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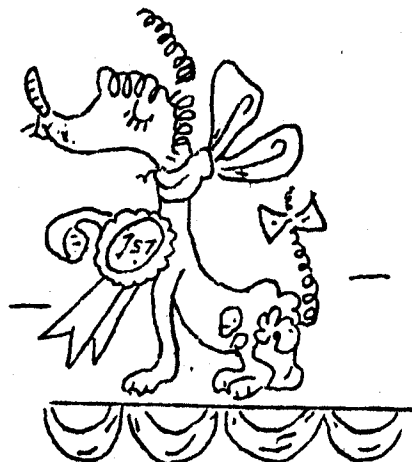
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## THE DEVILS WITHIN

The "Evil Ones" have always been the bane of Man's existence. Every civilization or isolated group, even down to the last individual, has given credence to the concept of evil spirits of one kind or another. These evil spirits, intangible as they were, were, and are, the blame catchers of every person in the total population. Every non-optimum act can only be caused by some such dastardly entity; the actual perpetrator of the deed must needs be blameless.

In a sense, such illogical rationalizations bear some semblance of truth - even to the point of being logical. Basically, these evil spirits can be likened to any outside influence which might be a determining factor in an individual's behavior patterns. In most cases, they are indeed devilish in their manifestations. It is said of Christ that He cast out devils. Who is to say but what this consisted, if only in part, of neutralizing the effects of certain demon or reactive circuits in the individual's mental processes. Regardless, non-optimum habit-patterns can stem only from one source: the actual decision or agreement of the individual that such a practice is the best thing for him to do under given circumstances.

The followers of all Christian Faiths - and of any other religious belief - pray to God, either directly or indirectly, to "deliver them from evil". If accompanied by an actual desire to be free of such influence, such a prayer is an effective means of nullifying any reactive demon circuits in the mind - and, hence, the entire body. Outside of the possibility of Divine Intervention, a prayer by-passes the materialistic functions of the mind, and tends to open the channel of communication between man and his "better self". It is generally conceded that a certain integral part of every person is of a spiritual nature and, as such, is eternal. This phase of beingness, even if given credence, is seldom utilized as the most positive controlling mechanism of the physical body.

While most schools of thought place this "better self" as being a distinct and separate entity (an immortal entity), it seems preferable to consider it as being an ordinary function of the mind. Spinoza attributed all intuition to this particular function: that is, he contended that intuition is of the mind in-so-far as the mind is eternal. Call it what you will, this function is in direct opposition to the "devil" circuits which seem to monopolize man's material beingness. While it is possible to "pray away" the effects of these circuits, it is rather more logical to examine them, analyze them, and counter-act their effects by conscious effort and alert understanding. That is, any such changes are to be made in full awareness, here and now!

In this sense, man is actually a walking dichotomy. He - his conscious mind - is midway between the "better self" and the "devil circuits", or dramatizations, to which he has given credence. In other words, he is between the devil and the deep, blue sea, since the "better self" is beyond cognizance while he is in the throes of one of his dramatizations. The epitomy of man can be likened to the concept of integration - the gathering in of all of the several functions of the mind under one controlling influence; call this influence what you will. By thus epitomizing, the oneness, or integral unity, which results, will nullify any ill effects existent in the mind-body relationship. The essence of man.....is full of knowledge.

The mere concession that there might be an isolated and little used channel of communication between certain functions of the mind which, if developed, might be a prime determinant in dispelling numerous "old woman's tales" and in alleviating or nullifying non-optimum conditions in the mind and body, is, by no means, sufficient expenditure of effort to bring the desired changes to pass. Since the evil ones - the demon circuits - the reactive elements manifested in the mind - are there only by the express agreement or decision of the individual, a certain amount of effort must be expended

other than merely changing the necessary postulates. This truism is reinforced in each individual by things seen and heard about.

When beset by the demon circuits, the individual usually finds it difficult to conceive of anything other than failure when considering possible means of alleviation. This defeatist attitude at the conscious level does nothing but reinforce and attenuate the non-optimum state. A downward spiral usually results. To interrupt this downward curve before it runs itself out of its own volition, it is necessary to interject an outside influence. If this influence is conceded sufficient authority, it is only a matter of time before the dramatization is broken up and an upward climb is initiated. The greater the authority, the speedier the results. For instance, a doctor who has specialized, and has successfully treated a malady on numerous occasions, has little trouble getting his patients to relax and start mending their bodies. Once the doctor has accepted the case, the patient, for all practical purposes, is already cured. The patient knows the doctor can cure him because of his many previous successes. There is nothing more successful than success itself.

