

# DIANOTES

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## RANDOMITY.....

Must agree with Ikey Stone about supplying Pos with too much know-how in regard to processing techniques. In her letter to Elinor Forbes, August DIANEWS, she chides Elinor for printing MacMillan's material on "What to Audit". As stated, we must agree with her, BUT, as news-letters exist only for one reason, to disseminate information, it is up to the individual auditor to see that his Pc reads only what he wants him to read. Sorry, Ikey, looks like you'll have to hide your copies of the several news-letters now in existence if you expect to keep your Po in a plastic state of ignorance.

ANYBCDY know an ANGEL?.....Jim Welgos announces that the owner is selling out from under him. Know anybody with \$8,500.00 who will accept the Foundation as collateral? Or who wants to play Santa Claus in good cause? Answers to these questions will be welcomed in Fairhope. If possible, why not give him a lift.

THE Robles family, et at, would appreciate comment on their recent set of articles appearing on our pages. Address correspondence to Ted Robles, (either Jr. or Sr.) Box 124, Fair Oaks, Calif. or through us. Still looking forward to Jr.'s series of exercises as announced in the September issue.

EPH Howard paid us a welcome visit and brought us up to date on the latest dianetic chit chat. After much bandying of words, we arrived at the conclusion that Eph definitely is non-opinionated. He expresses facts as facts without boring people with a lot of personal embellishment. Am willing to bet that he is an auditor par excellent. Thanks for the visit, Eph, come again and stay longer.

ACCORDING to the latest COMMUNICATOR, Sadah has come to the conclusion that humanity needs service. Recall one time when Mel Semler broached the same subject with much humorous results. Nice article, Sadah, keep up the good work.

STILL waiting for someone to send us scientology in six easy lessons. Come on you scientologists, how's for some articles anent your favorite subject!

COINED word dept....OVERSION...The reluctance to re-enact an overt act. A safety device which allows the retention of a basic aberration...Now let's find something that will create an AVERSION to OVERSION, then we'll have a few more self-determined individuals around.

LATEST offer....Those who are interested in buying complete sets of DIANOTES can now purchase them nicely wrapped up in a Bristol-board binder at the low rate of \$4.50 per each! No fair pushing!

RUSS Haggard of Seattle has started shifting for himself, classifying his venture as "Integration". Being naturally big-hearted, he has offered to write us an article or so on "E" therapy and/or integration. Hope he doesn't fail us. New blood always welcome. Good luck, Russ! (He is in the final stages of printing the first of a series of five lectures by Kitselman which will retail for a buck.) If interested, contact Russ at 505 Boylston No., Seattle, Wash.

PSYCHO-Susie is still sadly short of fairy god-parents. How's for some help for

We Eds.

P.S...Hyper-E has quite a following in our City of Lakes. Has your group tried it yet?

CHRISTMAS IS NIGH!

So why look farther for an ideal Christmas present for either friend or foe. Send them DIANOTES to the extent of your generosity. Six issues for \$1.25, twelve issues for \$2.50, eighteen issues for \$3.75, twenty-four issues for \$5.00, etc., and let your conscience be your guide. A Christmas card will be sent in the donor's name announcing the gift. If you wish to have the subscription start with the December issue, please have your order in by December 15 so as to insure delivery before Christmas.

.....We Eds.

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by  
George Tullis

A current popular psychology magazine suggests that a person who is mentally prepared for retirement will wish to live to be 120, if only to see what the world will be like then.

Curiosity is indeed a trait to be found in the healthy adult, as in the healthy child. A lively interest in the universe, and a desire to live to the age of, say 120, may well result in an extended life-span. Yet to be truly adult, something more than curiosity and age is needed. It is necessary that one have become more effective in his relationships. It is more important to live more abundantly in the present moment than it is to survive longer in terms of time. In short, it is necessary that one's life have purpose and meaning. And these may be whatever you choose to make them.

