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RANDOMITY

OUR group listened to a tape by Perry Chapdelaine recently and one statement that he made caused many things to jell. He referred to the many hangers-on at Colorado Springs as "Lotus Eaters". A trite statement, but let's consider it. Ron Howes was beset by such individuals from the time of his announced "Clearing" and his removal from Minneapolis to Colorado Springs. As we understand from eye and ear witnesses, his time was never his own and it became necessary for him to remain in a darkened portion of the auditing room so people couldn't recognize him on the street and further invade his privacy. Persistent rumors have kept cropping up that the bust-up of the Humanics group was instigated by Ron and was known of beforehand by picked members of the group. Another break of confluence! Only this time as a protective measure to insure his privacy and give him a chance to live his own life. It is regretful that it was necessary for him to do such a complete job of besmirching his name in the eye of the dianetic community, as well as the country as a whole, in order to achieve this goal. By publicly withdrawing Humanics from even a remote association with dianetics, he removed any possible stigma from the Foundation and hence those who are affiliated with dianetics in any manner. In view of this, it would seem unappreciative on our part to place him in the public eye again and at the mercy of the "Lotus Eaters". However, it seems that Humanics is not defunct, but has come into existence again on a much smaller scale and, from what we hear, quite workable. We tender our best wishes for the success of the new venture and hope that Ron will see fit to release whatever usable material that might be uncovered in the process of his research into the mind. To reiterate, it is indeed regretful that Ron was compelled to prove beyond a reasonable doubt that "Mind is a Non-Social Phenomenon".....Incidentally, Perry's tape was well worth listening to....

GRACE KRAUSY, our predecessor at the helm of your favorite news-letter, has announced her forthcoming marriage to Don Dickey. Our readers will remember some of her innovations to better DIANOTES and make it more readable. Our best wishes to the happy couple....

CONGRATULATIONS to Rev. Jim on the results from his "Treated" water experiment. He has proved two things. One: people who really desire to become well will utilize any available means to accomplish their purpose. Two: that it is only necessary to provide an acceptable "Crutch" to obtain results in any case. Whether or not the "Crutch" is logical is beside the point, its value lies in its acceptance. If it works only in one case, it's still a good crutch....

GEORGE SEIDLER and Tom Lovejoy (Scientology: Northern California), are offering an intermediate course in scientology of eight weeks duration, starting April 3, 1954. Those who satisfactorily complete the course are eligible to accomplish their "Validation Cases" which will, upon approval, qualify them to receive a certificate as "Bachelor of Scientology" from the HAS. Those interested can obtain information by contacting either George or Tom at 465-C Capital St., Oakland 10, Calif....

We received our copy of "An Outline of Dianetics" from Jean Kollerstrom of London, England. It is an excellent introduction of dianetics from a professional standpoint and is written by psycho-therapists for psycho-therapists. The Dianetic Consultants' Study Group, Oscar Kollerstrom, Chairman, publishers of the book, is composed of full time professional practitioners who use the group as a means of mutual education. We can't but admire the open-mindedness of England's professional people and wonder when our conservative practitioners are going to wake up....Much thanks, Jean....

LOGO-SCIENCE AND INSANITY

by
Art Coulter, M.D.

The purpose of this paper is not to frighten, but to present data to you for your consideration and evaluation. An objective comparison will be made between the characteristics of insane people--people with schizophrenia--and certain techniques now being widely advocated. The parallelism is quite striking--to me, at least; but I will let you draw your own conclusions.

My motive for doing this is quite simple: I want to prevent insanity from occurring. It is therefore my clear duty to report certain facts to you--facts which one who has not observed patients in hospitals for the insane could not be expected to know. A psychotic break is a serious event. It is a bit like toothpaste squeezed out of a tube; once the toothpaste has been squeezed out, it is rather difficult to get it back in again. So it is with a psychotic break; once it has occurred the victim may recover, but having been over the line once, he goes over it more readily the next time. As in so many cases an ounce of prevention is worth a pound of cure.