Presently, a doctor has the advantage over an auditor. The doctor has as many assist mechanisms as there are medicines and physical therapies. The auditor must depend upon his wits and his techniques. However, once an auditor has established his authority, assist mechanisms are seldom needed. If needed, some simple physical movement, such as a specific exercise, that the preclear can expend effort in his own behalf, will usually suffice. In cases where the pain level is so high that the preclear cannot follow directions nor communicate with the auditor, a doctor should be called to supply a much needed opiate or other pain killer and thus mobilize the preclear's thought processes. In any case where fear is present due to the seriousness of the malady, a doctor's report and preliminary treatment is highly desirable. Remember, an auditor is not a doctor - he dispenses no drugs - he assists his preclear in removing the particular "demon circuit" which is causing the disturbance in the mind or body. A good doctor does not hamper an auditor in any way. Rather, it enhances an auditor's authority with his preclear if he shows respect for, and concedes the usefulness of, other professional people and of other approaches to health. A good auditor does not practice the only way - he practices one of the best.

An auditor now has many tools in his kit that are applicable to all types of cases. If a preclear desires help, or needs help, he can obtain it from his auditor. Since each preclear presents a variation on a general theme, the auditor merely has to reach into his bag for the proper tool for the particular job. The "Devils Within" are the same aberrative circuits we have been working to shunt out and remove, and, while they may be devilish, they are removable. Whether the trouble lies in either the mind or body, or both, the auditor need have no qualms as to the effectiveness of his tools - if he, himself, is proficient, the "Devils" will dissipate - - in thin air. Fear may thus...  
...be conquered!

655bc.

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WORDS TO THE WISE

by Dan Green

Lose discrimination and you lose life's only purpose. . . . Krishna.

500BC Bhagavad-Gita. Krishna speaks: A man consists of the faith that is in him. Whatever his faith is, he is.

500BC Tao Te Ching (Lao Tzu): The wise man has indeed a healthy mind; he sees an aberration as it is, and for that reason never will be ill.

- 399BO Socrates: One thing only I know, and that is that I know nothing.
- 60AD Epictetus: What is the first business of one who studies philosophy? To part with self-conceit. For it is impossible for any one to begin to learn what he thinks that he already knows.
- 200AD Nagarjuna (Mahayana Philosopher): Let those facts be causes, with which coordinated other facts arise.
- 1592 Francis Bacon: If a man will begin in certainties, he shall end in doubts, but if he will be content to begin in doubts, he shall end in certainties....The first step, therefore, is the Expurgation of the Intellect. We must become as little children, innocent of isms and abstractions, washed clear of prejudices and preconceptions. We must destroy the Idols of the mind.
- 1760 Benjamin Franklin: It is the easiest thing in the world for a man to deceive himself.
- 1870 Ralph Waldo Emerson: We consecrate a great deal of nonsense, because it was allowed by great men. There is none without his foible.
- 1880 Robert Ingersoll: Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge!...Fear paralyzes the brain. Progress is born of courage....Fear believes--courage doubts....Fear falls upon the earth and prays--courage stands erect and thinks....Fear retreats--courage advances. ...Fear is barbarism--courage is civilization....Fear believes in witchcraft, in devils and in ghosts. Fear is religion--courage is science.
- 1911 Elbert Hubbard: ....I believe it is possible that I shall make other creeds, and change this one, or add to it, from time to time as new light may come to me. Conformists die, but heretics live on forever.
- 1919 Bertrand Russell: Better the world should perish than that I, or any other human being, should believe a lie; ...that is the religion of thought, in whose scorching flames the dross of the world is being burnt away.
- 1926 Will Durant: Philosophy begins when one learns to doubt--particularly to doubt one's cherished beliefs, one's dogmas and one's axioms.

