

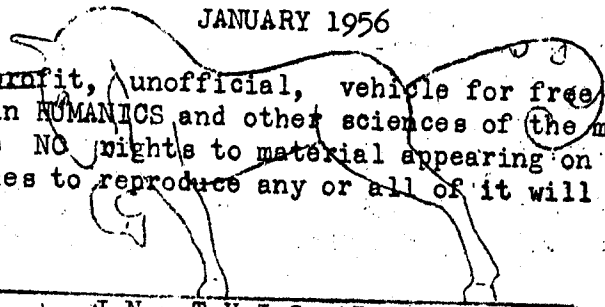
DIANOTES

VOLUME 5

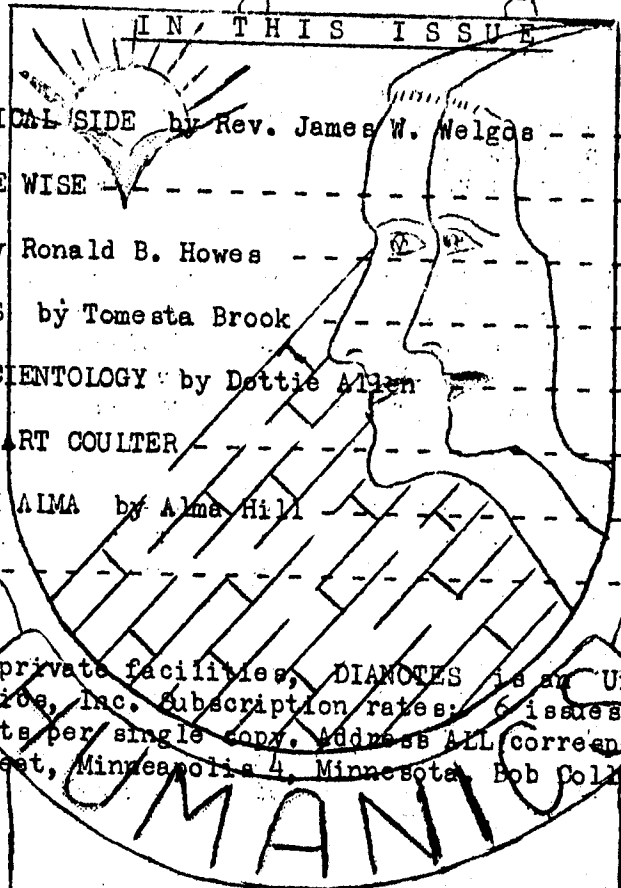
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ON THE PHYSICAL SIDE
by Rev. James W. Welgos

During the course of my recent lecture tour around the country, visiting groups, and giving public lectures, I noticed a great deal of interest in the body and how it functions. For the purposes of our discussion here, let us say that there are only three levels of human functioning. One of these we'll call the "attachment-aversion" level, another we'll term the "physical" level, and the last we'll call the "awareness" level.

Most people do not realize the inter-connection and inter-dependence of each level upon the other. Most people who enter into psychological studies are tied to the attachment-aversion level. There are a great many things that they like or do not like. They like the ideas of success, respect, approval, etc. They do not like things such as fear, disrespect, failure, etc. This level is called the social, or semantic, level on both our Basic Chart and the Lessons in Living. The realities that stem from this level are those that are built upon either of two concepts, good, or bad.

On the physical level we have the influence of the social level in that we either accept physical actions or reject them. This is one of the most basic ideas that one needs to recognize his own functions. We like comfortable movements and dislike movements of strain. We like movements that we are familiar with, and dislike movements that are new to us. We appreciate seeing unusual actions performed by others, but do not like to have others see us perform unusual tasks or actions that we are not familiar with.

Another part of the physical level is the "structural" or sensory area. In this area we like to perceive in old established and routine ways. We dislike "trying" to perceive in new ways. We like the smell of perfume, and dislike (or think we dislike) the odor of mercaptain (skunk). We like the sensory contact of comfort, and dislike "uncomfortable" things. We establish a preference for certain kinds of music, and reject other kinds.

The awareness level is NOT the same as the sensory level. On the awareness level we observe our own experiences, including those which are sensory. This level is the knowingness level. It is on this level that the "isness" of life exists. To KNOW is a NON-sensory experience.

Those who wish to know more about these various levels are referred to the Lessons in Living. The above broad strokes are merely for the purpose of establishing a frame of reference by which one can begin to see WHERE his troubles lie. What one can do about them when he locates them is another matter. This takes us into therapies, which is not the purpose of this article. (Note: Therapies are shown, related to the various levels, on the bottom of the "Basic Chart".).

The path of growth (as indicated by my previous article in Dianotes) is a reversal of of the path by which we came into life. We are first "aware", we then "sense" (in social ways), we then "move", and then begin to build attachments and aversions. To gain the fastest ascendancy upon this road requires that one must eventually accomplish ALL of these steps in reverse. This is why on the "Challenge" tape I continually referred to the idea that the road upward leads downward. The road forward goes backward.