Fortunately, a real psychotic break is difficult to produce--unless the subject is very unstable to begin with. It takes the persistent application of a psychotic technique for a long time to produce such a break. Indeed, if the subject can be induced to believe that the psychotic technique is one that will or may help him, he may even obtain temporary benefits from it. This is doubly unfortunate, for not only are such benefits not permanent, but they lead the victim to accept the technique and the system of delusions that goes with it. Like the schizophrenic, he becomes more and more inaccessible. Indeed, this is the main difficulty in the therapy of schizophrenia--it is almost impossible to establish ARC or even a transference. The victim has withdrawn completely into a world of delusion and hallucination.

THE SPLIT PERSONALITY

The leading characteristic of the schizophrenic is the splitting of his personality into fragments or entities. Indeed, this was the basis for the name, schizophrenia, which means "split mind". This amounts to a loosening of the bonds that hold him together as a person and enable him to apprehend himself as a unified being, the same (though changing) person today as he was yesterday or will be tomorrow. There is a suspension of the clear distinction between the ego and the environment.

The notion that one is a Thetan, able at will to separate from one's body, that one can spacate or put out pressor beams, that one is or has been under the influence of various entities, is probably harmless if indulged in as a parlor game or an exercise of the imagination. But if one begins to believe these things, one is flirting with one's sanity--especially if one believes dogmatically, unwilling to entertain the possibility that he may be mistaken, or to seek objective proof or evidence.

HALLUCINATION

Another characteristic of schizophrenia is hallucination. An hallucination is a vivid sensory image, accepted as real by the patient, which to other observers does not correspond to any real object. One unfortunate patient I once observed believed a little man was standing on the end of her nose. She actually saw him there! Being in other respects cooperative, when asked to look at her throat she looked down her nose at the "little man" and remarked, "Would you kindly move so the doctor can examine me!"

The phenomenon of "seeing" whether something is black or white, or the sights and sounds of a previous death—all may or may not be hallucinations. This depends on how strongly the preclear believes them, and how unwilling he is to seek objective evidence of their validity.

Incidentally, ideas of death and rebirth are frequently found in schizophrenic patients who tend moreover to act according to such ideas and to give dramatic representations of them. One young man, for example, heard a voice saying, "Yea, we shall relish Thee", saw a picture of the Last Supper on the wall of his room scintillate and sparkle six times in succession, found that his room was illuminated with a bright light, felt thorns in his brow and nails piercing his hands and feet. He forgave the sins of all who approached him while in this state, which lasted for several hours.

This is not funny. It is serious. Past deaths and between lives are part and parcel of certain doctrines that are being widely advocated by some otherwise intelligent human beings in the dianetic community. Some schizophrenics, by the way, have had high intelligence before their "breaks". Fortunately the more intelligent ones are more amenable to therapy.

For those who believe in the infallibility of the E-meter, it should be pointed out that this is merely the watered down version of the polygraph, or so-called lie detector, known and used for many years by medical scientists. It is generally agreed by workers in this field that a critical attitude and use of independent corroborative tests are desirable for best results. All the E-meter can show is that emotional tension exists. It certainly does not prove the reality of the incident the subject may be running.

DELUSIONS

A delusion is a belief which (a) is not true to fact (b) cannot be corrected by an appeal to reason (c) is out of harmony with a person's education or surroundings.

Many of us hold beliefs which are not true to fact. But most of us are willing, if approached in a courteous way, to examine honestly the basis for those beliefs or to correct them if evidence or reason disproving them is presented.

Beliefs that one is sixty trillion years old, that one can move in and out of his body at will, read minds, teleport objects, etc. are part and parcel of the school known as "scientology". (See WHAT TO AUDIT by L. Ron Hubbard). No evidence has been given to support these beliefs—at least to my knowledge—and those who hold them appear to do so quite inflexibly and are deaf to any appeal to reason or common sense. Not all who use scientological techniques are so rigid, of course. But the tendency is characteristic of many scientologists.