I have assembled these quotations to emphasize a particular category of thinking. Please note that certain great names are missing; Plato, Aristotle, Confucius, Jesus, Buddha, Aquinas, Spinoza, Voltaire, Kant and Spencer; as typical of those not included. I have gathered these quotations from many sources covering a wide span of civilizations and they all mean; Truth is as you comprehend it--you do the thinking but do it without bias.

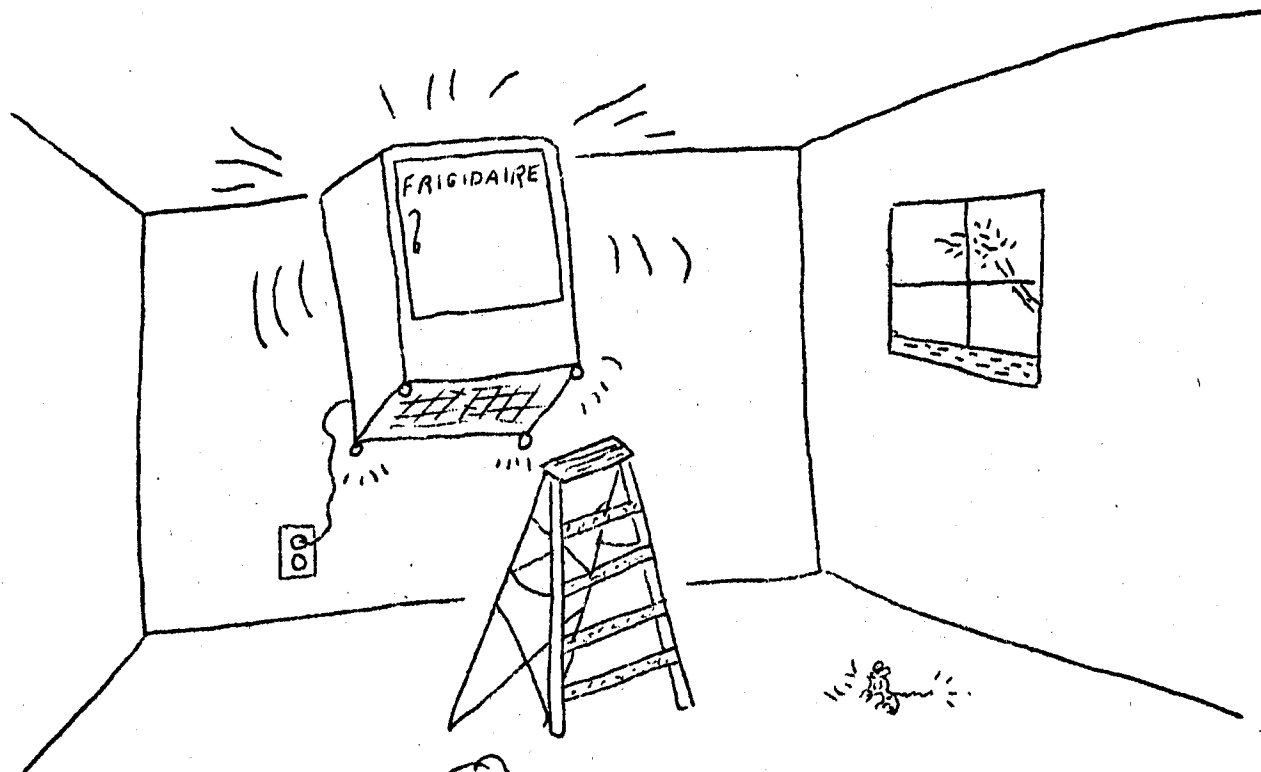
Here are two categories of great thinkers. They all had their philosophies, their intrinsic convictions colored by the era in which they lived. Each his following and each made an indelible mark on the intellect of the world. But the ones I have quoted stand apart from all others, not because of great acclaim or inherent truth of their statements, but because the purity of their logic admits of greater philosophies beyond their grasp. Those others named above, had greater followings and their works are prominent in the pages of history, yet nowhere could I find an admission that their doctrines might be wrong, incomplete or could possibly change. Those persons proclaimed "This is the truth, believe as I tell you. I am right. Follow me." We have leaders contemporary with our times who attract large followings and their words and dogmas will become history also. History will also reveal which of them has lifted mankind another step above the protozoan ooze.