Chances are you will live long and fully if you are happy enough to want to, and decide to, and are the type of person who has true contact with other people, and with things of which you are aware, and have given your life a purpose. The question is: Are you still alert and interested and, therefore, learning? Are you constantly absorbing new data, considering other points of view, and consciously altering your own "reality"—assimilating or rejecting ideas by a process of comparison and decision? Do you know what you believe? Are you still thinking? Are you thinking about yourself—your assumptions, agreements, experiences, conclusions, attitudes, and motivations? Are you expanding your capabilities, assuming new responsibilities of your own choice? Odd or even distasteful though it may seem, happiness, maturity, and longevity seem to go with consideration, alertness, and responsibility.

But why should responsibility be a distasteful subject? Perhaps because it is widely confused with duty and with obligation. Too often "responsibilities" are thought of as "shoulds" rather than as "want tos".

We human beings share with the animals certain awarenesses, among them being sight, smell, taste, feel, and hearing. Animals can react to stimuli; they can expect food when a bell is rung because they have been conditioned to expect food when a bell is rung. But only men can really think about cause and effect; only men can (if they so choose) refrain from making aberrated identifications, and by using reason and choice, become less conditioned or even perhaps unconditioned.

Because an event follows another event does not mean that one is necessarily the effect and the other the cause. Cause and effect is not often that simple. And yet so intelligent is Man and so highly developed his sciences that it might be said that Man has an awareness of cause and effect—an ability to predict, in large part, outcome of events and of behavior.

That ability would be the sense of responsibility, as the word is being used here. Man is so equipped that he can use reason in recalling the past and acting in the present in line with plans for the future.

A person who acknowledges that he has such a sense of responsibility will know why he does things and what he expects to result. If an unforeseen event occurs, he now has new data, and may make future decisions in the light of it, although always knowing that what would have been appropriate then is not necessarily appropriate now. Such a person is not given to placing blame, either on external circumstances, other people, or on himself, but is scrupulously honest with himself regarding the "why" of beliefs, attitudes, motivations, goals and actions. Such a person is an adult.

Do you still have an aversion to responsibility? Then consider its relation to freedom and power: As one employs power with a degree of freedom, one causes certain effects. For greater effective freedom, there must be more power to act—and with it responsibility for the increased effects and their nature. It is impossible, is it not, to imagine freedom without power and responsibility or power without freedom and responsibility; or responsibility for effects, existing in the absence of freedom and power? Unless the three are directly interrelated the very words are meaningless. As one corner of this triangle is enhanced, the other two corners are enhanced. And they are enhanced as one becomes more decisive, more effective, more accountable, more adult, more free, more effective as a human being, more responsible (provided he knows and admits he is responsible).

Responsible to whom? Responsibility to oneself, and probably, by the way, accountable to others. How does this happen? Through honesty. Again honesty with whom? Honesty to oneself, whether or not with others.

Who can best choose goals for you? You can. Who can best choose emotions and other means appropriate to those goals and a rate of speed at which to progress? You can, and you can use your initiative and ingenuity in pursuing your life's work. You can, is you so choose, increase your understanding of others through communication and good will, and make friends in the process. In any case understanding and appreciation of others come as you develop understanding of yourself, notwithstanding that we are particular individuals.

There are many surprising insights in store for us as we live our lives with self-honesty and self-determination. We will feel at our best while doing our best at what we can best do. We will find, if we have courage and persistence, that spontaneity, enthusiasm, exhilaration, joy or serenity can be ours at will. Worries, the blues, the doldrums, psychosomatic complaints and mentally-caused accidents will have been licked once and for all.

Rather than just being curious as to that World of the Future, why not help mold it "nearer to the Heart's Desire"?

In so doing, you should find the zest of being an adult.

BOOK REVIEW WHY BE ILL? by P.S. Hetherington, B.Sc. Published by the B.D.R. Publishing Co., Bristol, England. 175 pages, \$1.95 post free.

Readers will remember the series of articles under this title which ran in the B.D.R. from Oct. 1952 to May 1953. A number of auditors found these useful to give to prospective preclears to give them some idea of what went on, and they formed a very useful introduction.

The author, P.S. Hetherington, has now rewritten this series, expanding it to three times its original length and introducing much fresh material. He has also included notes by the auditor, Harold Turner, on each session in an appendix. A second appendix gives a comprehensive dianetic and scientology glossary of terms not explained in the text and a third list of suggested further reading with comments.

The result is a very readable book and one which you will be glad to give to anyone whom you may wish to interest in dianetics and scientology.

