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I N T H I S I S S U E

POOR MAN'S PSYCHIATRY an editorial - - - - -	2
A ROAD TO ENLIGHTENMENT by John Lewis - - - - -	4
A TRIBUTE by Art Coulter - - - - -	5
TECHNIQUES by E. G. (Ted) Robles, Sr. - - - - -	6
LETTER FROM DON MAIER - - - - -	7
ANALYTICAL PROCEEDURE 1955 by Art Coulter - - - - -	8
ST. LOUIS DIANETICS & SCIENTOLOGY by Dick Kerlin - - - - -	10
RANDOMITY - - - - -	10

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POOR MAN'S PSYCHIATRY

The Field of Scientology is up in arms! The latest edicts emanating from the OECS and the HASI have met with extremely poor response. The Scientology Group of Portland, Ore. broadcast their sentiments to all Scientology Groups far and wide and to one Henrietta Hubbard in particular. As Group Secretary, Henrietta is going to have to bear the brunt of the attack, a frontal attack at that. Alma Hill, as Secretary of the Psychological Research Library of Boston, Mass., has circulated a letter which, in effect, voices the same opinions as those of the Portland Group. Also, Mac McMillan of Bristol, Eng., is somewhat incensed at the treatment he is receiving from the HAS in London. Also again, Alpha Hart seems to be the recipient of some very special treatment from Phoenix. As previously mentioned, the Field of Scientology is up in arms.

The reason? There appears to be several. At the moment, the most unpopular "resolution" of the Board of Directors of the HASI is that of September 7th. Quote,only a member of the HASI shall have the right to possess and use the information of Scientology. unquote. It seems to be the consensus of opinion that this resolution is not only insane, it is pathetic. Also, they further resolved that in order to be a full-fledged member of an HASI accredited group, an individual must first obtain membership in the HASI. They also set forth new requirements which had to be met by Scientology Groups before a certain date in order that they might retain their official status. The big stick to enforce acceptance was the closing off of discount privileges on Scientological materials. The OECS has been very busy too. Firstly, they got themselves busy and revoked numerous certificates and issued "categorical edicts" to all interested members of the dianetic community. When Don Purcell made Hubbard a gift of the Dianetic Research Foundation and all appurtenances thereof, the OECS had to make some very fast retrenchments and unvoke all of their previous revocations. Some fun!

The Portland Group cited a statement of Hubbard's which was made in 1950, and there is no reason to believe that it shouldn't hold true today. Hubbard said, quote, It, Dianetics, belongs to Man, and it is doubtful if anyone could manage to gain a corner on it, for it does not fall within any legislation of any kind in any place....It is a science of the mind and needs about as much licensing and regulation as the application of the science of physics....Dianetics is not in any way covered by legislation anywhere, for no law can prevent one man sitting down and telling another man his troubles; and IF ANYONE WANTS A MONOPOLY ON DIANETICS, BE ASSURED THAT HE WANTS IT FOR REASONS WHICH HAVE TO DO NOT WITH DIANETICS, BUT WITH PROFIT. unquote. He was so right!

It is more than possible that the Phoenix Corporations over-estimated the acceptance level of not only the populace as a whole, but also that of the active individuals and groups which make up the field of practice. Once before, Hubbard had to confess that he had erred in placing the acceptance level of dianetics and scientology too high. Mayhap he will again have to make a few concessions or face the possibility of folding up. One thing is certain: if the entire field were to look elsewhere for their subject material, Phoenix would be almost as devoid of the dianetic community as Colorado Springs. If Hubbard actually wants to ditch scientology in favor of his first love, dianetics, he couldn't have chosen better tactics to attain his goal.