Is it possible to be a leader and still expect your followers to think for themselves? Is it possible to expound wisdom and at the same time tell your listeners to figure it out for themselves? Maybe it is, but few indeed are they who break free of the leader. People resent it when told to think for themselves. "The speaker is surely holding back some wonderful secret or he is a charlatan disguising his ignorance with a fast brush-off. I wonder how many times these men I have quoted have racked their brains to help people see the light?

I, too, have perceived a path to understanding. I do not recognize "truths" or "absolutes", a prime cause or finite goal. I only recognize an infinite mind with infinite purpose for infinite time; all of which might be very finite when I arrive at a higher level of understanding. For the present, I have learned to think. I explore the processes of life. I analyze the patterns of habit. I challenge the voice of conscience. Yesterday's realities are premises today which I plan to discard tomorrow. Can you understand me? Or am I "disguising my ignorance"?

Philosophies, creeds, religions, cults and schools of thought will rise and fall, but the unbiased mind is the VECTOR OF HUMAN DEVELOPMENT!

Ed's Note....This is one of many interesting papers by Dan which he circulates to, we believe, a limited list of subscribers. Most of his papers are deserving of wider circulation, but we considered this as a paper of considerable merit. Readers who are interested in obtaining more of the same, can contact Dan at 8603 Westwood Road, Pittsburgh 21, Pa....Thanks for the use of the paper, Dan....



"OH, SOME VISITING  
D. SCN. THETA-CLEARED  
MY HUSBAND, AND THE  
D—NED THING'S BEEN THERE  
EVER SINCE!"

BOOK REPORT....CONTROLLING FIGURE BEAUTY, by Human Engineering, Inc. \$2.00. Mimeo.

At Last!!!!!! The dianetic community and the world at large has, for their inspection and use, a tried and true method for shedding unwanted "overdopise", and a means of beautifying the framework of homo sap. While it is generally conceded that being overweight or underweight is simply a matter of individual viewpoint: that is, "it's all in the head", the field has paid no special attention to such conditions unless it was a matter of importance when processing specific cases. Jim Welgos and his group at Human Engineering must be commended for their hindsight in originating a book that can be dangled in front of the "extrafats" and "extrathins" as an enticement to join the fold. According to the introduction, it's simply a matter of training your mind to do the job of losing or gaining weight for you.

The book is presented in thirteen separate lessons, simply stated in ordinary, everyday language. The concepts are so aptly stated that they can be understood by everyone; even those with limited education. Lesson one defines change as having three ingredients: a recognition that a change is desired, the decision to change, and the supplying of energy to that decision until the change is made. The entire lesson is devoted to the explanation of these three phases of change and why they do or don't work out in practice.

The next lesson explains why people do not control weight. One of the major reasons for this is the inheritance factor which has been accepted by way of agreement. This is, in a measure, explained by applying the law: Structure Is Desire In Action. The lesson hinges upon one major point, namely, "You Can Begin To Correct Your Structure To Whatever You Desire".

The theme of lesson two is carried over into lessons three and four. "Does eating control weight?", "Does exercise control weight?"; these are moot points for consideration. A basic law, "That which is used, grows, while that which is not used, dissipates", is enlarged upon and is the basis of a good discussion. Food, and its value to the body, is considered with respect to mental attitudes. To quote, "The under- or over-application of the knife and fork need not affect you if you learn how to accept- ed your ideas about food. The love of food and its flavors need bring no effect into your life if you so determine it.", unquote. Much of the logic is unassailable, not only in these particular lessons, but throughout the entire book.

The ensuing lessons treat the subject of weight from the viewpoint of possible emotional control, the effects of social pressures, glandular activity and the effect of weight on love and good looks. To quote, "It is our purpose to assist those who tried to reduce or gain without success. It is our desire to see that all have their wish granted and achieve the degree of happiness that is their birthright. If the reason for undertaking a weight change is to satisfy someone else, then one must know how to put on the desired weight or take it off." .... "A simple technique for absorbing a new conviction is to repeat to yourself for ten minutes before each meal: I will gain weight (for thin people). . . I will lose weight regardless of what I eat (for heavy people)."