The rigid acceptance of delusions is one of the prime features of schizophrenia. Sometimes they are disconnected; other times they are organized into systematic and logically consistent (provided you accept the premises) schemes and routines. One young lady, for example, believed she was of royal blood. She "held court" daily in the recreation room of her fellow inmates; though no one paid her any attention, she did not seem to notice. She was very gracious in her manner and bearing to her "subjects" and freely rewarded them by making them knights or ladies of her court. It was a most consistent delusion.

PARANOID IDEAS

The most dangerous aspect of schizophrenia is the development of the paranoid state. Some workers hold that paranoia should be distinguished from schizophrenia; however many schizophrenics show paranoid trends. The victim of this condition has a highly systematized system of delusions, and may believe there are elaborate plots against him. Delusions of grandeur are common.

Notions that one is being influenced from a distance, that electricity is being used to hypnotize or otherwise control one, are examples of the delusions of persecution that are common in this condition. The notion that one was some thousands of years ago subjected to a severe pain-drug-hypnosis incident, being alternately boiled and frozen, is known as "Facsimile One" in that interesting system of ideas known as scientology. To this observer there is good reason for regarding this as a typical delusion of persecution. Of course, there may be evidence to support such beliefs. Show me.

Another characteristic sometimes observed in patients classified as the "confabulatory type" is the marked adherence to pseudo-memories which the victim believes are the memories of incidents that really happened to him.

The road to paranoia generally follows some sequence as this:

1. The victim starts out as an uneasy, sensitive type of person with an inability to correct notions or to make concessions.
2. Gradually there appears an increased suspiciousness, more and more irrational, with more and more false interpretations of actions and events.
3. Delusions of persecution begin to appear, coupled with an exalted idea of one's own importance.
4. The tendency to megalomania grows, with delusions of grandeur such as believing one has a destiny to save the world or is God.

At any period antisocial and dangerous reactions may result from the lack of adaptability and excessive assertion of the aberrant personality.

The type of questions used by psychiatrists to test for paranoid reactions include such as these:

1. Do you believe that you have been watched, laughed at, or spoken about?
2. Have people been behaving strangely toward you?
3. Have attempts been made to persecute and injure you?
4. Does it seem as if your mind or your body were being influenced by electricity, wireless or drugs?
5. Do your thoughts seem to be read?
6. Do you feel as if you had a mission?

CONCLUSIONS

Whether or not there currently exist techniques which aim a person toward schizophrenia and give him a push, I will leave for the reader to judge. Fortunately, there exist a number of excellent techniques in dianetics of proved value. The fact that some of them are "old" does not mean they are not good. Among these are:

1. ADVANCED PROCEDURE and HANDBOOK FOR PRECLEARS by L. Ron Hubbard.
2. LOCK-SCANNING, Byall-Street.
3. ARC STRAIGHT-WIRE by L. Ron Hubbard.
4. GRIEF DISCHARGE, Sigmund Freud.
5. The integrative techniques currently advocated by A. L. Kitzelman.
6. The non-social techniques by Ron Howes.
7. GESTALT THERAPY, Perls and associates.

(Some of the foregoing are not dianeticists, but their techniques are widely known and liked.)

The foregoing has been offered, not to start a controversy or invalidate anyone, but as a contribution toward sanity. I sincerely hope all will accept it in the spirit in which it is offered.

ANNOUNCEMENT from Art Coulter, M.D.

Dear friends:

This is to announce that I am discontinuing my informal relationship with the Dianetic Foundation.

There are several reasons for this. Among them are:

1. The fact that the Dianetic Foundation is in Wichita while I am in Columbus makes such a relationship difficult and inefficient. We can't sit down at a table and bat our ideas back and forth; we have had to use letters and tapes which take several days in transit. It is not an efficient way to do things; and I believe I can accomplish a great deal more by functioning independently.
2. In the course of continued development of Analytical Procedure I have come upon the basic principles of a new science—a science of synergy, for which I tentatively propose the name "Synergetics". Readers of DIANOTES familiar with Analytical Procedure will recall the five "Modes of Awareness": reactive, literal logic, differential, multi-ordinal, and synergetic. The term "synergy" means working together, harmony, cooperativeness, appropriateness, teamwork, etc. In the synergetic mode, an individual is highly integrated; his insights are functioning appropriately (with high synergy) within the framework of a variety of viewpoints.