Many people, not knowing how the road is built, tangle themselves into various types of specialized systems which are designed to give them awareness or experience in only certain areas of their lives. Dianetics and Scientology, for example, are primarily built upon the social level of attachment and aversion, and all too often reinforce the ideas already built in without giving a complete picture of the remaining levels and their relationship to the whole of man. The means by which this has been done in these fields is through the sensory level, on which all imagination techniques rest.

Most readers who read these words have had some contact with these various types of therapy and will immediately see that little or nothing has been done with the action level where one would get up and do things with his body (and to his body) in order to learn how it really functions. All students who come to Human Engineering for training or consultation are required to get up at 6:30 AM for calisthenics.

The purpose given them is that the fastest road to developing internal awareness is through the use of the body. One does not, in our culture, gain awareness of his muscles after having spent years breaking down the contact with those muscles, in a moment or two. Of course, you may be able to feel a muscle or a set of muscles, but can you retain the contact with those muscles when you have set your body into motion to accomplish various tasks? If you cannot do this, you do not have a high degree of internal awareness and control.

When one is exercising his body and the various components of it, he is learning to retain his contact with the purposes of those muscles. There would be little use in learning to move one's body if one did not also learn the details of those movements. Many people are very easily trained to perform various tasks. After this training, the motions become automatic. They have an awareness of the "gross" movements, but they do not have a high degree of awareness of the details that go into the structure of that gross motion.

To see this more clearly, raise your arm up and then lower it. Note that during the movement you were aware of the total effect of moving your arm up and then down. (Incidentally, you WON'T see this if you just read these words. Any instruction from a teacher who is aware of perfection in life must be acted upon before one can absorb what has been given.) Now perform a second movement, and this time be more aware of the muscles used. Do it again, and then again, trying each time to feel deeper and deeper into the muscle structure being used. Note the way the skeletal structure forms a framework for the muscles to act against so that the movement can be accomplished. Having done this motion a large number of times, remember the first motion of your arm. Compare the difference of the gross awareness of the motion you had then, and the details that have been added by the shifting of the emphasis in your contact with your arm. Having done this, you will have learned that there is a difference in grossness or fineness of motion. You will have raised your internal awareness a notch.

This, of course, is but one single point in the total picture of the development of internal awareness and a control of it. This single but basic concept must be absorbed completely. Eventually, one must see that one's internal awareness is tied to the semantic level of attachment and aversion, and that it is supported by one's awareness. The road is faster (not only in quality of learning, but also quantity of understanding) when the steps are taken in proper sequence. This is why the Lessons in Living are written in three sections, covering six years. And remember, there is no strength but the strength of conviction!

WORDS OF THE WISE.....

Extremes are dangerous. — A middle estate is safest, as a middle temper of the sea, between a still calm and a violent tempest, is most hopeful to bear the mariner to his haven.....Swinnock.

All extremes are error. The reverse of error is not truth, but error still. Truth lies between these extremes.....Cecil.

The blast that blows loudest is soonest overblown.....Smollett.

H U M A N I C S
by Ronald B. Howes

Editorial Comment.

Like other philosophies, Humanics is based upon a desire to become better acquainted with the natural laws and the various phenomena by and through which the individual is able to maintain a stable existence. As designed, Humanics is limitless in scope. Rather than being aimed at a particular department of knowledge, it points out a way by which man can best utilize all knowledge to the end of an ever-increasing standard of living - and of contentment. To achieve this purpose, Humanics is centered upon Human Behaviorism, its causes and effects. With such a focal point, it is natural that a study of the mind and its functions should be the first step toward achievement of the ultimate goal.

Ronald B. Howes originated Humanics on the premise that the mind is a social phenomenon. His works, to date, have tended to prove that contention. For the benefit of our readers who have had no access to his writings, we will try to present them in toto in this and future issues. The material will be presented in three sections: Humanics - as a system of philosophy; as a science; and as an art. Each article printed will be labeled as to its proper category, but the reader is encouraged to reassemble the material to his personal advantage. Our express thanks to Ron for his permission to reprint this material.

AS A SYSTEM OF PHILOSOPHY

There is a central idea which is profound and which permeates the entire existence of our race: We do what we want. We are capable of molding ourselves to such a degree as to be absolutely incredible.

Now for the first time in his entire history, man is taking a good look at himself. He is probing with tools that cannot be invalidated, and as this knowledge advances, this program of Humanics will become the central theme of science.

There have been some very odd phenomena in the past. There have been many examples of persons who have accomplished so-called miracles, unusual phenomena. This can be thought of as most natural when accompanied by a state of being. To say that everyone can reach such a state, to accomplish it, to arrive at it, to say this would be presumptuous. We do not know yet. And to think of doing it overnight is impossible. It cannot be done.