Other helpful affirmations are: I will not gain (or lose) weight anymore....Food can be fattening or not, as I so wish it to be....I feel more active than I did yesterday. (Really feel this.)....Carbohydrates are (not) fattening. (These are fats, sugars, etc) ....I can eat anything I wish....I feel better than I have felt for years....I am not concerned about food and its effects. My body will be as I want it to be....Starches are (not) fattening....Salad dressing is (not) fattening....Potatoes are (not) fattening....I understand how other people took on the ideas they have made real.

The book points out the way. Can you follow it?

(Ye Ed)

OPEN LETTER TO PAUL METCALF from Paul Mitman.

Dear Paul,

It may be of interest to you, and some of the readers of Dianotes, to hear of agreement with you as concerns the Stone-Metcalf controversy.

No doubt, the mere "workability" of a system is sufficient justification for its use, since, as you have stated, there may be hidden overtones which impose other severe limitations upon an individual interested in becoming more optimum.

In a judgement of what Mr. Hubbard is doing, we've got to keep in mind that he is attempting first of all to break the old codes of ethics, science, and philosophy. Initially, the most effective manner to accomplish this is through the creation of other opposing new codes, and the getting of agreement about these codes. This, Mr. Hubbard has been effectively doing. Now, to continue into the zone of final personal self-determinism is less difficult from the starting point of Mr. Hubbard's codes than it has been from our usual social codes. Of course, there is no "answer" via this new code set any more than there had been with the old. However, once an individual has changed codes, he may, if he chooses, recognize both the ability and necessity he has to formulate the special code satisfactory to himself.

If you think that, for very many reasons, it is effective to merely point out the responsibility an individual has for his total universe, and let him then go and do it, I urge you to remember the efforts of Perry Chapdelaine. His response of: "-----is true if you agree to it." to every statement the preclear made, was phenomenally successful in a minute percentage of his cases. But this becomes a very strong wine, in which few care to now indulge. Thus, the fact that Mr. Hubbard is asking, and getting, strong agreement of others with HIS OWN personal new universe, is something, I think, well recognized by Mr. Hubbard. Certainly, Mr. Hubbard has left enough logical contradictions in his works so that any individual courageous enough to embark into a new personal universe, can easily find in these contradictions the implied permission of Mr. Hubbard to leave the universe of Mr. Hubbard.

What you see clearly, Paul, is the supreme confidence of his followers in Mr. Hubbard. I am somewhat surprised that you have not yet seen the long-term unstated goal of Mr. Hubbard. The final end of Mr. Hubbard is not that all agree with him, but rather that the people who do agree with him eventually recognize how they, themselves, go about this process of agreement and how they are responsible for its effects.

Now and then, you and I and others, throw a little sand into the machinery of Mr. Hubbard to demonstrate its limitations. But has Mr. Hubbard attacked us for doing this? If at all, it was only when our efforts may have stopped the program Mr. Hubbard has got going, but not when our efforts have helped lead some of the people onward and upward.

In this society, a great movement seems to require a figurehead. A figurehead must, by nature, be authoritarian to gain respect. At least, for those who now need a Father, Father Hubbard grants a good deal more freedom than Father Church, or Father Teacher, or Father Government. I don't think it shall be too long before we all generally recognize that we, too, are Fathers.

It is inappropriate to go into this more deeply in this letter, but I do wish to enhance the friendship of Paul G. Metcalf and L. Ron Hubbard. Because, Paul and Ron complement each other's efforts.

Laughing in this game,  
(Signed) Paul J. Mitman

BOOK REPORT....HOPE FOR THE TROUBLED by Luck Freeman....Crown Pub., New York.

A guide to the various aids available for the emotionally disturbed.

Almost everyone seems to have trouble - more or less. Why? "All the world is queer save thee and me, and even thou art a little queer." The unconscious, where much of the instinctual driving force of our life exists. The journey into self may require a guide, such as social workers, psychologists, psychiatrists and lay analysts.

You go to a psychiatrist, rather than to a psycho-analyst, when you do not want deep therapy. Instead of lying on a couch, you sit in a chair facing the psychiatrist. The deepest form of help available to the troubled is psycho-analysis. What is learned in analysis is the self, the self hidden in the unconscious. The hidden part of the mind is trying to break through and express itself.

