

DIANOTES

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THE POWER OF A CRUTCH
by Bob Collings

The use of assist mechanisms has long been recognized as being vital to any process. Homo sapiens must have something to lean upon. If something goes wrong, he needs an excuse for his failure. It couldn't be HIS fault because HE'S the little man who wasn't there. If he computes wrong, his information source is at fault. If he gets sick, a small germ has to take the blame. If he gets hurt, someone else is in error, not HE. He thrives on fear but he keeps a few crutches around just in case. He fears for the future, so he hoards against the day that he might be in need. He cowers in fear in front of the great enemy, Death, and will do most anything to avoid dying. If he feels a pain, he runs to a doctor and takes any panacea offered to him and hopes for the best. Any port in a storm, any crutch available in any situation. He must have a crutch!

Assuming that Man is capable of self-determinism, self-control and complete beingness, it should be possible for all mankind to possess these qualities. Those who do not have them are people who have, at some time in their life, leaned upon crutches. That is, practically everybody. To gain these powers, it is necessary to have a desire to attain them and to find an authorized means by which to reach the goal. Authority is needed to instill the belief that the goal is attainable. To those who believe, anything is possible; but the authority for the belief must be beyond doubt, our doubts having made us as we are. As we are used to leaning upon crutches, the authority should provide new and better crutches for us to use on the long climb back to the top of the hill.

The average person spends his life accepting authority. This is his one big excuse. His authorities must accept the blame for all his shortcomings. We blame our Parents, our Teachers and our environs for making us into whatever we are. We didn't think for ourselves, we accepted their authority. If we are to change into optimum individuals, a new authority must be established, the authority of self-determinism. Our aberrations were implanted by someone's data, efforts and emotions. We can rid ourselves of them only by re-evaluating the data and by exerting efforts and emotions of our own, and by having a firm belief in ourselves and in the authority which supplies the means for the removal. To assist the process, each individual should have a crutch which is designed especially for him, for each step of the way upward.

A good Auditor establishes his authority with his Pre-clear before attempting any further progress. This is highly necessary because Dianetics is still in its infancy and outsiders attach very little authority to Dianetic therapy. When the Auditor has established this authority, a simple goal should be decided upon as being the next step. A success at this stage of the process is very essential. The Pre-clear must gain self-confidence and, what is more important, he must verify the authority of his Auditor. Each thing changed should be supplanted by something more optimum and a crutch should be provided to serve as a saving grace in the event of a failure. These crutches are just as necessary to the Auditor as they are to the Pre-clear, if the Auditor's authority is to remain unquestioned.

Considered in this light, the crutch becomes a much needed tool. An assist mechanism might be defined as being a tool which supplements and simplifies any process. It should be designed to inspire confidence in the Pre-clear and provide him with something tangible to work with. There may be many people connected with Dianetics who do not require such special treatment but, as yet, very few have been noted. Close scrutiny of our existing techniques will disclose several of these tools which are being used without either the Auditor or the Pre-clear actually recognizing them for what they really are. For example, an Auditor might impress upon the Pre-clear the idea that if he should run a genuine grief discharge, certain beneficial results

would transpire from it. If the Pre-clear believes this and in the course of processing actually runs out a grief discharge, the prescribed changes will be evidenced. The grief discharge in this case is clearly an assist mechanism. Actually, the Pre-clear should have been able to make the desired changes without running any grief what-so-ever. It is my contention that any aberrative thought or action habit patterns or any chronic somatic can be changed in present time IF the Pre-clear really wants to make the change and is willing to expend the effort to do so. However, by using an assist mechanism the case will progress faster, and the process will be more palatable to the Pre-clear.

As regards chronic somatics, an Auditor has to work under definite limiting factors. A medical doctor has the complete pharmacopoeia available for his use. For him, this is a constant supply of crutches. He can tell his patients that if they take certain panaceas or if they will use certain unguents, liniments or balms, they will then become relieved or cured of their ailments. If they believe him, the result will probably be as specified. If they don't believe him, there will likely be no such results and his patients will likely start looking for a new doctor. There are very few such crutches available to an Auditor and he has to use his ingenuity in computing abstract crutches to obtain the end result.