To again quote the Portland Group, quote, How much respect can you expect for the kind of processes which produce the kind of individuals who would propose and enforce a policy such as this? unquote. This brings up the question as to whether or not scientology procedures are what they are cracked up to be. In our opinion, it is not so much a matter of respect, but that of utility and dollars and cents value to the practitioners in the field. According to Hubbard, scientology, as a science, is superior to dianetics. At least, he claims that scientology covers more ground and thus has a wider scope. In this, Hubbard is correct. As previously mentioned in an earlier issue, dianetics was presented to a group of science-fiction enthusiasts by an excellent science-fiction writer. Even though his first book turned out to be a best seller,

Hubbard's first ardent followers were of the open-minded science-fiction readers. When Hubbard admitted that he had misjudged the acceptance level of the larger portion of the populace, he more or less intimated that he was going to lower his sights in order to attract a larger following. This he did. He aimed the procedures of scientology at the "average man". This gentleman usually has trouble focusing his attention units on reality. In fact, he does his level best to avoid such a calamity. For individuals such as this, scientology fulfils every claim, or at least most of them. As there are many more people included in the "average" category, the scope of scientology is truly greater than that of dianetics.

The use of mock-ups in processing has been with us for at least three years. The latest scientology procedures are new only to the extent of application. As designed, they are aimed at people who cannot face reality; who cannot follow instructions implicitly. For these people, scientology is most effective in bringing them up and out of reach of the aberrations which restrain them. If carried to completion, these processes will bring an individual to a point above normal---to a point where he can intelligently follow instructions and be able to face reality without undue qualms. One weakness of the processes lies in the fact that no provision can be made for effecting a "change". Instead of an actual change, a complete stoppage is usually noted. This has a tendency to leave the person slightly held in abeyance, up in the air as it were. He knows that he is different in many ways but he can't quite place his finger on what has actually occurred. His tone level will take a very sharp rise but this position is not tenable for any length of time. However, this has no bearing on the end result except for the impressions it may leave with unbiased observers; the person, himself, attains a goal of definite altitude.

Despite the claims of the HASI as to the riches lying in store for the graduate auditor, most of such fails to materialize. We will concede that the potential is there, but, the acceptance remains practically nil. There is nothing strange in this, especially in the conservative midwest. Dianetics and scientology are brand spanking new to most people: and most people still shy away from admitting that there might be a few things wrong in their minds. Also, since they are the way they are because of their own decisions and agreements, even though this is done at a sub-conscious level, to admit that something is lacking, or wrong, in their mental processes, is to admit failure. Even if this computation is done at a sub-conscious level, they will shy away from processing without knowing exactly why. All they know for sure is that they become very uncomfortable whenever they come in contact with anyone who suggests that they do something about their mental processes.

Psychiatrists recognize this fact and it is because of this that the AMA is sponsoring a program of enlightenment for the general public. It is more than possible that dianetics and scientology may ride to popularity on this wave of public education. However, it is not yet an accomplished fact, and the mind sciences still have only a small segment of the population to draw upon---the open-minded, intelligent individuals who are willing to try anything once. In this lies a danger. When Hubbard designed his procedures for the benefit of the "average man", his aim was too good! THESE PROCESSES WILL ASSIST A NORMAL OR SUB-NORMAL INDIVIDUAL TO A POINT ABOVE NORMAL, BUT, IF THE INDIVIDUAL IS ABOVE THAT POINT ABOVE NORMAL, CONTINUED PROCESSING HAS A TENDENCY TO PULL HIM BACK TO THE LEVEL INDICATED!!! THESE PROCESSES HAVE A DEFINITE LEVELING FACTOR.

It is more than possible to develop process runs which will avoid this leveling tendency. The first "Reach and Withdraw" tape is an example of such. This particular tape takes a preclear through an entire emotion curve and after several runs, much pertinent material comes to light. It is a "heavy" technique, well loaded, in fact. Hubbard recognized that this tape was too much for a person who is "not up there" and redesigned the tape to conform with the other tapes in the series. (Continued on page 12)

A ROAD TO ENLIGHTENMENT

by John Lewis

This which I say to you, you may learn. After you have learned, you may do. After you have done, you may observe the result of your doing. Thus you understand the cause of the result, which is understanding---and once you understand, you are freed from ignorance on the subject.

To learn alone is not sufficient. To do without learning is foolishness, for little comes of it. To learn and do without observing the result is to blindly follow some rote, which is not the path of enlightenment.