Dreams also reveal our unconscious to us. Sexual feelings are the "core" of the life force. Psycho-analysis is the answer for those who truly want to look into themselves. The goal of analysis is to know the self, accept the self and then change it. Psycho-analysis was first introduced in this country in 1908 by, among others, Dr. A.A. Brill.

Some believe that all physical illness is related to the emotions. Emotions may be thought of as spiritual connecting rods between the body and mind. Physical illness may often be the body's attempt to solve an emotional problem. It is estimated that 20 million persons enter hospitals every year. There is a "person" in each body who may need help with emotional problems.

Sometimes psychiatry may be indicated rather than surgery. Physical illnesses often clear up entirely when a person gets emotional help. Nothing is so intangible as trouble, and nothing is so tenacious. Reference is made to Dianetics and L. Ron Hubbard as mental health monstrosities.

Each one whose mental illness has been halted saves the taxpayers \$10,000.00. There is a growing belief that cancer is related to emotional disturbances. We need more training of those skilled in the art of helping the troubled. Men become emotionally ill, for the most part, because they were denied love as children.

The severely troubled need love in even greater quantities than the less troubled. Affection and sympathy, tenderness and approval - these are the choice medicines. The only way out of emotional illness is to gain a true knowledge of the self. All statistics really say that people are more troubled than ever. One out of every sixteen of us breaks down emotionally.

"Know thyself". It is proper that we save ourselves first. Those who save themselves first are more likely to save others. We should love ourselves so we may love others out of fullness, not hunger for them out of emptiness.

The book contains an appendix listing Mental Health Associations by States.

Fred Henderson.

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DIANETICS, SCIENTOLOGY, - AND YOGA  
AN ANALOGY  
by Bob Collings

PART EIGHT



These three (Mind-poise) are then said to be an outer limb as compared to the "seedless". Concepts of the "seedless" variety are concepts which have no basis in the individual's mind; that is, such concepts are presented in the mind by an "outside" source, there being nothing in the memory banks of like nature, either from learned knowledge or from experience. Such concepts are what is commonly called psychic phenomena. An example of this appeared in a recent issue of Dianotes, the "Hypothesis on Cancer". This material was read from a book which appeared before the individual and was data which was entirely divorced from any knowledge or experience in his lifetime. Comparable data has since been brought to our attention in the findings derived from experiments performed by Dr. Max Gerson of New York City. While the hypothesis, as presented, was very basic, it coincided to a high degree with papers of Gerson's which were published in Europe. Who is to say what and where the source of this material really is. As psychic phenomena, it is interesting.

The control-mood is the association of the mind with the control-moment, when there is the decline of the habit-mold of mind-spreading and the rise of that of control....By habit-mold there arises a peaceful flow of it... ..  
 ..When there is the rise of one-pointedness and the decline of all-interestedness, there is the contemplative condition of the mind....Further than that, when the subsided and arisen mental images are similar, there is the one-pointedness condition of the mind....

Mind-spreading is the bane of all seekers of psychic ability. Through the intricacies of the memory structure, one thought leads to another - and another - and another - etcetera. Such thinking is not conducive to contemplation or mind-poise. If mind-poise is to be practiced, one must concentrate all available attention units on a single concept. With practice, each concept will appear as a mental picture which will change as new material appears and the "picture" is corrected to include the new data. The control is that of concentration - and with much practice, there arises a "peaceful flow of it" - and when a picture has subsided for a time and is again picked up when desired, there is the one-pointedness condition of the mind. The control of mind-spreading makes such phenomena possible.

As mentioned previously, inspectional contemplation is practicing mind-poise at random: that is, contemplating any concept that occurs in the mind. Non-inspectional (investigational) contemplation is an attempt to get specific answers to specific questions. Non-investigational contemplation is the attempt to get answers to questions which are beyond the comprehension of the individual - knowledge which (to him) is beyond definition. The latter is referred to as being "seedless".

Similarly are described the transformations, properties, characteristics and states of objects and senses....The object is the preserver of the characters, whether subsided, risen or still to be named....The change due to succession is the cause of the change of transformations.....By mind-poise upon the triple transformation comes knowledge of the past and future....