It will be noted that an abstract crutch is nothing more nor less than a positive suggestion. There has been much discussion on this subject, both pro and con, and the general trend of thought is somewhat against the use of such. However, with few exceptions, if the Pre-clears who are making any significant progress were to be questioned, it would be found that their Auditors have made many such suggestions. Since the inception of Dianetics we have seen many people around us, and have processed some several, who go through session after session shying away from anything basic and making no headway at all. This type of person needs an assist. Their doubts must be dispelled and it must be done in present time. Analytical Procedure, when supplemented by a few crutch techniques, usually breaks these cases wide open. A few minor successes and the toughest case will start resolving itself.

Assuming that the foregoing data is correct, the definition of a crutch can now be amplified. An assist mechanism, then, is a tool which supplements and simplifies any process and can be either abstract or mechanical in nature. It is a positive suggestion which clearly states that if certain specifications are met, certain specified results will follow as a matter of course. Its workability is contingent upon the Pre-clear's absolute belief in the statement and the degree of authority which he accedes to its author. To be useful, a crutch technique must be entirely operable. This also applies to self-imposed mechanisms which may, or may not, be beneficial to the individual.

It would be impossible to make up a list of assist mechanisms which would be effective in all cases. Mechanical processes, such as massage, exercises, etc., are the only exceptions. Even these are limited by the Pre-clear's belief along these lines. In some cases it might be possible for an Auditor to work in conjunction with a medical doctor and utilize some of his crutches to obtain the desired results. This, of course, is up to the individual Auditor. Each Pre-clear presents new problems which must be computed and evaluated and which will very likely need some special treatment.

The ultimate power of a crutch lies in the absolute acceptance of authority. Its effectiveness lies in the degree of accuracy which the Pre-clear ascribes to it. Also, since it is necessary that we totally believe anything the Authority presents to us, we should make certain that our Auditors have sufficient altitude and know-how to inspire that belief. This will make certain our chances to become optimum individuals.

(Author's note....For those who like to perform mental gymnastics, I suggest the following as a self-running technique. Find a nice quiet corner, relax, and then write down each and every crutch which you have used during the previous twenty-four hours. Better yet, make a decision to do this every evening for a week. Then stick to it! At the end of the week, catalogue the various crutches, placing them into categories. Taking one category at a time, write down your reason for using each crutch. (Are you sure that this is the real reason?) Anyway, this will give you a good chance to rationalize about why you think and act as you are now doing. If you take this serious, however, when you have uncovered the real reason for using each of these crutches, you will be much farther along the path toward becoming an optimum individual.)

DIANETICS AND 101 RATS by Donald Schuster

What would you do if one Friday morning you were confronted with one hundred and one newborn rats? Not just a dozen or so, but 101 tiny, pink, squirming young rats? And if in addition, you hoped half of them had prenatal engrams? This is where the story becomes interesting, and this is how it happened to the author:

From the first days of dianetics, the author had a yen to see if the existence of prenatal engrams could be demonstrated objectively. This would cinch the case for prenatals as presented in actual processing. But how to control the administration of the engrams? It was felt that most mothers-to-be would object at least a little to having their as yet unborn child subjected to scientific experiments. With regret, the author turned to inarticulate animals for guinea pigs. Only he chose rats. A dozen pregnant female white rats were obtained from a supply farm in Wisconsin; the psychology department of the U. of Minn. furnished equipment.

Half of the pregnant rats were to serve as controls, the other half as experimentals. The purpose of the controls was to permit allowances for other factors than the prenatal engrams. The prenatal engrams, it was hoped, would be given to the fetal rats by the increased muscular tension of the mothers when in electrically induced muscular spasms (mother unconscious). The only factor thus affecting the experimental young rats was this ten seconds of high muscular tension of the mother. (The control mothers received identical treatment with the exception of the critical muscular spasms.)

The newborn rats with the prenatal engrams were more active than the controls on the average. But more interesting is the fact that the experimental rats (prenatal engrams) could have their engrams restimulated by a flashing light, flashing at the same rate as it had prenataally at the mother's abdomen. Restimulation in this case meant that the experimental rats were much more active with the flashing light on than with it off. The controls, with no prenataals to restimulate, simply were bored by the flashing light and were somewhat less active with it on. Details follow.