Enlightenment is understanding. Therefore, we do these things and learn these things but to become more perfect than we are. And who among you know what your own perfection may be? It will not often be what you would expect. The basis of perfection does not lie within yourself, but within the infinite which enfolds you. That which is perfect is without flaw, without blemish. What is flaw or blemish? It is not necessarily some habit or characteristic which you or others criticize. The flaw or blemish does not so exist except in the wrong beliefs which you follow by your own will, convinced that these things are so. Only truth can disclose the blemish, the flaw within that which God has made perfect, Man. For Man is inherently capable of perfection. Perfection is the goal of life and of existence. It is life, and it is evolution---a series of perfections unto use, until the final perfection is achieved. Man strives mightily to keep from perfection by saying, "My will is the determinant of what shall become of me."---"My thought is needed to control my environment."---"My doing is necessary that I shall live."---and thus he is beset with the greatest delusion, for he uses half-truths and untruths to govern himself, and there is little truth among us.

We have written before here of "Higher Realities" and tried to explain that there exists another world, congruent with this in which man lives, usually without being conscious of it at all. This is a truth. But it is not readily seen by man, who thus lives as though it was not there. Ignoring of this results in the stress of life. The unexplained which man finds continually a mystery which besets him at every turn, is only due to his lack of observation and to failure to ascribe results to thoughts and actions.

The first step to be learned is the understanding of Cause and Effect. This may also be called, Result from Action. It is also known in the Orient as Karma. Thought is Action, is Cause as well as Words and Acts in the physical world. Desire is Action, is Cause. Fear is Action, is Cause. To deal with Action - do no act which is harmful to others. Do no act which destroys anything which possesses life of itself. This is the first step towards enlightenment.

Thoughts and Words must also be dealt with. Think no destructive thoughts, speak no destructive words. Criticize not. Judge not the rightness of others. This is for a reason. Each word that you apply to others is a label. These come in duplicate. One is put upon the person you speak of, the other is put upon yourself. As you sow, so you must reap. Gain understanding of this, and practice its doing and observe its result. As you judge others, you judge yourself, therefore, refrain from judgment, and give others freedom to do as they will, that you may have freedom to do as you will.

Thought is but words unspoken. Thus, think no ill of others, neither criticize them nor judge them. Speak well of all men, that you, yourself, shall be spoken well of. Every thought which you hold in your mind exists openly in the world of the spirit. There is no secret thought. No hidden emotion. Men read these things, even though they know it not. Therefore, live as though all men knew you thought, and learn to think that you be not ashamed if you are confronted with your thinking. Desire only that others find their happiness and fulfillment. Your need is not your neighbor's, neither

is your "rightness" his rightness. Thus one proceeds to enlightenment. There is no mystery here, no rote, no ritual to perform. But you have learned of it, now you must do it, and then you must observe the result of your doing that you gain understanding.

Teachers can but instruct, saying, "Look here and see this..." the student understands. It is his doing that makes the teachings workable, not the doing of the teacher. The second step is also very simple. There is reality and there is non-reality. That which exists of itself is reality. All other things are non-reality. Some call this Fancy, some, Imagination; and some call it Delusion. It is the unsubstantial creation of our thinking. By not thinking, we can see that which exists of itself. This is the reason for poisoning the mind and allowing thought to exist in it.

The term "thinking" here means use of the mind. It does not mean to be thoughtless. It means to stop fanciful creation of an unreal world. By observing that which is, we find that it differs from our thinking of it, therefore, the student is instructed to observe without opinion, without trying to make that which he observes conform to his ideas, allowing all things, people, animals and objects to express their own identity to his awareness. This is receptivity.

The ability to know what one creates and what one observes to exist of itself, is known as discrimination. It is the duty of the student to learn to discriminate. Thus, he achieves unbiased, accuracy; and not by being coldly scientific in his observation, but by being aware of his reaction to his observation.

Thus, starting upon the Road to Enlightenment, we give these precepts: 1) Act rightly. 2) Think rightly. 3) Desire rightly. 4) Observe rightly. 5) Discriminate rightly.

When this has been made a part of your living, further instruction will be available. May you walk safely.