This book offers the best introduction to the subject yet written, and we hope all our readers will purchase one or more copies to hand to others they hope to interest. You will also find it very good reading yourself!

A SUMMARY OF RESEARCH  
(Robinson Theory)

by  
Laurie Conway, HDA

We present the following article through the express permission of A.J.S. MacMillan, BRISTOL DIANETIC REVIEW, Bristol, England. This material was originally released as Supplement No. 6 of the REVIEW. We are certain that any scientologists who have not had access to this work will enjoy it thoroughly. Analysis and evaluation of this material will prove to dianeticists that scientology and totogeny are extremely close relatives of dianetics. We trust that all of our readers will like it. The article is presented in three parts, in consecutive issues. Don't miss Mac's letter elsewhere in this issue...We Eds.

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PART ONE

This is part one of an article summarizing the discoveries in data and techniques of the research group, the totogeners (Totogeny - the origin and development of all) whose members at this writing are John J. Robinson, F.Sc., Hazel Huffstickler, Bennie Turner and the author. We would like to emphasize that all the data presented has been obtained in processing sessions with ourselves and other pcs. In almost all cases, the data of each pc checked with that of the others, and there were no contradictory data. None of the material in this article is speculative, except where noted.

Picture a fluid, homogeneous and uniform. This is the static, composed of pure life energy. Within it there are points of turbulence (tassel points) causing explosions within the fluid. These points are the initiation points of the game, played within the static, that we call creation. Let's follow one of these explosions. The energy expands the fluid surrounding the tassel point outward in all directions against the inward pressure of the remainder of the static. The energy is stopped when its outward force exactly balances the inward pressure. At this point a spherical ridge is formed. The tassel point continues to explode, piling up more energy inside the ridge, until it breaks through and continues outward until a new balancing point, another ridge is formed. Between each of these major ridges many lesser ones are formed. The volume bounded by the major ridges is called a speem, which is subdivided by the minor ridges into parm levels. The explosion-ridge process continues until the entire energy of the tassel point is dissipated. The fluid then begins to move inward and again distributed itself uniformly through the entire area.

This explosion and implosion contains two components: the "pure" energy of the turbulence and the life energy of the static itself. Both types of energy, moving out in a continually expanding volume from the tassel point, break up into smaller and smaller particles as the limit of elasticity is reached. The imploding energies unite, becoming more and more fluid as they approach the tassel point.

To summarize: we have a structure consisting of a point surrounded by spherical shells. Within the structure there is outward moving fluid which becomes increasingly granular as it continues outward. When the particles are again forced inward they become more and more fluid as they approach the center. The total structure is called an orket.

Each orket is a system of concentric universes formed by the "pure" energy of the explosion. How many there are we do not know. The entire system of orkets form the creation. Within this one there are fifty-odd speems. The MEST universe is in

the 16th or 17th parm level of the 31st or 32nd speem, counting outward. This is the cosmogony of the creation as we have discovered it.

The life energy of the orket follows a similar pattern. The exploding life forces are called "thetans". The imploding life forces are "genetic entities". Within each parm level there is life energy which, held in by the surrounding ridges, moves neither in or out. For this parm level they are called "olans".

To paraphrase, we have three life forms or entities; the permeating life form, or thetan; the continuing life form, or olan; and the evolving life form, or genetic entity.

In addition to the three life forms there is the cellular intelligence, which is the group or composite theta of the cells of the body. The exact relation of the cellular intelligence to the orket is not known. It may be that portion of the static which continues to exist in the area of the explosion which forms the orket and is relatively unaffected by the turbulence. But here we become speculative.

The thetan seeks pleasure and knowledge. Its drive is toward power; unaberratedly, toward dominance. It possesses, to a slight degree, a sexual gender and is characterized by a dispassionate personality. Its aesthetics concern very high level illusions. The thetan's pattern of action is to create an illusion and identify itself with it for pleasure, or to identify itself with parts of the creation which, in conjunction with the other life forces, is its own illusion too.