The following people have worked on DIANOTES for the past three issues and this one: Editor, Grace Krausy. Stencil cutter, Mildred Hume. Mimeographer and mailer and morale booster, Wade Tozer. Policy consultants, Wade Tozer, Bob Collings, Don Schuster. Design consultant, Marion Raihala. Business correspondence, Wade Tozer. Plus MDI members helping fold, staple, etc.

DIANETICS AND 101 RATS (Data Sheet)

Shock: $1/10$ second, 40 Volts.

Amount: 4 or 5 times (once or twice a day)

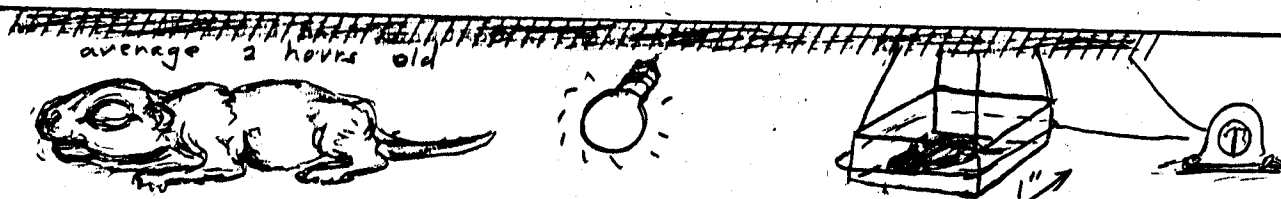
Time: 3 days to 1 week before birth

Rat gestation is 21 days. There was approximately 10% mortality after shock dosage was adjusted.

Light conditioning: $1/2$ second every 2 seconds

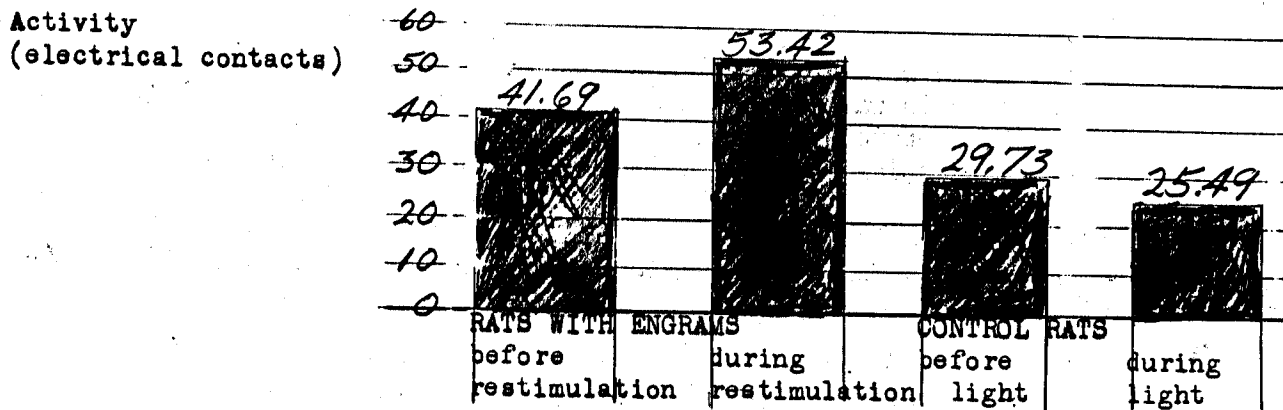
4 experimental females produced 31 young; 6 control females produced 50 young.

Activity was measured from 1 to 9 hours after birth, averaging at 2 hours. A cellulose basket 1 inch square by $1/2$ inch high was suspended from a 1 foot wire in such a way that movement would close an electrical contact with an encircling wire. Rats are blind at birth so the light would probably be perceived as a dull red glow.



Average activity for experimentals before restimulation, 41.69; during, 53.42. Average activity for controls before light, 29.73; during, 25.49. These figures are statistically significant.

ACTIVITY OF YOUNG RATS MEASURED 1-9 HOURS AFTER BIRTH--AVERAGE BY GROUPS



Several of the rats restimulated a few days later showed no appreciable difference, so no later follow-up was done with these rats. Don would like some time to conduct further experiments in this line.

The above experiment in February 1953 was a part of Don's work for his M.A. in psychology at the University of Minnesota. (See "Prenatal Engrams in Chicks" DIANOTES #14) This is the first prenatal conditioning experiment performed using rats. (Some work, of the "possible-response" type, has been done with infants.) Further information about the experiment can be obtained by writing the author and asking about 101 young rats.