Any Mest object may be used as a subject for mind-poise. During the process, it is expected that all facts pertaining to the specific object will be brought to light. Also, any one, or all, of the physical senses may be subjected to the same treatment. Any object is subject to change (transformation); it is composed of certain physical properties; it has certain characteristics and uses, and, in any present time, it is in a specific state or condition. Every object is the preserver of its particular characteristics whether they are of the past, present or future; and the change due to the passage of time is the cause of its several transformations. For instance, observe a chair. It may be composed of various shaped pieces of wood; it may have a characteristic of being particularly useful in conjunction with a small desk; and it may be in

a good state of repair. By carefully scrutinizing it, you can picture in your mind what it looked like when it was new; you know what it looks like in present time; and you can anticipate what it will look like in any present time in the future. The passage of time, alone, will cause certain changes in the chair, but the amount and type of use it will get will be the prime cause of deterioration. Correlation of the last two bits of information will present the investigator with the amount of usefulness left in the chair. Of course, it is possible to extend the usefulness of an object by adding to its properties. If the chair has a missing rung, its usefulness can be extended for a long period of time by merely replacing it. Mind-poise upon the senses is handled in like manner, but, as they are intangible, each individual must contemplate them from his own standpoint - their usefulness to him.

The reference to the triple-transformation simply means that you consider the Quality, the Specific Character, and the Condition or State of the object. In essence, this process was described in the preceding paragraph.

There is confusion of word, object and mental images, because of superimposition upon one another. By mind-poise upon the distinction between them comes understanding of the sounds made by all creatures....

This aphorism may appear complex and slightly ridiculous to some readers, but when it is interpreted, its meaning becomes clarified. Consider a cow in a pasture. This cow is being viewed by a Greek, a Swede and an Englishman. These men can only speak and understand their own languages, hence, no communication is possible between them. As they view the cow, each of these men have the same mental image, they see the same object, but each has a different word to describe this object. If the cow was not in immediate view, these men would find it impossible to describe to one another what a cow was. However, with the cow in view, each of them could point at the cow and utter their word which depicts it - and each of them would know what the others meant when they said that particular word. It is thus that it is possible by mind-poise upon the distinction between words which describe the same object, to understand the sounds (words) made by all creatures. It is implied here that this is possible down to the lowest animal level in which sound is used as a means of communication.

From bringing into consciousness the habit-molds, results knowledge of previous life-conditions....From bringing into consciousness the mental images in the minds of others, arises knowledge of other minds....

The first of these aphorisms interpreted dianetically, simply means that if any particular habit-pattern is scanned to its source incident, the incident then is unoccluded and the preclear is in full awareness of that particular life-condition. It is thus that aberrative material is run out of the reactive mind. Various techniques are available which will bring about this result.

The conditions set forth in the next aphorism are not too easily attained. To state it simply, it describes the ability to visualize in your mind an incident (or other) that occurred in another person's life - accurately. This phenomenon is not only possible, it is probable, IF the student has sufficient desire to attain such a goal and is willing to expend the necessary effort. Students of "Hyper-E Therapy" attain this goal either in whole or in part rather quickly, and, according to a recent release by the HASI in Phoenix, research is being conducted along these same lines, although their research includes the entire field of psychic phenomena. The author will supply pertinent information regarding the attainment of this ability to any interested reader.

From mind-poise on the form of the body, when there is a stoppage of the visibility of it, light and the eye being disconnected, comes the Internal State....

(To be Cont'd.)

RANDOMITY....

ATTENTION!!! MR. HANNAN!!!

One of the stockholders of Mr. Hannan's venture in scientological processing on a businesslike scale in a businesslike manner which was hurried to an early demise by order of the HASI (excommunication, severance of contract, etc.), says that the clinical plant is still there and is, presumably, available. According to this stockholder, Mr. Hannan is more than welcome to go back and re-establish the clinic on previous lines. The Spokane group of stockholders is apparently intact and, being aware of Hannan's abilities, would like to see the clinic in operation. Our informant says that Hannan is a person of infinite resource, has good financing ability, and enjoys the confidence of all. He joins with the rest of the group in wishing that Mr. Hannan would come home. A friend of ours mentions that perhaps Hannan should be told that the time is past when a recalcitrant is eccentric. In fact, such individuals are fast becoming a plurality. We wish the Spokane Group much luck in their attempt to get their spark-plug back into the fold and again into operation. The West Coast can use another expanding center of operations....