Is the thetan "I"? When the thetan, in the manner to be described, takes over a body to begin a new life, it places a small piece of itself, one which is relatively free of facsimiles, into the head of the body. This piece, which we call thetan minor, is given control points which state that it is disassociated from thetan major. This is in order that thetan major may be free to do as it wishes without concerning itself with the body or thetan minor. It sets up circuits to keep it informed automatically of everything which happens to thetan minor, and at body death it recovers the bit of theta and goes off to find a new body. Thetan minor is the person as he knows himself. It is the "I" of the individual. Largely, its aberrations are those of this life, excepting facsimiles of the thetan which affect it (the thetan) in every area, consequently aberrating thetan minor.

The olan seeks fun and beauty. Its goal is to make the creation as beautiful as possible and the action pattern is to create beauty; and to enhance and receive the beauty of the creation, within that particular parm level. The olan's aesthetics also deal with illusions, but of a somewhat heavier variety. They include the creating of philosophy and systems of thought for their beauty; the fine arts; and beautiful MEST. Primarily the olan is a philosophical, intellectual being and very witty. It likes to have fun.

The genetic entity seeks enjoyment and experience. It is composed of the fluid which, pressed back by the explosion, gradually moves back through the orket to fill the area. So, the GE moves through universes from outer to inner, gaining experience data and using it to evolve as it does so. It has its own aesthetics which deal primarily with MEST. They are concerned with creating ever better and more beautiful bodies and, on a more sensual level than that of the olan, with the fine and applied arts, as well as the "beauties of nature". The olan possesses a sexual gender to a slightly greater degree than the thetan, while the GE's is about three times as great as the olan's. In the case of all three the gender is self-chosen and could be changed if desired. The GE will build bodies of its own sex.

The personality of the GE is characterized by tenderness and warm affection.

We know little, as yet, of the personality of the cellular intelligence.

On a less mechanical level than the one we have been dealing with, each of the entities (we exclude the cellular intelligence since we know so little about it, although presumably, the same would be true), is, simultaneously, a player and a piece of the game played by the static. All three are, originally, homogeneous as is the static; and all three self-determinedly chose the particular role they are now playing in the game and modified themselves into the particular form demanded by the role. If any entity chose, it could change to one of the other roles and continue playing, or it could drop out of the game and cease playing or start a new game. Keeping in mind the full implications of the above statements let us consider the interactions of the three.

The thetan enters this universe in the course of its travels through the orket and eventually encounters olans. It will observe, experiment and mingle with them in an effort to see what makes them tick. As it goes down in tone, the thetan will punish them for being different and not entirely comprehensible to it at its current tone level. Later, it goes into sympathy with them and tries to make amends. Finally, in accordance with its goal to identify (although using a somewhat aberrated method), it will capture an olan and surround it with the olan identification package (OIP). The OIP has control points which state, in effect, "I am you (the olan). You are me. Your facsimiles are my facsimiles. We are one and inseparable." The olan desires an alliance with the more powerful thetan for its own protection, although not the identification. But it accepts this as the only alternative and will insert some of its own control points into the OIP. At this point we have the thetan-olan combination which will act as a unit. By virtue of its low tone, the aberrated desire to dominate and its greater power, the thetan will be "king pin" of the group and the olan will be thoroughly clamped.

The Combination will continue the exploration of the universe and at some time will discover the existence of genetic entities. Observing the GE's engaged in building beautiful bodies....(at this stage, prior to aberration, the bodies are beautiful)....the combination will decide that this is a new way of obtaining knowledge and beauty. It promptly captures a GE and a body, forces the GE from its normal position in the body's head down to the abdomen and surrounds both GE and body with the service facsimile package (SFP). This is a stimulus-response network which causes the body to act in certain set ways in any given situation. The governors both of the OIP and the SFP as well as thetan minor are then inserted into the head. The entire process usually occurs at birth although exceptions are known. We now have the pc as we find him in therapy.

To summarize: the thetan identifies with the olan by surrounding him with the olan identification package and the two entities form the thetan-olan combination. The combination captures a genetic entity and forces it into the abdomen of the body it is building and surrounds the body with the service facsimile package. In the abdomen we find the GE and Cellular Intelligence Governor. In the body's head are thetan minor and the governors of the SFP and the OIP. The thetan-olan combination is usually outside the head except when the body is under a great deal of stress.