It seems to me that the development of synergetics is of tremendous importance and that I should devote my primary efforts to this task. Fortunately, Synergetics can itself be applied to its own development. Needless to say, I will need help.

To this end the Columbus Human Study Group is being formed. We are now engaged in experimental studies on Synergetics. Results of these studies will be reported as they become available through various channels of communication, including DIANOTES, DIANEWS, and the Psychological Research Foundation.

In closing I would like to express my respect for and appreciation of Don Purcell. Don is a wonderfully sincere person. We need more like him.

I DARE YOU

by

Edward G. Robles, Jr.

Fytte 5

Okay. We're just about finished with this method. If you have been conscientious and diligent up to now, there is not far to go. Even if you have not completed Exercise XV, there is still benefit to be obtained from these exercises. I don't believe that you are the same person who started the program. Now let's finish it up.

Exercise XVI

You are now an Indian brave, the son of the chief. It is time for you to prove your fitness to rule the tribe. (Or something.....)

Right now is a particularly nasty time to do this exercise. If you have guts enough, go ahead. If you don't, wait until the end of May, when the weather's balmy, but do it! For one week preceding this exercise, eat like a bear preparing for hibernation, which is to say, continually. Get maximum food intake, and maximum rest. Then to out in the woods or other wilderness area. Find a place, preferably in mountainous country, which has no people around, and a stream of water handy. Take with you a tin cup, some blankets, and two dozen oranges. If you smoke, leave the tobacco behind you. No central nervous system depressants are wanted here. Keep your dianetic knowledge with you, and use it when you need it. Stay in the woods for five days, with only Nature for company, and no food other than the oranges already mentioned. Save enough of them so that you can have at least one a day. You may drink as much water as you wish. You have nothing to think about but yourself. Spend the five days thinking about what you have been, and what you are going to be. Use your free time to its best advantage. Remember, you are sufficient unto yourself.

The idea of the fast is to get rid of accumulated systemic poisons which you cannot escape on the type of diet we moderns eat, and which create physical anaten. It takes about three days to accomplish this job. During these three days you will be hungry enough to gnaw the bark off the trees. Don't. Instead, analyze your feelings. Become very aware of what it feels like to be hungry. The idea of the oranges, by the way, is to insure a daily carbohydrate intake, even though small. The cells of the brain use only sugar to operate on, and it is important that these cells be somewhat nourished. If you feel ambitious, write a record of the things you accomplish.

Somewhere in here, you may have what is called an 'illumination'. If so, lovely. Analyze it. Make notes about it. Take it apart, logically and analytically. Then feel it throughout your body and see if you like it. If you do, remember the feeling.

At the end of the fifth day, return, not home, but directly to your auditor. Stoke up the body for a real run. If you hanker after chemical runs, go ahead. The only really useful part of it is the Thiamin, so make sure that you do have, at least, your optimum B1 intake, together with two ounces of sugar taken in orange juice or other light liquid. If you want to throw glutamic acid in, go ahead, but don't clutter your stomach up too much. The Thiamin and sugar are all that's really necessary.

After about a half hour, try to find the black hole again. If any of it is left, you'll find it. Then, as a final fillip, scan your entire case thus far, including all the processing you've ever had, until it is all properly evaluated.

Eat sparingly and often for the next few days, but continue drinking all the liquids you wish.

After a week, evaluate exactly what good the five days in the wilderness did you.

Exercise XVII

Read 'The Gospel According to St. Matthew'. Study it. Read between the lines. What does it mean? Analyze it. Describe, in your own words, the philosophy expressed therein. Repeat with the other Gospels. What differences in philosophy do you note between them? Do a job on this, from the dianetic viewpoint. I think you'll be surprised.

Exercise XVIII

Now for the final cleaning-up process.