CARTOONS

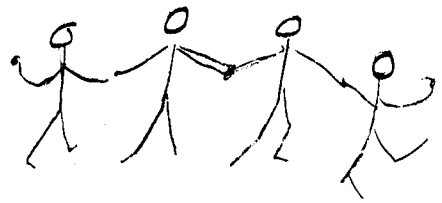
THEME SONG



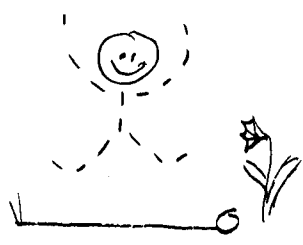
I got Mest



You got Mest



All us chillun got Mest



When I go clear gonna take off my Mest 'walk my threten all over that 'heav'n

Idea by Anonymous (Not me)

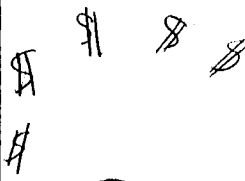


So it wasn't funny!



LOST FACSIMILE

OIL



"I can help just as well as any psychotherapy if that's all you want to get rid of!!"



But I have an ENTHETAN!

LETTER FROM TED ROBLES TO BOB COLLINGS (regarding working with ESP in processing)

Hello Bob:

...as for techniques--what is a technique? You seem to have been working along the line of group E-Therapy. This can be dangerous--I won't elaborate, but if you run into trouble don't hesitate to yell for help. I may be able to furnish it--the U.S. Cavalry to the rescue, or something.

You are, of course, using the technique which we call Hyper-E. This is a good technique, but it can lead to some gross errors if one is not careful. I suggest that you get Ray Goodloe's tape on Hyper-E from Dr. Beckstead. This is a good tape and explains some things which may be unexplained to you at this time. Also I suggest that you get Max Freedom Long's book, SECRET SCIENCE BEHIND MIRACLES. (Ed. note: reviewed #15 DIANOTES). This contains some good material. And of course Kitselman's book on E-Therapy. Please understand me--I am merely thinking that since you are working with Hyper-E you had better know as much about it as possible. Many people are of the opinion that E is just a circuit; this is as far from the truth as one can get. No circuit, however clever, can possibly do the things that E does. Some think it is the reactive mind, but let me point out that the reactive mind is merely a collection of conditioned reflexes or conditioned responses, without the ability to think. The thinking powers of E are acute in the extreme. Let there be no mistake--there is no difference between E and dianetics. No one can go far in dianetics without contacting E. E then is dianetics. Now Kitselman might have termed it basic personality. He might have called it the High Self as did the Kahunas, or the Soul, if he had been religious. Any of these things would have been as valid; or, he might have left it nameless. It would have worked as well. The Kahunas explained it this way:

Each person has three selves--the High Self, the Low Self, and the Middle Self. The High Self is divided into two parts and is the spiritual entity which watches over the person. The Middle Self is the conscious self or analytical mind; the low self is the body self or, as Hubbard terms it, the reactive mind. The middle or conscious self must contact the High Self through the subconscious. This you are doing. In asking your subconscious questions it cannot answer, it asks the questions of the High Self and then gives you the answer. A truly integrated person has all three selves merged so to speak, and is no longer bound to ask through the low self or subconscious. As all E's are in contact with each other it is easily seen how one can contact the mind of another on a subconscious level of awareness. I would not be surprised if some of the so-called clears or high releases were merely persons who had achieved good E contact. I could go on--You may use any of this letter in DIANOTES or elsewhere...We accept what we get at face value, whatever the source. As one of these entities said, "Don't believe in me; after all, I am only a figment of my own imagination." Wit ARC--and a life of E's to you,

Cordially, Ted Robles, Sr.
P. O. Box 124
Fair Oak, Calif.

"Anything that anyone ever did or said to you was done to that person's concept of you. Is someone's concept of you really you? Do any of the things that were said or done to you have to affect you more than you want them to? Do you want them to?"

(Sadah Field, HDA. Reprinted from DIANOTES, Vol. 1, No. 4)

THE AUDITOR GETS A BREAK!!!