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BOOK REVIEW: PRINCIPLES OF PERCEPTION by the Eidetic Foundation, Fairhope, Ala.  
26 mimeographed pages.

The broad purpose of this book is to search out why the various perceptions (sensory messages from environment) are occluded (suppressed, denied, circumvented, etc.) by the directing power or pilot of the organism. The book further indicates ways in which the occluded perceptics may be restored to their primary purpose (and usefulness) to the organism.

I cannot evaluate this book for you. I can evaluate it for myself, ONLY; and only to the extent to which I am optimum. I can indicate, in question form, some of the material dealt with in the book. You can find the answers in the book. (Some part of the answers anyway.) Here we go:

"HONESTY IS THE START" What kind of honesty is necessary to self-development? What relation has it to "will-power"?

"THE PATHS" Can the various paths to self-development be sorted into three broad classifications? Are any of them complete in themselves. What are the essential features in each? Can one broad, general, all-inclusive thing be abstracted from the existing paths?

"APPROPRIATENESS" Why do we use inappropriate habit-patterns? What are appropriate patterns? What would be the possible result of using appropriate responses, actions, emotions?

"THE MECHANICAL SIDE OF MAN" Are we truly designed to be push-button machines? Doomed to respond mechanically to the random prods of the environment? If not, how do we go about ridding ourselves of the "push-button" type response?

"PROJECTION" Do the "bad" qualities we sense in others have any relation to similiar qualities we have suppressed in ourselves? In what way or ways does our intuitive size-up of others lead to a quick understanding of "sub-conscious" forces in ourselves?

"BEAUTY" Does what we consider beautiful have a relation to hidden hungers within us?

"PERSONALITY vs. INDIVIDUALITY" Is there a significant difference between two things in relation to whatever actual entity IS us? (IS you, IS me.) Does an individual (thetan? soul?) create, as a result of experience, a personality? A personality which is NOT a reflection of the individual, but of the individual's experiences? What line of reasoning does this thought lead us to?

"THE DOING" Is there a difference in expenditure of effort in "doing what comes naturally" And in striving to do what one has come to accept as "the thing that should be done (must be done)"? If so, why the difference in energy expended? If we find there is great effort (tension, compulsiveness, resistance, etc.) in doing something, what can be suspected in terms of conflict between the "hidden individual" and the "manufactured personality"? What can be done with the resulting findings?

"THE CONVICTION-EVIDENCE SPIRAL" Is the evidence of our senses perfect? Is our interpretation of the evidence of our senses perfect? If we interpret the evidence of our senses (or if an interpretation of the evidence of our senses is forced on us) in such a way that a conviction (conclusion, theory, postulate, etc.) results,

what happens? Do we tend to ignore (in future contacts with reality) perceptions which are in conflict with our convictions? Do we focus, instead, on perceptions which reinforce our convictions? If this sort of thing is not optimum, what can be done about it?

"IDENTIFICATION OF SELF" Do the convictions of a person set up an ideal of what a person MUST be in order to "succeed"? Do we identify ourselves so completely with this artificial person-which-must-be that we are no longer what we are, but ARE what we MUST BE?

"SOURCES OF SENSORIAL OCCLUSIONS" Do we continue to perceive what we have an aversion to perceiving? Do we continue to perceive all the evidence of our senses if we have a conviction that part of the evidence is false? "Bad?" What can be done about regaining the ability to perceive ALL the evidence of our senses? What has our feeling about values to do with the above? Where do we get our values?

"PERCEPTIC PRACTICE" Are there things (exercises, lines of activity, positive practices, etc.) which can be used to develop full perceptic recognition?

The book concludes with a series of exercises. To me, the proposed lines of activity "look" good. I won't know if they ARE good until (and if) I put them into practice.

F. P.

LITTERA ORPHANUS.....