What can be done is to give some orientation towards a problem. Map it out. This is what I hope for. The fact has never been accomplished. It is now, I believe, being accomplished slowly. Notice that in philosophy the old questions are still with us after 5000 years, and they have yet to be answered satisfactorily for everyone.

The great mysteries of philosophy. what am I. where am I. what am I doing, where am I going, are never truly answered with words, but are, perhaps, answered with direct experience. It is in direct experience that we find these answers from time to time. This is a hard road, a very difficult one, and a long one.

You practically never find it until you get to a certain point where you find it is the only road. Nothing else is quite as satisfactory. It is in itself, its own reward, and there is a different kind of feel. It is a different world, a different constellation entirely from the old way. It is something entirely new.

If you walked across a plain and saw a tall mountain or a tower, you could not help but see it. You could not help but look at it. So a man should be

in our society - the tower. He should be so that other men and women looking at him could not help but see him.

There are no such things as bad thoughts. Thoughts are only in error or mistaken, Not improper. Remember that.

I don't believe in evil. The concept of evil is strictly and positively a mistake. I often used to think that God would not allow a being such as Satan to exist unless He had a reason. I suspect that Satan is an agent of God. A tool, to test those individuals who feel that they have achieved a contact.

But, as an agent of God, Satan would have a definite purpose to weed out those who are not so strong. Therefore, as far as I am concerned, it does not follow that there is such a thing as evil. Neither is there such a thing as goodness. There is only appropriateness.

It is necessary for you and all other people who now exist, who have existed, and who will exist - it is necessary to find whatever it is that God intended us to find. I do not know what this is. I quite sincerely don't. People will come after us, they will take what we ourselves find, as we hand it on to them, in our institutions, in our land, in the things we have founded; the thoughts we have had and written down in books, our science and societies. They will take it and use it also. We cannot help but give them the heritage. We have no choice.

One cannot but partake of this heritage. One makes like oneself the part one can use. When one does not make like oneself this particular property, one is unable to use it. Partially, yes, because there will be some part of it that will be like you. But you must mold it and make it conform to a basic reality, your basic abstractions, your basic agreements about things, or you cannot use it successfully.

One of the greatest fears of our race is that of being destroyed. We'll do all sorts of things to get out of it, including destroying ourselves at a very early age, and lying in our teeth constantly. Silly as it may seem, people will kill themselves in order to avoid the pain of cancer.

That is why I say that pain is the basic aberration. The refusal to meet pain. Because, after all, it is destructive to life. Where there is pain, there is destruction. You cannot produce pain unless you produce destruction.

There is only one road to being completely clear of aberration, and that is honesty. It is narrow. Whenever you walk on it, it hurts your feet because it is narrow. But the road will stay there. All you have to do is to stop avoiding. Tell yourself the truth for the first time in your life, about yourself and to yourself. Why don't you admit to the emotions you have? The things you want to do? The schizophrenia and the paranoia, the desire to destroy, the latent fear of insanity?

I would like to suggest to you that the original motivation for lying was to protect yourself from an overwhelming force which you could not control. It took a certain amount of intelligence and understanding of humanity, people, yourself. Lying is a learned procedure, as is hypocrisy. It is not something that springs full blown. It is learned from other people. It is a confluence with them and yourself.

Basically, confluence is the agreement to agree. It is the idea that one, who will accept a situation, agrees that this particular situation is to be accepted henceforth without change.

I have used the illustration many times about father and mother, or mother and brother,

husband and wife getting together and discussing Aunt Minnie. They decide that henceforth Aunt Minnie shall only be discussed in terms of absolute reverence; she never did anything wrong. If she went out and murdered the butcher, they would insist that it was the butcher's fault.

Another example: The Democrats and the Republicans will insist that no matter what their incumbent may do, he is right.

The idea of guilt is brought out quite clearly with confluence. One feels guilty when one breaks confluence. If there is a true agreement to agree, and you break the agreement, you feel guilty.

Notice there are two kinds of guilt here. When there is a genuine full-fledged, inherent capacity to say, "Yes, what we have been doing is right and Aunt Minnie was a fine character." Believing it completely. Then, accidentally, you break the confluence. This renders true guilt and remorse. Or the second type, where you are sort of boondoggled. You were almost forced to agree about the agreement.

Supposing you were introduced to someone, say Mrs. Smith. In the course of the conversation, Mrs. Smith says, "Don't you just love Mr. Brown?" You say, "Yes, I like him." Then Mrs. Smith, in introducing you to Mr. Jones, says, "He just loves Mr. Brown." So you agree again. You did not really agree in the first place, but you feel you are forced into it. Then you go home and your wife says, "Damn that character Brown." You are stuck. You broke confluence and you feel just the least bit guilty about it. You resent, also, the fact that you were forced to break confluence with yourself. And the feeling of resentment is somewhat like this: "That old so and so. Why did she make me do that in the first place? She is the guilty party."