A TRIBUTE
by Art Coulter

As some readers may recall, a few years ago I wrote an article or two in which I questioned the validity of E-therapy. Following this, I entered into a long and fruitful correspondence with Beau Kitselman. I was shown that I had been in error in my criticisms. I wrote a retraction which somehow never got published.

I would like to take this occasion to state that after study and experimentation with E-therapy as well as evaluation of reports of others, I believe that E-therapy is an outstanding contribution by a brilliant worker in the field of integration. I state this not as an E-therapist but as a tribute to a fellow creative worker.

Of course, for best results, E-therapy has to be properly used. The setting up of a circuit to "clear" the mind of aberrations, is not E-therapy. For the proper use of the therapy, the reader is referred to the booklet on the subject published by the Institute of Integration, 328 North Berendo, Los Angeles, Calif.

I would also like to recommend another book by Mr. Kitselman, "The Time Teachers". This book contains some of Mr. Kitselman's best writings, as well as clearly showing the origins of E-therapy. (It was written long before 1950.)

E-therapy has been around quite a while now and I think we must presume that it is here to stay. It seems to get better as it goes along.

TECHNIQUES

by E. G. Robles, Sr.

What is a technique? It is always well to define one's terms before entering into a discussion of anything. A technique, says the Webster's Collegiate Dictionary which I am consulting, is the method or the details of procedure essential to expertness of execution in any art, science, etc., hence, manner of performance with reference to such expertness: as the technique of versification; a violinist with bad technique; etc. A technique, then, is merely a manner of doing something, a skill or perhaps a tool with which to work.

It is this latter sense or meaning of the word which I shall take as my definition of the term. This is the meaning of the word as it relates to dianetics and scientology. A good auditor must have at his command many techniques. Some will be good and some bad as they apply to a given case. It is all in the discretion of the auditor who, himself, may be good or bad. Auditors are merely people after all; they may be good, bad or indifferent. They may be good sometimes, bad sometimes and indifferent sometimes. Sometimes an expert auditor is singularly inept and mistakenly uses the wrong technique. In such a kaleidoscopic art, science or craft as dianetics or scientology, when a technique is wonderful today and taboo tomorrow because three other techniques have been evolved since the newest was used, how is even the most skilful of auditors to avoid mistakes and so prevent the fouling up of a case?

In answer to this, I can only recommend the use of "E" Therapy. E-Therapy is not a technique. E-Therapy does not change. It will not be supplanted tomorrow, or next week or anytime by 8008 new techniques. It is always sure, its results always good, and because "E" knows all techniques, he always uses the right technique, whatever it might be. There is no technique now known, or that ever was known, or that ever will be known to man that "E" does not know and use. His use of any and all techniques is as sure, as unerring and as accomplished as any virtuoso playing his most cherished instrument. Now why is this so? Let us enquire into the nature of "E" and find out. "E" has been variously described as the Soul, the Super-conscious Mind, the High Self, the Thetan; take your pick. Any one is as likely to be right as another, or as wrong.

Two thousand years ago a man on the shore of the Sea of Galilee said, "The Kingdom of God is within you." On another occasion he said, "Seek ye the Father within." At no time did he say that God was a spirit, but he did say, "God is Spirit," and he did expressly state that this Spirit was within. Now, what is "E"? "E" is that Spirit within. The indwelling, all-powerful being that is within you---that is within us all. It is our priceless heritage, our immortal self, which is in constant communication with all other parts of itself. Just as your body is composed of billions of cells, so is the "body" of the Creator composed of billions of individual "E's", Souls, High Selves or what not.

"E" Therapy, then, is merely an asking of the "God within you" to take control of your case and to do whatever is necessary to heal and correct it. Jesus said, "Seek ye first the Kingdom of God and all else will be added unto you." He did not say to go to some mythical heaven up in the sky; he did say, "The Kingdom of Heaven is within you."

Why, then, all of this hellabaloo about techniques? "E" has them all. I read in a recent issue of Dianotes a statement as follows: "E" is passe... Is God, then, passe? I think not. And neither is "E". "Ask and ye shall receive.", "Seek and ye shall find." "Knock and it shall be opened unto you.", these things are as true now as they were then. "Oh! Ye of little faith!", cast aside all of your techniques and ask your "E" for guidance. You will not be led astray!