...by VOX POPULI

Dear Folks:

It seems there is to be a seminar in scientology to be held in Boston, Monday through Saturday, November 2-7; at the Farnums' studio; using techniques from the Philadelphia Convention, only about a month old, so new they are only obsolescent and won't be obsolete for possibly as much as another month. Same basic material, that is, the truth value of the basic premises is holding up well and being reinforced by these further developments; it is therefore no problem to translate as they come in. Very simple at the moment; mock up six little images of yourself facing each other in pairs; two to represent yourself as you are; two for yourself as others see you; two for yourself as others show you to others; then run something-nothing in various combinations here and there as discussed between yourself, your body, and your images. I find this gruesome toil, personally, but you can see there is nothing in all this to offend your maiden aunt's maiden aunt. We also run being with or without an E-meter. Len Hamilton, who is to audit the group, says he will not audit individuals without an E-meter. I find this tool immensely interesting and having great potentialities for anything, almost, except auditing. Much easier and better detail communicating with the preclear direct.

As you can plainly see, I'm sort of opinionated about some things, but I'm sure it won't bother anybody if I let off a little steam. Lately I've been hearing quite a lot about CO<sub>2</sub> Therapy and not knowing what it was all about, I dug around and found me some information.

The definitive work so far is "CO<sub>2</sub> Therapy" by Dr. Meduna, who does not combine the use of this gas with any counselling techniques; rather he reports its use

and effects as a shock, or necessity-level therapeutic device. It is a good thick book, readable and well-detailed, easily obtained; persons wishing to combine this with auditing are advised to fill in on this kind of data in advance.

Briefly, Meduna combines a little CO<sub>2</sub> with a high percentage of pure oxygen and the mixture is inhaled; the carbon dioxide produces unconsciousness or semi-unconsciousness, followed by a rapid return to high consciousness facilitated by the oxygen already in the bloodstream. Necessary precautions have to be taken, as for instance against fire or explosion while using oxygen; also the effects often include convulsions and other drastic reactions. A higher degree of interpersonal integration is usually a result, especially if combined with auditing.

Most states require a good deal of medical supervision. To be as discreet as possible; this is usually complied with if available, but some people are letting their consciences be their guides for quite a distance. This is apparently the technique being used in Arizona. It is used about everywhere under proper supervision by recognized therapists, of course. Apparently we have a better means of increasing its effectiveness. It is not a sure shot, however, and still has that old heavy-process flaw of getting into material without being necessarily able to revalue it. It is considered obsolete among the Coloradans who are using other methods not requiring medical supervision, and which can be called capable of equal force under some circumstances, considerably surer and more flexible under most circumstances.

Hope this doesn't leave you with a funny smell in your nose.

As ever,  
Vox Populi.

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CONFORMITY

Conformity....  
Diabolical restraint upon the "I"  
Engendered and contrived by  
The jealous norm....  
Behavior patterns so devised  
That the "I" is lost in the  
Whirlpool that is Humanity....  
Centripetal force constantly  
Pulling the stragglers into  
The collective being...  
Fear of change or the  
Consequence of change  
Causing adherence....  
The eccentrics, those who  
Cling to the outer fringe  
And refuse to recognize fear  
And constraint, and control,  
And are individualists,  
Lead the way as the  
Whirlpool slowly progresses....

The few who are bold enough,  
And break away entirely,  
And swim alone,  
According to their own beliefs,  
Become Egomaniacs, or worse,  
And are returned by  
Force, and are browbeaten into  
Submission, or remain  
Incarcerated....  
The eccentric, the crack-pot, the  
Fringe element of the whirlpool,  
Is the only allowable deviate....  
Being so, it is better to  
Consciously compromise, to accept  
The allowable latitude, the  
Necessary degree of  
Conformity, than to be  
Submerged in the vortex of  
The whirlpool, and lost!....  
O tempora! O mores!

## THE SAD, SAD STORY OF PSYCHO-SUSIE

## Episode Three

Synopsis... This is bad! Last month there was no material to synopsisize (I still like that word) and now there's too much. For Susie's benefit we should remain totally aware of what has transpired so she doesn't get occluded. Still, she's a psychotic and must have had a lapse of memory somewhere along the line; so she might just as well start now....

If you recall, and I'm sure you do,  
Sober Bess was in a fix,  
She was to be or not to be;  
Where art thou, River Styx?  
But then, of course, this cannot be,  
Or we would have no story,  
So Sober Bess will have to live,  
And delay her end, so gory.

She's standing there so tense and somber,  
A 'wonderin' what to do,  
She's all alone, her man has fled,  
She'd been an awful shrew,  
To end it all, did seem so right,  
But where would she be then,  
If she'd heard true of the other side,  
She'd be back where she began.