So resentment is this: You feel that the other person forced the break, and that they are guilty, but won't admit it.

Remorse is when you recall the broken confluence and you know you can't do anything about it. You can't re-establish it.

Blame is when you say, "It's your fault. You broke it. Look at all the harm you have caused."

Now confluence with one's self is just as strong as interpersonal confluence.

Now, very definitely, you cannot convince a man against his will that he has one.

If true confluence existed and is broken, you will always feel a slight guilt. However, if an individual definitely wants to open areas of contact, increase them, he will not feel a guilt which will be destructive. He will feel a guilt that he has not made the break sooner. This, in itself, is confluence with himself.

In therapy, confluence is very easily established, unless the auditor is very aware. A therapist who uses a technique which is based upon confluence, does not know his business. A technique which is not mobile, not novel, does not change with the novel situations, as the preclear gives them forth, is not a good technique.

You have to produce novel approaches to novel situations. There is no great formulation which covers all situations. Except: Jake was born, and Jake died. The less you say, the more you say. There are not many people who can do this.

If you are to help yourself permanently, you will have to tear yourself apart and put yourself back together from the little pieces.

This must be different. The very things you agreed to when you got into these confluences are the very things that have stood in your way all your life, That is why I ask you to accuse yourself. If you are to be helped permanently, the true accusations of yourself are accusations out of conflicting situations where you have agreed to have confluence, to be confluent with the conflict. You have agreed not to destroy it because it is of value to you.

What you get out of therapy, your understanding, and orientation towards yourself, towards your environment and your goals - what you get out of these things must not be confluent. It must flow. It must be dynamic, and it must be novel. It must be spontaneous.

What you have established for yourself is what you want, so that you can execute those things that you felt were necessary as an infant, and still feel are necessary as an adult.

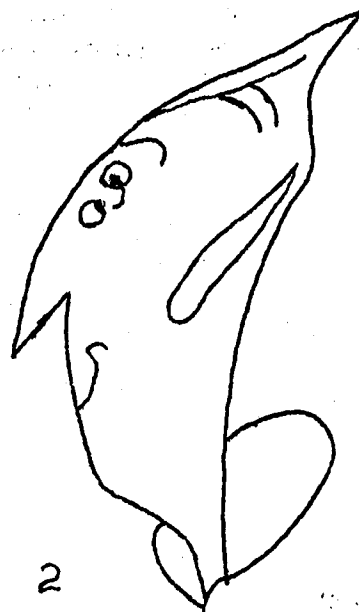
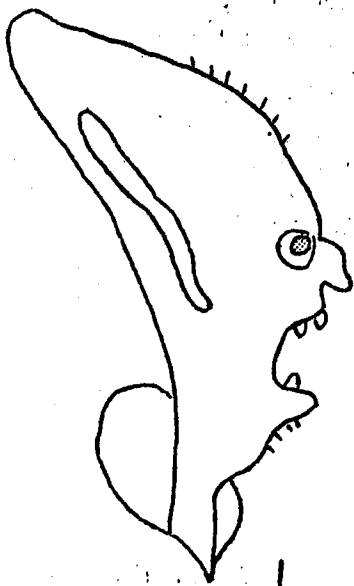
Not understanding has its basis in childhood incidents and confluence. Your mother treated you one way. Your father treated you another way. Then along came somebody who didn't treat you that way, and you didn't understand.

You accepted the situation and didn't change it. You couldn't change the environment, but you could change yourself. And by changing yourself, you also very effectively changed the environment. By agreeing to agree with something, this will allow you to change the environment.

A certain set of data is allowed in society. You can say, "I can't do a darn thing, you know that." And the other person says, "I can't do that either." And you have confluence. For instance, you might say, "I just cough all the time. I can't seem to do a thing for it." And the other guy agrees, "Yes, I get like that too, once in a while."

You get the data for this allowance right out of your engrams. Out of the arguments that your father and mother and a few other people have had. Although you may vary them somewhat.

THE WHATZITS
by Tomesta Brook



ST. LOUIS SCIENTOLOGY
by Dottie Allen

This is St. Louis Scientology reporting through Dottie Allen. Bob Youtsey and his wife have gone traveling and asked me to report to you. I have had a long communication lag in doing this. My husband and I have been in Chicago on a medical convention for a week. I looked up the Scientology folks in Chicago, and they gave me a wonderful time. Jerry Knowlton and his wife and baby let me visit their home one afternoon, and then they came out to the hotel and took me to dinner. We had some fine two-way communication. Florence Bezazian and I went to lunch together, and I went to church with them Sunday in Wing Angell's apartment. On Monday I went out to Bezazian's home and was audited all afternoon by Wanda Collins to help me get over the blocks causing my spell of hoarseness.