List the present function of every part of your body, and your present mental attitudes. Decide whether or not these are what you really want. If so, fine. If not, list the attributes and functions you would like. Work toward these, removing impedances thereto according to all the methods you know. From this point, you're on your own, because you should know yourself very well by now. The only suggestion I would like to make is that from here on you continue to expand your awareness of everything. See what you're looking at; hear what you're listening to; understand your environment more completely.

If you have accomplished your goals, you will know what else is necessary. If you have not, you will at least have an idea of what your goals should be.

You are hereby wished Godspeed, and may you never have another aberration!

ORIGIN AND DEVELOPMENT OF PSYCHORELIGION

by
Vox Populi

Although it hardly seems possible to us of the 30th century, psychology and religion were almost entirely separate until about a thousand years ago. A few of the minor prophets such as Freud, Doctor I.Q., and (Mister) Anthony had made some steps toward the Great Combination, but not until the Advent of Saint Iron (Blessed be his Red Head) did modern psychoreligion come into its own; eventually culminating in the great government-supported Hospitemples of today, which are, or course, nonsectarian. This nonsectarianism is express in the original Foundation Principle as preserved through the ages: "All are equal here; regardless of race or creed, all are welcome, as long as they have the money".

The large body of legend surrounding Saint Iron (Blessed be his Red Head) makes it difficult for the modern scholar to get a clear picture of the Man. It is impossible at this time to determine from the mass of contradictory material which has been claimed to be from Saint Iron's (B.B.H.R.H.) pen, just what is his and what may have been attributed to him in later years by men seeking to influence the course of the

growing development of psychoreligion as a force in the affairs of men. Surely, no one man could have written such mutually contradictory works as the original "Book of Iron", which if legend holds good, marked the Advent about 1950 or so, and the work which was later (2735 A.D.) retitled "The Eight and Eighty and Eight Roads to Illumination", to say nothing of the asbestos-bound "Epistles to the A.M.A." A man who could encompass such radical changes of philosophy would be rather difficult to comprehend clearly, even in his own lifetime.

It is probably this infusion of the works of imitators throughout the ages which has brought about the present large number of warring sects, each claiming to hold the Keys to the only path to Sanity and Salvation (two for the price of one) from the words of Saint Iron (B.B.H.R.H.), his own Optimum self.

The Fundamentalists, or "First-Bookers", with their ritual of lying in rows on the floor repeating the Sacred Prenatal Phrases, claim to be the original Temple of Elizabeth dating from the Advent itself. Many other sects, however, either dispute this claim or else insist that the Advent was actually a year or so later, when their own version of the Words purportedly were penned. The Meterites, for instance, have pairs of electrodes at each seat in their temples. These are gripped by the worshippers, each holding an electrode in each hand, and an electrical current, controlled at the pulpit, is applied to the entire congregation. A large Meter, above and behind the pulpit, shows the current drawn by the congregation and thus their progress toward Sanity and Salvation (T.F.T.P.O.O.). This sect, also known as the Mathisists, never has a very large following, as it is not rare for several of the congregation to "Go to Theta" during the services.

The Advanced Proceeders are a rather intellectual group, whose supposed goal is the Prime Postulate (which the Fundamentalists claim is "Survive!"), and whose paths of Virtue include "Service by Facsimile", the "Curvature of Emotion", and "Know Thy Sympathy". Advanced Proceeders quote the motto, "A fool and his fool responsibility are soon parted", at the slightest opportunity.

During the early years of psychoreligion it seems there was a schism developed between the pure Scientists and those that professed to be pure Religionists. It seems from all the records available, that this schism developed over the adoption of the motto, "Miracles Daily" or "Performance of Miracles" or some such similar motto. It seems as if this announcement came as a sudden decision by Saint Iron (B.B.H.R.H.) himself. History shows that this caused so much controversy that there were two branches of psychoreligion for many decades. In fact this schism was so deep that it wasn't finally healed until 2300 A.D. History records that the two factions met in conference during the summer of the year 2299 and the final agreement was signed Jan. 1, 2300 A.D., marking the Day of Unification.