Letter from Don Maier.....

.....To bring you up to date on my activities, I got out of the Air Force a year ago, spent a few weeks in Colorado Springs and Denver, then returned to Middletown to sell insurance and to continue my formal education. After one semester the money ran out and the insurance job fizzled, so I took a job with Philco as a Technical Representative. Now I'm right back in my old Air Force outfit, but this time as a civilian. What a delightful difference!

Your readers might like to know that I had occasion to spend a few days in Fairhope a short time ago, while traveling to my new assignment. I found the Eidetic Foundation very healthfully changed from what it had been when I was there 2½ years ago. The business part of the operation is definitely out of the shoestring category. The place was literally buzzing with work. The office was efficiently arranged, and there was much evidence of ingenious use of space and facilities. Jim can now spend the greater part of his time on more important things.

The last time I had seen Jim was at the first South-Eastern Dianetic Conference in Atlanta. The intervening year has seen a vital change in Jim. He is now a real human being. A distinct pleasure to be with, and a great benefit to those who want to learn from him.

Jim now has many friends in the Fairhope Community, and the Eidetic Foundation is a respected institution. The whole group attended an informal community dance on Saturday night. We met people who didn't know dianetics from alphabet soup, liked them, and had fun. The old clannishness of an obscure cultish study group is entirely gone. A healthy, vital outlook on life has taken its place.

Jim's current activities center around three things: production of the "Lessons in Living" series, his continued self-development, and group and private work with those who come to Fairhope to learn. His family life, and the life of the Eidetic Foundation reflect this new simplicity and alignment. The spirit is catching. Highly recommended.

Open Letter from Don to Tom Carey.....

Dear Tom,

In living this life, and learning how to get along effectively and happily, we all accumulate items both on the credit and the debit side of the ledger. Whenever we are of service to others, we accumulate credits. Whenever we appear to be of dis-service to others, we accumulate debits.

There was a time, about a year and a half ago, when I wondered about you. You seemed to be having a difficult time. You started a series of services to the people you knew and apparently failed at it. Some people sent you money for these proposed services, and got nothing in return. Since then, we do not hear much about you. Meanwhile, I've been living my own life, and learning in my own way. I have thought about you very little. A short time ago, your name was mentioned somewhere, and I felt pleasure. I recalled the bang-up job you did for a long time as the editor of Dianotes. I recalled the thrill I got when I read your masterful piece of writing in announcing the dramatic unfoldment of Ron Howes. I recalled the excitement in Sadah Field's voice when she heard you on a tape that you made in Phoenix just a year ago - and how happy she was to note your progress. I felt the warm glow of friendship.

Then someone reminded me of the unsuccessful business venture, and it occurred to me that I, too, had "lost" some cash on the project. And the thought was a laughing, "Oh that!" How insignificant. And I looked within myself and found the joys of forgiveness.

I think it possible that others who have known you have the same feeling, when they consider all the contributions you have made. And I hope the day will come soon when you will find it fitting to take again your rightful place among your peers - as a respected and effective member of this remarkable community of interest which we find growing in importance and effectiveness.

Affectionately,
Don
(Signed)

Ed's. Note....Thanks, Don, for a very informative letter and for taking the initiative in an attempt to pull Tom out of his shell and into circulation again. It is to our dis-credit that someone in the field had to remind us of something which should have been done much sooner. From the tone of your letter, I will venture to state that Jim Welgos isn't the only one who has made advances in his own personal case. Your case seems to have improved most appreciably. Would a full-fledged article from you be in order?....

ANALYTICAL PROCEDURE 1955
by Art Coulter, M.D.

This is the first of a series of articles on Analytical Procedure as it has evolved to date. A number of important changes have occurred which improves its effectiveness as a tool. It is still evolving as our experience grows.

Analytical Procedure is primarily a method of achieving greater self-understanding and personal growth. It is built around the idea that any individual has available to him at all times an instrument of incredible power - his analytical mind. The basic hypothesis of Analytical Procedure is that: with this instrument, an individual can solve all his problems by himself. All that is necessary is that the instrument be used.