The St. Louis group meets persistently every Wednesday night, and lately some of us have been eating together before the meeting. Dr. Allen usually joins us, and mixes very well with the chiropractor, Bert Hanicke. Since I have had the HCA course in Phoenix and a two-weeks intensive this summer in Washington, the group looks to me for processing methods, but we take turns in running the meetings. The men usually take charge of the tapes and answer questions on theory in case we have visitors. Dick Kerlin has stayed away quite a while fixing up his new house, and we find we are all getting adept in presiding over meetings. Group affinity is fine and we usually find immediate agreement on what we will do all evening. We are trying to raise the tones of all of the nuclear members before we get in too many new people. We find that now we can handle them much easier and not let them break up the meeting. We do actual group auditing every week and help each other by telephone when we get into trouble.

We had a lot of fun at a Hallowe'en party in Allen's basement, mixing scientologists and medical doctors and other "laymen". We gave everyone lots of acknowledgments, and they can't understand why they had such a good time. The guests came dressed as one of their pet aberrations. We thought they needed a little attention for a change. We brought quite a few hidden aberrations and let them be looked at. I think the psychiatrist had the best time of all. Dr. Phillips came as a Black Five, and his wife as a Clear, etc.

The Wednesday group has gone to "Union Station" twice, and we still need to run that one a few more hours, but the emotions are pretty well run off. The whole group is now objective, pretty free from somatics, happy and enjoying life, and gradually doing more and more in extra-curricular activities in groups. We don't have a strong leader but perhaps that is all to the good, since we take turns leading when we feel like it and back out when we don't. I think the group took a great jump forward when I cracked down on discussing theory until we had a lot more auditing. Sometimes we run a really personal process in front of the whole group, and answer questions around in a circle. Answers are coming much more easily and are very enlightening to the others. I am very pleased with St. Louis Scientology and the way it is increasing ability.

LETTER FROM ART COULTER.....

.....I appreciated the friendly comments about synergetics you have made in recent issues of your newsletter. I thought perhaps you might be interested in a progress report.

The basic text, "Synergetics", continues to attract new readers. The initial response was largely from former dianeticists familiar with Analytical Procedure. This has taken two forms: some have taken the new tools and concepts, and have put them to work, and

these are reporting steady and continuing gains in insight and self-understanding. These are the people who are actually IN synergetics. Others, jaded, perhaps, by di- nese, have been repelled by the technical nature of synergetics. I can understand this although I clearly stated beforehand that it would be on a technical level.

Following initial response, our chief new response has been coming from newcomers who have never heard of dianetics. As time goes on the synergetic community will more and more consist of these people. We have established initial contacts with general seman- tics, psychoanalysis, psychiatry, humanism, and church groups - especially Unitarians. The interest of religious workers has been something of a surprise to me - an unexpect- ed, not an unpleasant occurrence. As you probably would guess, synergetics tends to attract only the more intelligent and self-honest persons because of its high technic- al level; this is not without its advantages. However, our intent has always been to present popular books for a wider audience. These are now in preparation, and include: 1) Helping Another Help Himself: a manual on Coaching. 2) Group Tracking: an intro- duction to synergetics. 3) Help Yourself: an adventure in Self-Discovery. They will appear in that order in 1956 - as early as feasible.

In addition, "Progress Reports" are enjoying - to me - a gratifying popularity among syngeners - this has become a periodical equal in importance to "Change" as a com- munication line. Much important new material is coming via this medium. Human Study Groups are not forming as rapidly as I would like; they are apparently many who would like to form them, but our numbers are still relatively small, and spread over so large an area that this is difficult. Group Tracking should help this along, I hope. Of course, anyone can join Project Nucleus as an individual, and many have done this. However, the Human Study Group is the key factor because it enables group work as pro- viding a source of Coaches.

Financially there have been some problems since we don't charge for coaching, and op- erate non-profit, this was probably unavoidable. However, we have been able to manage OK and will continue to do so. As we gain in numbers, this factor will probably dimin- ish.

Returning to the positive side, the two most striking developments have been the "Re- search, Coordination and Evaluation Committee, and Operation Traverse. The RCEC was established this fall and was immediately broken up into sub-committees. This is the group to which power over the future direction and development of Project Nucleus is being transferred. The enthusiasm and intelligent thinking and acting with which these sub-committees are now working has been highly rewarding to watch. A nice demonstra- tion of the power of synergetic tools.

Operation Traverse is a series of work sessions I ran off last summer, written in plain language. These have been designed as a series of queries which by-pass and end- run resistance. It is getting beautiful results; people reporting on it are highly en- thusiastic. Of course, it should not be used alone for best results - Analytical Pro- cedure and other synergetic tools can and should be used as indicated.

The most rewarding thing of all is the growth of the synergetic community as a commu- nity. The spirit of friendliness and teamwork that is arising is a wonderful thing to watch - and feel. True, we have twangles ever so often, but gee, they are used as in- formation sources and we actually gain to a higher level as a result. This is what I wanted to see, and believe me, I am deeply glad - a sort of "Bone-Gladness", if you know what I mean. To see the way these people are acting synergetically more and more frequently and effectively is just beautiful. I have always felt that a brotherhood of man would eventually emerge if total honesty was practiced. I am now witnessing the proof of that belief - its concrete realization!

