has been so completely overlooked that the pre-clear has been led to believe he is actually IMPROVED when he feels that he can accomplish his escape to some extent. Perhaps we would do well to supplement the admonition to 'Come up to present time,' with something like 'Come back to present surroundings.'

One other comment on joining dianetics and mysticism. It should not be overlooked that the mystics admitted they could reach their goal ONLY by 'splitting off'—rejecting the body and the things of this material world—a condition THEY deemed desirable. The present advocates of a marriage of dianetics and mysticism have thrown confusion and conflict into the situation. They would be on both sides of the fence at once—split off from the body as the mystic proposes, yet at the same time be a UNIFIED being in our FINITE world. How impossible can man make his goals?

To paraphrase a little, I care not what others may do, but as for me, my pre-clears can be Catholic or Protestant, Christian, Mohammedan, Buddhist or Jew—they can believe in African voodoo, medieval witchcraft, oriental snake-charming, or eskimo wife-trading, and I can help them as long as I do not try to 'convert' them to my own particular belief.

It is quite likely, however, that they will change their views considerably at some time when they themselves are ready to re-evaluate in the light of greater insight and personal experience.

Very sincerely,

Robert V. Doak, IDA

The following is borrowed from the July, 1952
BRISTOL DIANETIC REVIEW

OPERATION FILTER

By George Hay

We have, in dianetics, one of the most effective social filters ever devised. Group auditors, and those intending to form new groups, would do well to bear this in mind.

How does this filter work?

The question may best be answered by considering two types of dianeticists, two polar opposites. The first of our two types is the Electronic Wizard, or Click-Box Wonder. This lad, as his name indicates, is of a mechanistic turn of mind. To him, Hubbard's first book was the Answer To A Maiden's Prayer. For many a happy month after its appearance he wandered about peering at his fellow-humans' occiputs and seeing therein a mental picture of tubes, relays and ratchets. Deterministic to the backbone, he had thrown out free-will with Aristotle; the appearance of self determination and postulate processing was a blow from which he only recovered by consoling himself that, after all, Hubbard played a leading part in the invention of the Mathison electro-psychometer.

His opposite number, the Yoga-Boy, or Astral Buddy, sometimes wonders how he ever got into dianetics at all. The fact that he is being asked to lower himself to applying definite techniques of clearing in a definite order he considers as a personal affront. He knows well enough that he is self-determined—too well, in fact. An early target for his auditor will be the running-out of his grief at not yet, in spite of much trial, having reached the state of Buddhahood.

(Continued in the next issue.)