The only reason a person has unsolved problems, if the Analytical Procedure hypothesis is correct, is that the analyzer has not been used to solve them. In other words, it "turned off" in the problem area. All the ideas and tools of Analytical Procedure are designed for one purpose and one purpose only: to get the individual to use his analytical mind.

It should be emphasized that Analytical Procedure is not primarily a psychotherapy. Of course, An. P. may have therapeutic value, I simply do not wish to mislead any sufferer from mental disorder. There is no reason why such a person should not try An. P. on an experimental basis. However, An. P. makes no claims to be able to cure neuroses, psychoses, or psychosomatic disorders. It was not designed to make sick people well, but to make well people better.

Certain myths have been circulated about Analytical Procedure which I would like to correct. For example, An. P. is not concerned with postulates, it is not a form of thought processing, it is not concerned with incidents nor facsimiles or recordings of the past. It is NOT "running out BAM's", it is NOT "lock-scanning done backwards", this is not said to deny the importance of these things or their value in other approaches to human to human problems. This is also true of other "work methods" of Synergetics, Feelwork, Gropework, etc. However, I do not mean to imply that these things are not occasionally encountered when working with Analytical Procedure, I am simply saying this in the interests of clarity. It doesn't help a carpenter to give him a monkey wrench when he asks for a hammer. Yet this is what might happen if someone is

confused by the myth that a monkey wrench is a hammer. Why, the reader may wonder, should anyone want to spread myths about Analytical Procedure? Perhaps it is because it is free. An. P. belongs to people, freely helping themselves and one another. No one is authorized to charge a fee for using it. (This applies and has always applied to myself, incidently.) It is understandable, if not altogether inspiring, that some who do charge a fee for processing might be "alarmed" by this free competition and so seek to invalidate An. P.

Fortunately, most professional workers in the field of integration and mental health operate in accordance with ethical standards, and, in point of fact, they have nothing to fear from Analytical Procedure. There are far more mentally ill people than there are skilled workers to treat them. I would be the last to say that there is anything wrong in charging a fee for processing, so long as it is done honestly and legally without false or misleading claims.

Because of the spreading of these myths, however, an erroneous impression of what An. P. is and does, has become rather widespread. I would like to ask the reader, therefore, no matter what he has read or heard about An. P. before, to wipe the slate clean and take a fresh look in this and following articles. In this way, the myths may be dispelled, and if the myth-makers continue their work, perhaps the kindly disposed reader may help by quietly pointing to these articles. For my part, I shall try to communicate in simple language with less jargon than usual. (Any complaints should be referred to Dr. A. W. Kwitchebelliaken in "Change"; he will be delighted to give redress.)

CASE OPENING

Analytical Procedure is done in "work sessions", of which there are three kinds: 1) Individual work. 2) Teamwork, with the help of a friend who acts as a "coach". 3) Groupwork, in carefully chosen groups of from three to ten people. The individual who is using Analytical Procedure is called the "subject". A great deal of thought and work is devoted to the "case opening". The reasons for this are as follows:

1) This is the phrase that establishes the basic attitudes of the "subject" towards his coach and towards An. P. As a result of his experience, a subject forms a belief-attitude-motive complex (BAM) about An. P. This is basic and influences greatly whether good or no results are obtained with it.

2) The basic orientation of the subject is quite different from what it is in psychotherapy of whatever kind. In psychotherapy, an individual goes to a therapist (or auditor) for help. This, the therapist provides, either working through a transference - as in psychoanalysis - or by providing techniques which are said to work on the problems concerning the individual.

In An. P., the individual does the work, not the therapist or the technique. The tools are just that - tools, and nothing more. Don Purcell has described this very aptly by the following example: A man can dig a hole with his bare hands; he can dig a deeper one faster if he uses a stick; a shovel makes his work still easier. Finally, with a steam shovel, he can dig as large a hole as he wants. But, as with all tools, somebody's got to operate the tool, otherwise they'll just lie there and rust.