She gazed down upon the water,  
It did look dark and cold,  
And suddenly espied a hook,  
Then made a plan so bold,  
She'd jump all right, but here's the catch,  
She'd land upon that hook,  
Her dress, that is, the cloth was strong,  
She had read this in a book.

This proves, you see, that it pays to read,  
Now Bess was out of her quandary,  
The only weak spot in her plan,  
Was the way she did her laundry,  
But that's the chance that she must take,  
Her dress would have to hold,  
She waited now for a passer-by,  
Her plan could now unfold.

This plan was strictly for the birds,  
But it really was quite clever,  
She'd make her jump & would get hooked,  
And pray her dress don't sever,  
She would scream and cuss her luck,  
And would she get attention!  
The cops for once'd be on her side,  
The worst would be detention.

Her story then she would relate,  
How fate had done her wrong,  
They'd find her man & bring him back,  
She hoped for this quite strong,  
She had found upon reflection,  
That aloneness was not good,  
She'd stake her life for happiness,  
If she only, only could.

So on and on she pondered,  
And her hopes built way up high,  
She pictured out a neat white house,  
And thereupon did sigh,  
If only such could be her fate,  
It was well worth gambling for;  
A man came up the incline,  
She trembled to the core.

He scarcely glanced as he walked by,  
She climbed up on the railing,  
Now was her chance, but she was scared,  
And she couldn't think of failing,  
Her heart was right up in her throat,  
As she climbed out o'er the side,  
She screamed & screamed as she jumped  
The hook sliced thru her hide! (off;

To be continued

Wheeeooo! Ain't this exciting, folks? And you better mop up those teardrops too. No use having everything water-soaked! Now ain't this something! Sober Bess is reforming and thinking of the better things in life. Well, that's not strange, she said that she felt just like a wife. And just think! Psycho-Susie went through an entire month without picking up another aberration! This gal sure goes in for record breaking. (Who wants a broken record?) Actually, you readers were to blame as the record got broke because of the slow response to my holler for help. Come on, folks, break loose with a few ideas!

LETTER

A.J.S. McMillan

Many thanks for your letter of the 4th, and we wish you luck with the editorship of DIANOTES.

With regard to your request that you may reprint our supplement No. 6, we should be very pleased for you to do this provided due acknowledgment is made to the BRISTOL DIANETIC REVIEW and the author. However, we would point out that this paper is hardly suitable material to print to give your readers a fair idea of scientology as it is an interim report on a line of research which is well away from the current trend of scientology.

As to what you should print is another matter. If you have the feeling that you do not particularly want to re-print the official material released from Philadelphia, etc., you will find yourself in the same quandary as we are. We do not like re-printing material that has appeared elsewhere, and we are finding that the "official" scientologists are almost completely inarticulate and either can't or won't write anything about what they are doing. For the last eighteen months I have been pressing auditors to let me have case histories with conspicuously small success. You may have seen some correspondence which I have had with Clem Johnson in "The Ghost of Scientology" on this subject.

We intend to print some up to date news about scientology and, since it appears unlikely that we shall get anyone else to write the articles, we shall have to do them ourselves. To do this, we will wait until we have some adequate data assembled here on how the techniques do work, and this will mean that the articles will probably not start until December.

The recent book, INTRODUCTION TO SCIENTOLOGY, by Richard DeMille gives the fairest picture of scientology up to creative processing and subsequently to this, the material is confined to S.O.P. 8 and its various supplements, and the Professional Auditors Bulletins, which, in my opinion, contain some of the best stuff that Hubbard has yet turned out. With a new technique being released almost fortnightly, it is somewhat difficult to keep up to date. However, we shall do our best.

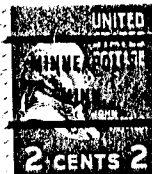
I heard indirectly that the preclear who was mentioned as having a successful run with your procedure for visual correction had maintained his improvement, but he seems to have taken a siskanon! generally about dianetics and scientology and has nothing to do with the group in Glasgow now. (Article referred to: PROCEDURE FOR VISUAL CORRECTION - Vol. 2, No. 15, DIANOTES.)

D I A N O T E S

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