The Eekitzel sect is one whose origin is fairly well-documented. This group was the result of the schism of the apostle Bo in denying Saint Iron's Edict of 1951: "The Reverend Auditor Knows Best". The present-day Eekitzels maintain that Sanity and Salvation can best be achieved without a reverend auditor. While it is not the purpose of this writing to denounce any sect for its peculiarities, it must be pointed out that the wide-spread practice of these beliefs would render organized psychoreligion as extinct as organized medicine. Our great Hospitemples would become obsolete, throwing millions out of work and upsetting the entire national economy. Needless to say, this is hardly in accordance with the lifelong efforts of Saint Iron in connection with groups and organizations. It is not lightly that he has been called "Saint Iron the Grouper".

Some of the modern popular works on the subject introduce even greater confusion. Any of you who have read, "The Man Who Messed With Theta", "I Recall Eidetics", "Scientific Scientology for the Scientific Scientist", or "Past Lives of the Saint", will agree that no clear picture can be gained from such sources.

The sincere student can, of course, obtain dependable information at the Analytical Services of the Temple of Wichita, where readings are given from the Works of Saint Iron as interpreted by the Major Prophet, Purcell. I attend regularly myself.

AN EXPERIMENT IN VISUAL PERCEPTION

by

George Gook
London, England

EXPERIMENT suggested by the range of differing reactions to stereocinema-photography, i.e. some complained that the new media produced headaches, or spots before the eyes, etc. some that it was no different from ordinary films, etc.

PROPOSITION that subjective factors play a large part in the function of perception, e.g. see General Semantics (Korzybsky) Art of Seeing (Bates, Huxley and others), Colour Therapy and Influence of Colour on Health and Emotions (various magazine articles), Psychological Responses to Variable Stimuli (magazine article reporting researches carried out in two American universities), Influence of Appearance on Taste (amusing report of an experiment in an American college when a normal healthy meal was eaten under specially controlled lighting) and some other items.

OBJECT of experiment to discover how far a person's perception of sight (particularly colour) may be brought under voluntary control.

APPARATUS One pair of contrasting colour spectacles as used in a non-polarisation method of stereo-photography; one or more "3-D" photographs or drawings for which the spectacles are used, one plain white object of simple geometrical shape. (SPECIAL NOTE: The system using polarised glass would be useful for testing visual perception other than colour.) This experiment used a red/green combination, but it would seem desirable to test also with a yellow/blue combination.

DESCRIPTION Each person tested was asked to look at the "3-D" pictures through the coloured cellophane spectacles. Questions asked:

Have you ever seen anything of this kind before-

What colour do you see the picture-

Do you feel any eyestrain- etc.

Person was asked to stare through the spectacles at the white object (set against a dark background).

Questions asked:

What colour does the object appear-

Is the colour homogenous or does it vary with different parts of the object- etc.

Reverse spectacles so that colours over each eye is changed to that of the other. Repeat preceding stage.

Now close one eye while observing white object. Close that eye and open the other so that object is seen through different colour. Close that eye and open first one again. Repeat several times. Open both eyes. What is appearance of object. With both eyes open concentrate on seeing object through right eye. How does it appear. Now on left eye. How does it appear. Now right eye again. Repeat for several changes. Now direct both eyes equally. How does it appear. Still using both eyes try to change the appearance of colour of the object. Switch to other objects (not white) and try to affect colour perception. Return to "3-D" picture and test perception again.

RESULTS Sixteen people were tested as above, on different dates and under different circumstances. Some others were partly tested since full test could not be run.

Four cases were without stereo-vision. Two of these were physiological; one being blind in one eye from birth; the other having had an operation to some disorder during infancy. The other two cases were apparently normal except that one admitted to weak sight although without spectacles. Two cases saw the "3-D" as "black and white" picture, four as "slightly brownish", the other six with red or green aura. The four special cases saw red or green; two of these being dependent on the one good eye (in both cases admitted during the experiment). Variations of the tests were made for them.

With the white object about half discovered that a distinct colour bias was present (not including the one-eyed cases). All but two of the cases found that the bias related to one eye since the colour changed when the spectacles were reversed. The two found that one colour predominated regardless of how spectacles were used. For one it was red, the other green.