A case is not opened just because a subject decides to try Analytical Procedure - especially if he does so expecting An. P. to do the work. Nor does a case once opened, always stay open. It is open only if the following conditions are satisfied:

- 1) The subject has assumed basic responsibility for his own case.
- 2) The subject has decided to be honest with himself, without pretense or avoidance.
- 3) The subject has made the "work decision" - to work on his own case, using the tools of Analytical Procedure and using them as intelligently as he can.

The objection might well be raised, if a person does these things, why should he have need of An. P.? The answer is, he doesn't really need it. But An. P. has been designed to make the work easier to cut to the heart of a problem without undue waste of time - to give him some simple thing to do when the going gets tough. The only claim made for An. P is that in many people who have opened their cases, it makes work easier and quicker than it might be otherwise. The only way you can test this claim, of course, is by trying it yourself. We'll tell you how to do this in the next article.

ST. LOUIS DIANETICS & SCIENTOLOGY
by Dick Kerlin

11/3/54. About ten met for discussion of latest doings in dianetics, scientology, analytical procedure and the like, then had one hour of group processing via "Group Process A" scientology tape just acquired from the HASI in Phoenix. HASI policy toward groups was discussed. We had a question and answer and demonstration session with Ward Smith, HDA, of Carville, Texas, who gave us some practical information on analytical procedure. We discussed some recent correspondence with N. Arthur Coulter, M.D. on the same subject.

11/10/54. About ten met for the second hour of "Group Process A". Announcements were repeated on the new group policy of the HASI requiring registered groups to have at least three members, two officers, monthly reports, all members to be members of some national organization at some level, and invite guests. We had been complying for some time except in the matter of number of members of national organizations. No interest could be aroused in national membership, therefore, we assumed we were an unregistered group with two officers, one member and any number of "guests". There was some discussion of how the HASI could enforce its corollary policy of not allowing non-members to use any of the processes of scientology, but it was believed that books and tapes would not be forcibly wrested from their possessors, or noise-makers rattled to distract people self-auditing from lists or from memorized processes, and a wait-and-see attitude was decided upon by the majority of the group. A few were perturbed by the mushrooming of national organizations and the promotion of membership in more than one, which appeared beyond the means of most.

11/17/54. About eight met for the third hour of "Group Process A". Several felt that this was the most effective portion so far used. The group decided to order a copy of "Dianetics 1955" pre-publication edition from the HDRF in Phoenix, sans discount. Several discussed their "Dear HDA" letters from the Hubbard Dianetic Research Foundation since its reactivation in Phoenix recently, and decided that the new people there have not read their own literature and have confused past Associate Members with Professional Members.

11/30/54. Nine met, after having skipped a week for Thanksgiving. Featured was hour #4 of "Group Process A" on tape by L. Ron Hubbard. After a brief break for refreshments, Bob Youtsey processed the group further from Volume II, Group Auditor's Handbook. With this meeting we switched back to Tuesdays for the rest of the year, meetings to be omitted during December's last two weeks. It was announced that January meetings would be held on Wednesday nights to continue the monthly alternations for the benefit of members with conflicting commitments.

RANDOMITY....

Bill McKeen of West Englewood, New Jersey paid us a nice visit. His views more or less

coincide with our own so we got along famously. His group, The Valley Dianetic Ass'n., appears to be on the ball although they haven't tried the latest scientology technics. They are using the Philly Congress material with about the same results as have been noted from the later procedures. He seemed rather impressed with our research in E-Therapy and will probably do something along these lines himself. His news of the Eastern Seaboard as to people, groups, techniques, etc., and his over-all knowledge of the dianetic community, was most interesting and welcome. A pleasant interlude....

RUMOR HAS IT that the CADA is making with the propitiation in order to get back into the good graces of Phoenix. We wonder what the terms of agreement (?) will be....

IN THE interests of unity, The Minnesota Scientology Council has been meeting jointly with the MDI group. Programs have been arranged to catch the interest of both dianet-icists and scientologists. So far, it has worked out very well....

RUSS HAGGARD is moving the Institute of Integration to 4166 Budlong, Los Angeles about the fifteenth of December. He still reports progress via Krishnamurti's material and says that he is doing nicely. Some of the concepts he has come up with are most interesting. Hope to see an article from him shortly....