MDI has just released a new booklet for prospective pre-clears! It contains a few needles, some explanation, a personal inventory and a clip-out auditor's sheet. The Auditor's sheet will carry all of the PC's known non-optimum habits which he (or she) is willing to be rid of!

The booklet, YOU and DIANETICS, is a group effort, nicely done, with a sturdy off-set cover in an attractive orange-yellow color and a personalized design. The subject matter is mimeographed on regular Dianotes paper. It is 24 pages $5\frac{1}{2}$ x $8\frac{1}{2}$ which fits the pocket nicely. The cost puts it slightly above the throw-away level but still cheap enough for the auditor to hand them out without feeling hurt: 25¢ per single copy with a rate of 15¢ each in lots of ten or more. Order from Minneapolis Dianetics, Inc., 2449 Humboldt Ave. So., Minneapolis, Minn.

Depending upon its reception, MDI may expand this booklet into a series of two-bit information disseminators. Any suggestions as to what should be printed, or how YOU and DIANETICS can be improved will be appreciated. Is anyone interested in a ten cent expanded personal inventory booklet? Let's hear from you!

BOOK REVIEW

THE BASIC COURSE IN NEXOLOGY, Part Two, Lessons 6-10. Eidetic Foundation, Fairhope, Alabama, 26 pp. Mimeographed 1952, Price \$4.00. (Only sold to purchasers of preceding part).

This thin volume, part two of a four-part elementary course in the development of memory, internal awareness, and general human integration is structured in the same fashion as part one, reviewed at length in DIANOTES Vol. 2, No. 16. A few concepts, probably not new, but not before encountered in the same form by this reviewer in dianetic literature, are introduced in this booklet. For example, Lesson 6 develops the concept of Loss of Control, and Lesson 7, Exchange of Control. These sections seem to be well done. An interesting principle is laid down p. 38: "To regain control of yourself, you must give up the desire to control others." Lesson 8 deals with "File Cards" defined as memories of past experiences, ever ready for use in new situations. (If used in toto and blindly as though the current situation were identical with the past situation, they produce aberrative results). Lesson 9 "Tone Scale of Life" opens with a paragraph implying that the "fundamental pattern to all existence" is now known to a few but not discovered by most because they cling to outmoded beliefs. Then the "tone scale of life" is projected in the form of a cube, each dimension (emotion, thought, and action) having a gradient scale 0-100. All matter and life forms are here "represented." "At about 1.0, we would have stable minerals blending into organic compounds such as amino acids...then proteins...viruses...one-celled plants and animals...complex plants. At about 10, we begin to take in the animals, then human life (10-20 in all directions). From 20-25...highly developed individuals...25-50 range of optimums. At 50, 50, 50 or center of the cube (is) the physical balance point of the fully optimum individual." The "material" which ranges above 50 on any of the scales will not be discussed in this elementary course, we are told. This cube represents basically motion, molecular activity, ability to change. Individuals combine different proportions of thought, emotion, and action. A philosopher may be high in thought, low in emotion and action; social butterflies, high in action, low in thought and emotion; the "average Indian fakir

or holy man", high in emotion, low in thought and action. Some can shift easily to new combinations. Then follows a rather pontifical pronouncement which seems to this reviewer to be very likely a premature over-simplification: "The reason for the differences between these various types of people (and all gradients between the extremes) depends upon the types of file cards they are using as a chronic means for controlling their environment." (p. 49).

Finally Lesson 10 treats of "accidents." The familiar psychiatric insight that many so-called accidents are really purposeful and subconsciously or semi-consciously motivated is here extended to the dogmatic declaration: "It is our aim to show from these examples (sic) that the First Accident Ever to Happen has not yet occurred." This is toned down to: "At least, we have not found any accidents in the many people we have worked with." But then follows: "A close inspection will Always (sic) indicate the truth--There Is No Such Thing As An Accident!" The author of nexology adds: "Optimum people have told us that they never had a real accident. Add to this the fact that thought is instantaneous and physical reactions a lot faster than most people suppose, and you come to the conclusion that there are really no accidents." (The reviewer comes to the conclusion that a universal negative is not that quickly (if ever) arrived at. The evidence would, however, seem to lessen the probability of the occurrence of a real accident.)