Regards,
Art.

A VISIT WITH ALMA
by Alma Hill

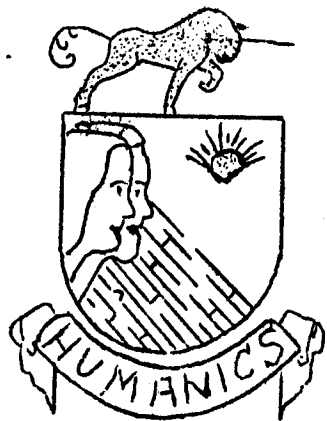
Gracious - have you seen the reports from the CADA Workshop???? Very exclusive deal, you have to ask for them. Also, they appreciate an occasional dollar or two to help out on the expenses - and a few occasional words to keep up the opinion pool. This all seems to me to be about, comme il faut, or thereabouts - it's not a matter you can pin down exactly, nor, on the other hand, miss too widely either, for good communication. They seem to be coming along pretty good. If you haven't been getting these, wake up, and if you have, whyn't I seen more references to them? Very much up your alley.

One thing that would bother you is the cavalier way they drop out secondary symbolism, and I surmise you are overfond of these. But as you already know, I ain't. Now don't get excited; I use secondary symbolism, or what might be called paralogical explanations; everybody do. But they are practically no use unless they are needed. For instance, the parable of the Good Samaritan - that was a story of Bad Men (there was an Israelite going down to the badlands road and he fell among thieves who beat him and stripped him, and left him for dead) and Good Men (there came past a Levite, and the High Priest with plenty of retinue and everything to do with and they just went past to windward, one more bum in the gutter) and one human being who happened to come from Samaria, and to get a very mild comparison, read Negro in Deep South, Communist in an FBI office, or Dianeer at AMA meeting - very mild comparison. The Samaritans had the horrible taste to have almost the same religion as the Israelites, and to claim to be just as good - OHH, what utterly Loathesome devilspawn and dirty low different non-human scum off the pools were the Samaritans; and this Samaritan treated this Israelite as one human should treat another - gave him some simple first aid without perhaps worrying quite enough about whether the thieves were still around, or whether, in fact, this were anything but kinship among all humans - paid a small sum at an inn and established some credit for the guy, and went about his business. This is the story of a sane man in a crazy world, isn't it? Yet, as the story now is told, being born in Samaria is extra-respectable. Actually (being told to Israelites) it was a hard slap at pride of place, anywhere. I mean, if you don't have enough of the context, it is easy to miss the point of paralogic.

Also, if you want to miss the point, and even some folks, such as thee and me, can use paralogical explanation to fog up a point. Yep. What I am trying to say is, parables are fine if you are near enough to agreeing so you can follow along - but if there is any special snag, "telegraph - don't telepath!"

Let us picture a family of telepaths. Grandma is hunched over the fire stirring the stew. She is thinking about the stew so who else needs to. Pop and the boys are flaking flints; each is watching to get good edges. Mom is trying out a new basket pattern and counting to herself. Up the trail bounds Uncle, two to a dozen, and yelling, "Raiders! Raiders! Roll Up The Barricades!" and broadcasting thought pictures of an orangutan clan after them all - the noise will overpass their other attention lines, will it not? So they all grab rocks and Grandma puts kindling on the fire and Uncle helps pile boulders into the narrow cave entrance. In a case like this, telepathy is too delicate and requires, I should suppose, permission to not listen if otherwise interested - whereas they had better listen. Now the trouble with this story is that I don't actually know that Uncle mightn't have done still better by just broadcasting - we have no data indicating likelihoods, just a general feeling that any thought stream is the equivalent of any other.

Another question is whether you need similar experiences to compare similar ideas. To a person who has never seen surf - could the picture be transmitted? Or would it just as possible? or would ancestral memory get in there anywhere? Speaking of ancestral memory - why do we all so love open fires and the out of doors? (To be cont'd)



DIANOTES

1313 South Ninth St.
Minneapolis 4, Minn.

January 1, 1956



Dear Reader,

This is just a quickie to acquaint you with the fact that there is a new book anent Dianetics and Scientology available immediately. We considered this book of such quality that we are taking this means to disseminate the information. This is necessary because the January issue is already completed to the point of assembly.

The book, "People Are Human", by Marcus Tooley, is really a treat, a "treat from down under". At present, Marc is operating the Scientology Training Center at Auckland, New Zealand. He wrote this book for use at the center, to be used as an adjunct to his other training material. The book was so remarkable that his friends pressed him to have a few copies printed for disposal Stateside. Since there are only fifty (50) copies ready for distribution, it is a matter of "first come first served".