THE FRIEND mentioned above is predicting a drastic reorganization in the Hubbard enterprises, and predicts that it will be very clever. While this person cares not what Hubbard does, it shouldn't be left to Hubbard to prove the worth of his own work - that is a team job. Forcing Hubbard to be right for himself can only prevent him from doing so - especially, it must prevent real growth! To this, we loudly concur. Haven't we all been trying to get Hubbard to be right for not only himself, but for the entire field? Some of the aforementioned teamwork might be good for all of us. Shall we try it?....

PAUL METCALF TAKE NOTE....

Teenus Cheney, columnist of Salisbury, North Carolina, would like to get more info regarding your forthcoming book for review purposes. Can you give us some definite information, Paul? Like Teenus, many of our readers are interested....

WE NOTE WITH REGRET that Alma Hill of Boston has found it necessary to resign from her group because of what she calls a private blacklisting. To us, petty things of this nature seems childish. Alma has been a member in good standing in the dianetic community for a long time. Old Timers well remember the Dianetic Language Series, one of Alma's efforts. She has earned the respect of all who have known her or have only corresponded with her. She has a fair and logical mind, and if she, at times, seems biased, it is only because of a firm conviction. We are hopeful that this is just a misunderstanding, and that Alma will soon reassume her position in her group to the benefit of her community and the field. It does not seem plausible that a group should be ignored because of a single member. Since we are striving for better communication, let's cut down the com-lag on cases such as this. Groups are too scarce as it is. We trust that the havingness of the Boston Group will soon be remedied....

ABILITY EXTRA of recent date announces that the Eastern Offices of the HASI will be rehabilitated and its activities extended. The Advanced Clinical Course will be available only in the eastern location. The HCA and B.Sc. courses, as well as the clinic, will remain at Phoenix. Competent staffs will be on duty in both locations. Information is available by writing to "Training", c/o 1826 R Street N.W., Washington, D.C.

In the event of a reorganization, what is to become of the questionably popular CECS. Maybe-so they will fall by the wayside - or is that asking too much?....

WE HAVE FAILED to note the retraction of the mis-leading and mis-guided statements against Alpha Hart which appeared in a recent Ability Minor. We are firmly convinced that Alpha's name should be cleared in an early issue. Mud-slinging helps no one!...

St. Louis Dianetics & Scientology  
Reported by Bob Youtsey

5/4/55 The group opened the activities with an hour of Two-Way Communication of the "How are you?", "I'm fine," mechanical variety, and wound up the evening with a group session by Bob Youtsey, using the Group Auditor's Handbook.

5/11/55 Dick Kerlin brought a new Public Processing Tape entitled "What could you say to - - -." This one-hour tape was sent to the group by the HASI with the suggestion that it be played 8 to 10 times. The group decided to run it that night and at all future meetings until they had done it at least 8 times.

5/18/55 The meeting started with one hour of mechanical two-way communication with members pairing off as usual. Occasionally, it is necessary to run this with three in a single group, but it seems to work well this way too. After the break, the Public Processing tape was run for the second time. Dottie Allen then finished off with Self Analysis.

5/25/55 After the announcements and business, the "What could you say to - - - ?" tape was played again. Reaction to this tape seems to be quite good. Sam Gisser then read a chapter of "Self" from his book by Krishnamurti. For the rest of the evening, the group split up, with some doing individual processing while others listened to a new tape by Jim Welgos. This interesting tape is called "Challenge".

Planned Activities For The Month Of June '55.

Meetings will be as usual at 7:30 every Wednesday evening. Five meetings this month. We will continue with the playing of Public Processing Tape #55406PPS, "What could you say to - - - ?" The group will continue with plans to learn the "Six Basic Steps" by using them on others and having them used on themselves. Extra sessions for this purpose have been made available by Dottie Allen who has offered her services and her home for this project.

As an appendage to the above report, Dick Kerlin mentions that the new group name, "Dianetic and Scientology Society of Greater St. Louis" was adopted May 2, 1955. He also mentions that the group donated several books to the St. Louis Public Library which were accepted while an offer of a lobby exhibit was turned down. They drafted and adopted a new constitution 3/9/55 which obsoleted their old one and set forth their goals and standards, one of which is that of not forcing their beliefs on anyone.

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3000 University Ave.

University City, Mo.