As in the previous volume, the exercises seem to be extensive and to the point. Surveys are made of all past losses of control including losses leading to grief, exchanges of control, consistent life patterns, things you want to retain or change, "accidents" and instances of cooperation or interference with homeostasis (body balance, concerned with natural healing). The aim in regard to the latter is to become aware of how your body heals its tissues and (presumably) how to control that power.

On the last page is a list of about twenty books suggested as supplementary reading to broaden one's "viewpoint of life." At the head of the list is the "New Testament, (new translation)--"very highly recommended;" followed by Durant's "Story of Philosophy"--"high recommendation." Last on the list is Ouspensky's "In Search of the Miraculous" and "Tertium Organum"--"moderately recommended." Others are Freud's "Psychoanalysis;" Perls, Hefferline's "Gestalt Therapy" and original works in theosophy, magic, yoga, ESP, and general semantics.

C.B.P.

DIANETICS IN THE CITY OF LAKES

March 15, 1953. Don Schuster presented a lecture and demonstration on Analytical Procedure...March 22. Yvonne Lingane gave a report on the Eidetic Foundation's findings on Scientology--Occult Aspects of Processing...March 29. We listened to Eidetic's tape on Yoga...April 8, Wednesday. Rev. Henry S. Paulson of the First Spiritualist Church talked of their approach to Infinite Science and his own use in his work of ESP powers. About half his audience was from MDI and half his own following. A few late stayers saw him use ESP with us as a help to evaluate and advise us...April 12. An open discussion on dianetics. A report and conflicting opinions on Wednesday's ESP accuracy and validity...April 19. Phil Warren relayed to us dianetics from Haifa, Israel...April 26. Bart van't Riet reviewed Eidetic's tape on Becoming a Man.

May 3, 1953. The Board of Trustees decided to try to get our introductory dianetic booklet finished in time for the conference. A poll of members as to meeting day-type-frequency and summer meetings was scheduled. Maurice Radell, just back from Wichita with his H.D.A., reported on what was being taught and emphasized.

May 10, 1953. The Board voted to submit as a gift to the Minneapolis Public Library's book committee 4 or 5 dianetic books. The general meeting was discussion on dianetics.

May 17, 1953. Jack Hayes talked about what is happening in Colorado Springs, the type of processing mostly used, and other news.

May 24, 1953. A social meeting. A farewell for the Schusters. No meeting May 31.

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LETTERS

Do you happen to know of a good auditor or two who happens to be looking for work? Just now (April 28), there are only two auditors living on the premises here, and the project is getting a little out of hand...Most of the DPRF "corporate" membership has drifted elsewhere (in search of financial security, spouses, or just to be in isolation). Recently, rather than formally dissolve the corporation, the corporate membership voted to let it assume inactive status for an indefinite period, starting June 30th. However, some of us (particularly those still actively processing on the DPRF premises) have felt that the project (if correctly handled by competent personnel) has a great deal to offer humanity, and would like to continue it --provided, of course, that two or three other auditors could be found with whom to re-incorporate (say, as DFF). Do you know of anyone, not financially pressed, who'd be interested?

Gerald N. Knowlton, D.P.R.F., 111 East Oak Street, Chicago 11, Illinois. (Why not write direct with any information you may have?)

You've no doubt been wondering about THE CADA JOURNAL, and you may have been saying "...same trouble as in dianetics, no communication." The facts and/or rationalizations are: 1) Insufficient funds for publication 2) The editor's absence in Wichita while attaining an HDA 3) Since all correspondence, editing, stencil-cutting, mimeo running, assembly, and mailing are done with volunteer help, nothing was done during the editor's absence 4) Time has somehow slipped by without notifying our subscribers of our good intentions...Volume 1, No. 8, is in process and will be sent to you in due course, and we are planning to continue until at least twelve issues are published. Future issues will be numbered and not dated and are, of course, dependent upon sufficient funds, sufficient material, and sufficient interest...Thank you for your continued interest and financial support. I would appreciate your further assistance with material, especially case-histories and auditing problems and suggestions on "how-to-do-it," with your help on wider circulation, and your suggestions--if you consider the JOURNAL a good dianetic project.

Laeta Bartlett Dunbar, April 27.

(From our reply)...Thanks for bringing us up to date. Your "facts and/or rationalizations" are easily understood here as we have been through all of them. The CADA JOURNAL is well thought of in our group and the two copies we receive go into our library and are better circulated than any other group publication. Actually, this probably works to your disadvantage as far as our actual membership is concerned, but the publication is well known...As for material, we are sometimes hard pressed ourselves...we will pass the word around that you are looking for material...