People Are Human, consists of 137 pages of pertinent training material much needed in the field of Scientology. Marc has gone out of his way to write this book in simple, understandable, terminology. It could have been entitled, "Scientology, in 16 easy lessons". The book has that many chapters, written with amazing clarity.

The title of the book constitutes the theme for the entire book. Marc gives the reader a short and concise background of his personal findings prior to his contact with Dianetics. From there he takes the reader on a pleasant mental journey through Dianetics and Scientology with no time out for stop-overs. The book is just that interesting. The subject matter covered is as follows: 1) Searching. 2) Dianetics - The First Book. 3) Development of Scientology. 4) Wisdom And The Auditor's Code. 5) The Dynamics Of Survival. 6) Ability. 7) Living. 8) Sanity. 9) Three Universes. 10) More About Our Three Universes. 11) Scientology And Groups. 12) Scientology And Children. 13) Scientology And Business. 14) Explanation Of Processes. 15) Self Processing. 16) On Being An Auditor.

The cost of this book is \$3.00, and it can be ordered from the Scientology Training Center, PO Box 2621, Auckland, New Zealand. As we mentioned before, "First Come, First Served!"

Needless to say, we liked it!

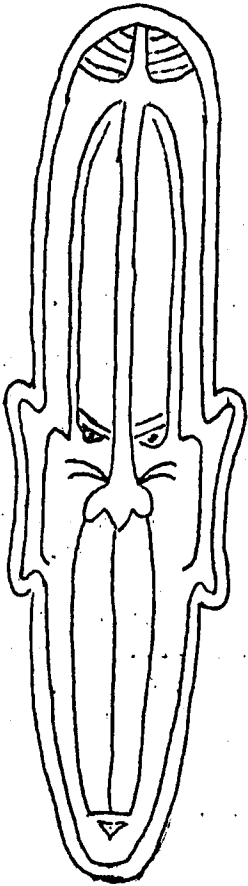
A R C

Bob

RANDOMITY

WELL FOLKS, it's that time of the year again when one extends one's best wishes to everyone, friend and foe alike. It is a time of retrospection and introspection, of taking a personal inventory, of mapping out a new course of action for the forthcoming year. Good resolutions of the "dime a dozen" type, of course, should be avoided - one resolution - acted upon - and lived with - is worth several dozen of the maybe variety. Why not pick out a good one and then stick to it! But then, even good advice is dime a dozen now-a-days. However, we do have a candidate for the scrap heap. This gentleman (?), Wun Long Pan, by name, whose phiz, as you will note, portrays at least 'steen

kinds of pessimism, should indeed be tossed into the discard. He may have been useful in the past, but why carry him into the future? Aren't everybody projecting enough past history into the future without him? Just to make things interesting, why not let's everybody make a resolution to start smiling every time they become conscious of registering a scowl? Actually, folks, this guy Wun Long Pan has had a hold on the populace too long already - much too long. Besides, it is saving on the energy, too. We've been told that it only takes five muscles to smile - while to scowl, it takes 80 some odd muscles to do the trick. Just think, you might have enough energy left over to write us a letter, or an article, or something! Now that we have broached the subject of a year of smiles, let's see what other mischief we can get into.



Has everyone tried the "Mirror Technique? For those who haven't, just stand yourself (or sit yourself if you have a hard time living with your phiz) in front of a mirror - and make faces at yourself. Of course, you do this behind locked doors because if anyone should happen to see you, they'd know you were nuts. However, try this little technique on yourself every so often - and kinda work on the some several thoughts that will run across your mind like it was a public highway. A lot of these thoughts could be right out of your reactive circuits. They're all worth scanning, anyway. Just think, you might come up with a couple more energy savers. As one of our mutual friends used to say, "This technique is basically simple.", well, it is, isn't it?

Or (in case you haven't else to do at the time), you might try the "I Accuse" technique. Go right ahead! ACCUSE YOURSELF of anything - and everything - and see how you like it! A thought to keep in mind is that it is much better that you call yourself all these fancy names, etc., instead of somebody else. After all, you

can afford to get angry with yourself, nobody will even know about it! This is a swell chance to find out just what you do think of yourself - that is, if you are even half way honest about the whole thing. Mebbe so you aren't even half of the stinker you think you are, anyhow. If you run short of harsh things to say about yourself, ask your best friend for a few, no doubt he will gladly oblige you, isn't it a lot of fun pushing other people's buttons? But in this case, you just try pushing your own - and everybody benefits!

Oh yes, we'll forgive you if you scowl just a teensy bit when you are working with the mirror technique. Wouldn't it be wonderful if everybody could run out every scowl in this lifetime? Sure would bring out the smiles, wouldn't it? It would!!

WE WISH to welcome Dottie Allen to our pages, her first report is everything that a good report should be. St. Louis Scientology seems to be right up in the front row of active groups - and their reports are receiving much notice in scientological circles.