DUE TO LACK of space, we were unable to get this month's episode of our Analogy into this issue. It will be resumed next month....

DON SCHUSTER wrote us a letter from his new home in Los Angeles. He landed a job at North American, in the computer section. He tells us that Lyn Sterling and Waldo Boyd are also working there, Lyn in photography and Waldo as a technical writer. Don is gradually working into the swing of dianetics a la LA and seems to be liking it as usual. (Note to Locky...How's about that article on the dianetic daughter? Remember?)

CLEM JOHNSON and his Orlando set-up have been denied the right to Examine and Certify as per Hubbard's original agreement. Clem says in the latest "Ghost" that it's all his own fault that he mis-interpreted Hubbard's remarks. Oh well! What would Clem do with a third leg, anyhow. Since Ol' Debbil Hart is in the doghouse at Phoenix, Clem will probably have to play the straight-man again. We've always enjoyed this interplay between two nice guys and would like to see Alpha and Clem get back to normal (?) again. Clem is training scientologists to HCA level and seems to be quite successful. Nice going, Clem....

We wish to thank the HDRF for their courtesy in giving us general membership status in their organization. Appreciate it no end....

REC'D, AN interesting letter from Lyn Sterling. Due to other commitments, Lyn isn't doing too much dianetically presently. He says that Phoenix now has his book "Sex in the Basic Personality" on sale. Is there a copy in your library? Lyn will always be remembered for his tapes "Technique 86" and "Technique 30". Let's hope that he busts loose with some more of his special brand of humor in the near future....

JIM WELGOS is still going strong with his "Lessons in Living". As we predicted, his efforts have met with much success. So far, the demand is greater than the output. If your copies are delayed in getting to you, Jim asks that you be patient. To get the best results from these lessons, follow the instructions implicitly. We note with pleasure that the verbiage in the lessons has been held to a minimum and hope that they will continue to be that way....

PAUL METCALF sent us a copy of his open letter to Ron Hubbard but will have to wait until the January issue to print it. Paul has been in dianetics since its inception and his views are respected by the many who know him. It's interesting....

(Poor Man's Psychiatry. Cont'd. from Page 3)

As originally designed, if the running speed of the subject matter is slowed down to a walk, things begin to happen. The old-timers in dianetics are well acquainted with the results to be derived from running emotion curves as a part of Effort Processing but even they will be surprised at the improvement if the run is started with mock-ups. A good auditor can use tools such as these to great advantage. Why can't there be more of them?

This, then, is the "value" of scientology to the field. It is very useful within certain limits. The point is this: Is the Field enough interested in scientology to place pressure on Phoenix to change its policies to conform with the thinking of the people who are practicing the science? Or is Phoenix to be shunned in favor of other sources of information? What occurs here depends entirely on scientology's worth to each individual in the Field.

Phoenix is now in a state of flux because of the return of dianetics to Hubbard's control. There is much jockeying in evidence as they attempt to balance their operations in relation to the separate corporations. If pressure is to be applied, this is an excellent time to register any and all complaints. In our opinion, Hubbard and his associates erred in the fact that they tried to exploit their regular customers instead of expending much effort towards expanding their field of operations. True, when dianetics was returned to them, they were quick in recognizing that a nice juicy plum had been dropped in their lap and they are still scurrying around in the attempt to make the most out of it; both money-wise and prestige-wise. We hope that they do not lose sight of the fact that their "public" will stand for only so much exploitation before throwing in the sponge and looking elsewhere for the things they desire. Since the field, as a whole, is composed of individuals with much higher than average intelligence, it behooves the CEGS, the HASI, and the HDRF to keep their operations at a reasonable level both as to cost and the "acceptableness" of materials and services offered. There is no particular reason why Hubbard's Corporations and the dianetic community cannot prosper on a mutual basis to the benefit of the entire field. We hope that these difficulties are ironed out before the December Unification Congress to the satisfaction of everyone concerned so that we can continue to purvey the "Poor Man's Psychiatry" to those who may benefit from it.

.....Ye Ed.

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