In the other cases neither colour predominated but sometimes one, sometimes the other and in two cases, sometimes both together with part of the object under one part under the other colour. These latter cases had a more facile control over changing colour at will, but nearly all cases had it to some degree, the colour-biased cases had greatest difficulty. Where two colours were seen at once, it had the appearance of a circle of one surrounded by the other or of vertical stripes two or four in number of the alternate colours. Never horizontal strips or irregular patches.

CONCLUSIONS That the tests revealed unequal sensitivity of a pair of eyes to colour comparable to inequality of strength as usually measured by oculists. That apart from visual sensitivity, there may be a psychological colour-bias (or at least some other unknown factor) and that a colour-bias can be willed or induced by some means. Further research appears worthwhile with larger number of cases and using a wider colour range. Relation between "colour-bias" and health or emotional state should be investigated.

ST. LOUIS DIANETICS — MARCH 1954

by

Richard G. Kerlin

During March the St. Louis Dianetic Society meetings featured auditing of individuals in pairs and groupwise. Techniques used were our usual mixture of first book, second book and fourth book dianetics with Analytical Procedure, Gestalt Therapy, E-Therapy, scientology and guesswork.

3/2/54. Petey Bullock audited your reporter with Act 13 of HANDBOOK FOR PRE-CLEARs, while the rest of the group observed and entered into auditing occasionally. I avoided successfully at first by falling asleep during questions on sexual cause & effect, but the E-meter betrayed charge on a chain of childhood grief incidents. Most sobs were stifled by "manliness" and the rest evaded by lateness.

3/9/54. William Farwell was pc for some auditing by the rest of the group; he said later that several incidents with more charge than he dreamed of came up. He had thought there was no emotion on his father divorcing his mother shortly after his birth—but there was. Some mockups were used on this. Then the group sponsor tried oxygen-carbon dioxide. The pc's initial reaction was like hearing Respighi's "Pines of Rome"; then he was "reaching for sun (son?)" which some in the group thought might be related to an incident he mentioned of reaching for the hand of a man as a very small child. Farwell said all this "correlated with music on the radio later — which is too big, too immense to attain." Ten days later he said he "spun" after work; face broke into rash; "felt like hell"; got rid of roommates and cried. This appeared to be part of a habitual apathy reaction — but he broke it and was audited that night.

3/16/54. Two sessions went on. Dolly Query audited Alvina Rankin with body awareness, opposites, etc., which resulted in some new insights and ways of looking at things. They have been reading Abraham Low's MENTAL HEALTH THROUGH WILL TRAINING, the text used by Recovery, Inc., which has several St. Louis centers. Data on the other session is lacking; it was attended by Harold Query, Petey Bullock, Helene and Ralph Grimes, Pat Rankin and William Farwell.

3/23/54. While Dolly audited Alvina in one room, general discussion in the other led to a second session. The group swapped some experiences not usually talked about, such as fear of the dark and of various "Things" lurking therein. Then William Farwell, Petey Bullock, Harold Query and I audited Pat Rankin. Things that came up were childhood physical bravery vs. excelling mentally; being prepared for anything (too tensely?); desire for technical work vs. schooling, plus private study; doing things alone; planning the future interfering with present time things. At one point three of us held Pat down on the couch while he nearly threw us off, to "finish off" a childhood pinning by an older boy. On the street afterward, someone had the insight: "We're all little kids in grown-up bodies!"

3/30/54. Activities of last time continued. Pat again opined that he would like scientific work, even as a helper without any credit (just a little, maybe?). Questioning by Petey, Harold and Bill brought up much of Pat's early life. Pat considered his tendency not to ask favors because of the possibility of refusal.

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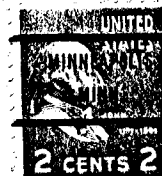
Self-auditing experience: during a 10-minute run of SSBB, I bogged on "Nothing". For no reason, I mocked-up a flow reversal from my eyes — and squirted black letters of type out of eyes onto a racing sheet of newsprint which carried same away. (I am a great reader.) I suddenly came to present time, felt fine, finished SSBB.

D I A N O T E S

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