At least one newsletter, the ARC-AID, of the Portland group, has made mention of their efforts, and our correspondence indicates that their efforts are noteworthy. From this latest report, we would say that their group activity is as lively as any in the country. Our best, folks, keep it up!....

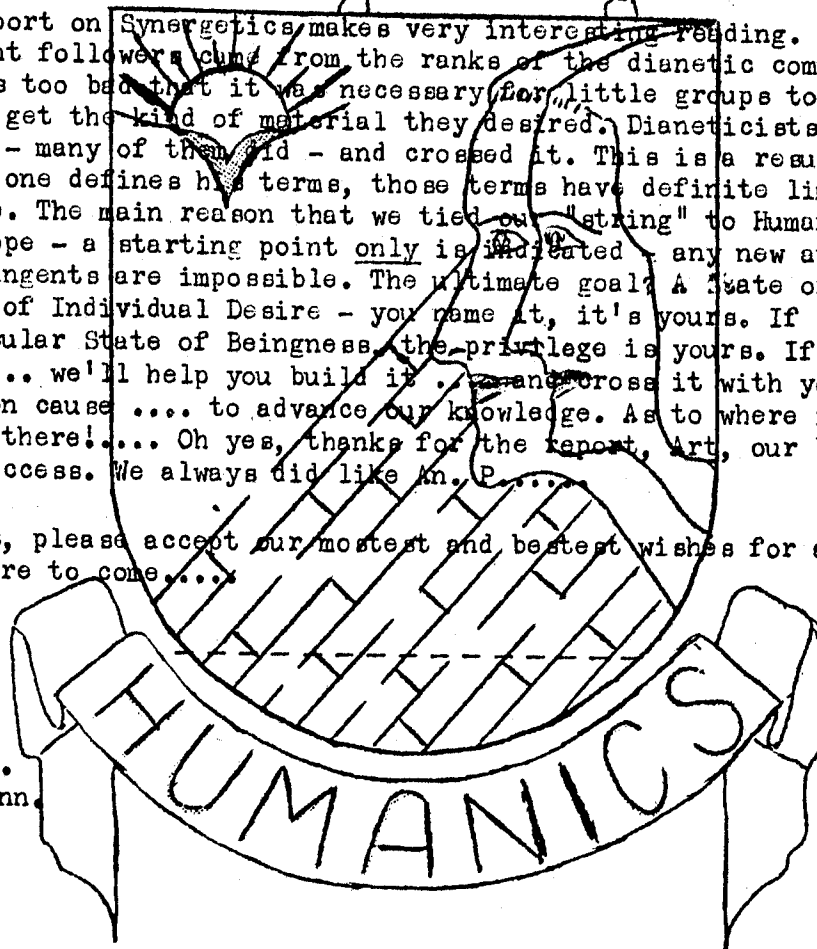
TO ANSWER a recent inquiry, we are not even considering changing our name. While DIANOTES was originally devoted to things dianetic, its name is not tied to that particular science in any permanent fashion. The name itself, Dianotes, literally means "through notes - or symbols", and such being the case, we will continue operating from the same old stand - without a non-de-plume - we may renovate our face, but never our name. We think it's a good one.....

WHILE WE think of it, we would like to thank our many readers for their best wishes in the form of Christmas Cards. It leaves a very nice feeling way down inside to know for certain that our efforts are appreciated. At this writing, we can think of no reason why Dianotes will not continue in existence for a long time to come, and we pledge ourselves to putting out a newsletter that is as readable as possible, and containing as much good material as we can scrape up, about any and all subjects pertaining to the study of the human animal and his mind. Thanks again, folks.....

ART COULTER'S report on Synergetics makes very interesting reading. As Art says, many of his most ardent followers came from the ranks of the dianetic community. We still claim that it was too bad that it was necessary for little groups to go off on a tangent in order to get the kind of material they desired. Dianeticists were requested to "build a bridge" - many of them did - and crossed it. This is a result of having a limited scope. When one defines his terms, those terms have definite limits - the same is true of a science. The main reason that we tied our "string" to Humanics is because of its limitless scope - a starting point only is indicated. Any new and useful material is acceptable, tangents are impossible. The ultimate goal: A State of Beingness. What State? The State of Individual Desire - you name it, it's yours. If you wish to drop off at any particular State of Beingness, the privilege is yours. If you decide to build a bridge we'll help you build it ... and cross it with you after all we are in a common cause to advance our knowledge. As to where it leads us, we'll know when we get there!.... Oh yes, thanks for the report, Art, our best wishes for your continued success. We always did like An. P.....

ONCE AGAIN, folks, please accept our mostest and bestest wishes for a prosperous year - and for many more to come.....

DIANOTES
1313 South 9th St.
Minneapolis 4, Minn.



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If addressee has moved and new address is known, notify sender on form 3547, return and forwarding postage guaranteed.