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"Absolute skepticism is as much the product of intellectual immaturity as absolute credulity." Dr. Braid.

I guess you know I have left Wichita and am on my way to join the staff of the Health Research Foundation in Chicago. My wife, Laeta, is already in Chicago, auditing for Dr. Earl Huber. She will carry on with the CADA JOURNAL from there and hopes to have an issue out within about a month. Always enjoy DIANOTES.

Wayne Dunbar, c/o Dr. Earl Huber, Suite 1408, 140 N. Dearborn, Chicago 2, Illinois.

 EDITOR TALKING
 by Grace Krausy

Let's start with why an editor edits, or an author writes--one person's reality, namely me. First I think dianetics is a pro-survival activity; second, one of my two main lines of development is communication; and third, I agreed to. None of these matter two hoots in a holler in telling what kind of a DIANOTES you read or don't read. But they do show why I'm here in spite of unanswered letters, pet in-action aberrations I must love because I keep so many of 'em, and various other low-toned manifestations, drat 'em. If and when ye right honorable editor goes poof, I presume you will be reading another righter honorabler editor--as fortunately MDI and DIANOTES have gone on and on and on. Meanwhile as I ride my little red-blue tricycle of attitude levels round and round DIANOTES is an always-returned-to mid-point. Reliably, we (the authors and I) strive to present new material, new viewpoints on accepted material and new approaches to the immaterial.

One variety of ideal editor would be a continual relay point, compacting and rectifying all incoming information and then sending it promptly on. DIANOTES followed this style in its earlier days under the editorship of Tom Carey. There is still need for a prompt, chatty, many-personality'd dianetic sheet. This however needs as relay point persons who are essentially professionals in dianetics--even if part of their income is achieved otherwise. We who are now MDI'ers are not dianetic professionals (with an exception); instead, we are varied relatively stable people successful in other professions who have a common interest in improving ourselves and in helping others improve themselves through dianetics. The over-enthusiastic fringe is in the minority; we don't splash, ballyhoo, and bellyflop as much as others seem to. By this same evidence, our necessity level is not so high, and our progress is more gradual...But we're all getting there...However, from the fact relatively few proclaimed clears are known from the many actives in dianetics, I presume we are in plentiful company.

We try to be, then, not a relay point of quick who-did-what and I tried-this-once raw data, but a relay point of original thought and evidence, of viewpoints that we editorially feel tend toward optimum, toward ultimate pleasure, and toward survival.

The quickest path across the valley to the mountain may not be a straight line, so we choose what to us is the wisest foot-way; each is different; but the view is on the mountain peak. Thus the stuff, articles, techniques, and humor we relay to you may not be directly toward the mountain as theta flies--but is communication from those going with you, from their particular paths. With a few possible maps and ideas.

We have drawn a great deal on our excellent MDI writers, but we want articles from other places and viewpoints...Unfortunately here is where ye something editor is still sufficiently non-optimum that even those who do write "Are you interested in articles" even so long ago as February haven't been answered three months later. Now, Grace, that isn't the way to conduct a business! (I promise, honest! to do my best and improve my ways fm this dy frwd swelpme'od!)...But I do guarantee that any letter hereafter will get an immediate same-day reply, even if only a car! saying,

"Yup, we got it"...So do send articles, original cartoons, and so forth...We ARE interested in articles!

A point has arisen about printing letters. In any publication a letter to an editor is subject to being printed, UNLESS requested not to in that same letter. DIANOTES does likewise. The only variation is that non-personal letters addressed to one of us dealing with dianetic/DIANOTES material may be printed as above unless it definitely expresses an opinion we feel the writer might not like to have made public. In that case we'll write back and forth till we're sure it's okay to print. But if you want to write us a non-public letter that John Dookins is a stinker and that some of the Great Men are likewise, we won't print that. However, good pro-and-con criticism (roses and brickbats) from you we would like permission specifically given to print...In short, write us anything, we want to hear from you; but if you don't want it passed on, tell us that, too!

I got a little off the original subject of why DIANOTES—but this needed saying... Hope we hear from you soon...

24 HOUR BOOK SERVICE

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