

DIANOTES

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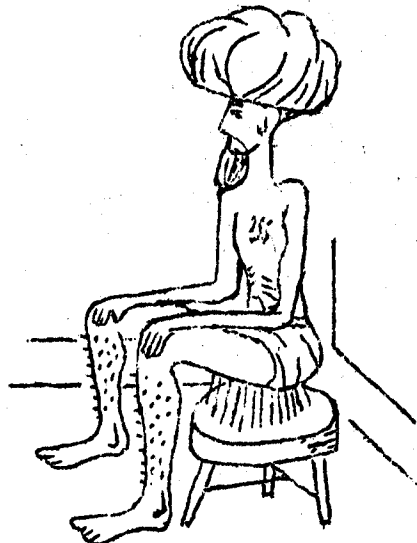
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DIANETICS IN THIS CITY OF LAKES
by Peg Felland

During the month ensuing the departure of the Angellic Trio, MDI has subjected itself to five specific types of group processing from the Group Auditor's Handbook: 1) Exteriorization and Stabilization. 2) Havingness. 3) Certainty, Access on all Dynamics. 4) Universe Assessments. 5) Reach and Withdraw. Presentation was made by a group auditor and in each session was followed by half-hour tapes of similar character which featured L. Ron's voice. The latter augmented the former and lent an air of integration, withal.

All of the meetings were well attended and the material given was received with much benefit. The subtle differences of effect in the various cases were interesting to note. Wide doors were blasted into musty mental chambers hitherto mothballed in gloomy medieval maelstrom. One member who had at long last acquired the fundamentals of exteriorization realized how he had fouled and failed simply because he regarded the physical body as a prison. He has corrected that mistake. Another member found that since we recognize the thing we are, or at least what we have been, that she had pulled the old trick too of dying first and exteriorizing afterwards. She now knows that it is much more intelligent to reverse the process. Hamlet be damned!

Universe Assessments brought excellent results also, with much therapeutic cleansing action. Many old Soap Box Characters played their final act and were relegated to the oblivion they so richly deserved. This, without malice, brought a healing light. One of our most enthusiastic members found that after many months of attempting to run mis-emotion by old procedures, that scientology produces some remarkable results, at least, for him. On a day of exceptionally high consciousness and when he felt himself sailing through in integrated attunement, he found that shortly after retiring, and with no preconceived notion of the reason, he felt like turning his head into the pillow and sobbing; which he did and sobbed his heart out for about fifteen minutes. After which he went right to sleep and slept like a new-born babe. The dawn found his shoulders twenty pounds lighter. Atlas will have to jolly well hold up the world himself now, for his boy has given it back to him!

The certainty process has focussed many MDI cameras on their quarry and the hunting is going to be much more accurate from now on out. No more sloppy double exposures with static for background music.

This columnist is interested in any reports of interest to and from the group and the world at large. I have some high-flung automatic stuff but ever and anon my self-starter has a lapse and I need a Crank; Bob Collings, for instance, who is really a lovable guy otherwise! My choices are to either swallow him en masse or to process out the dalliance. I believe that I will do the latter.

AS AN ADDENDUM to Peg's report, MDI's Treasurer, Ray Rogalla, says that since we have "went scientology" the paid memberships have increased to double what they were at the onset. Ray attributes this to an increase of interest in the potential membership and he feels that the trend will continue. He hopes that any interested parties in the Twin City area will contact him at 218 Minnesota Ave., St. Paul 6, Minn. Phone, Humboldt 8-8909.

the KNOW IT ALL technique
by Art Reissul

If you do this as you read it and do not read the tail end of the article before having practiced this process, your enjoyment of it will be so much more valuable to what Scientologists now like to call "Your Case".

First, HOW MUCH DO YOU KNOW ? That's an old one. But it still works! Make a mental list of all the things you have found out FROM others which have assisted you in the past. Also, MAKE A LIST of those things which you have learned from others that have not assisted you.

Now make a list of things you have found out for yourself on your own hook or by accident, real discoveries that have meaning for you in your present stage of living; or that you have outgrown, but had meaning in the past.

Now, scanning all that knowledge very carefully again, just how much of it has meaning to you NOW, for your survival, or as survival data ?

Is there anything missing ? Any knowledge which you find should fill a hole, a gap in your knowledge structure as related to your goal ?

Goal, you say ? What goal ? Well, this is just as good a time as any to find out just what your goal really is. Find out why any of the above scanned knowledge WAS IMPORTANT TO YOU. THERE LIES YOUR GOAL, for it gathers significance in proportion to your application of it to your secret goal.

Did you find out anything about your emotions ? You should have, for emotions have meant considerable in your life. How did they come about ? Are they useful in any way ? In what way ? To enjoy more ? To control more ? Or what ?

Did you learn about power ? What is it ? How to use it---and how not to use it ? All in relation to your goal, of course---or does the goal of others come in there somewhere ? How is it connected with yours ?

Now, all this was work, but it should teach you something.

How much knowledge did you receive or stumble across which was too much for you to handle at the time, but which was eventually of use ? Is there anything like that left in your mind ? Some strings of knowledge that you KNOW is IMPORTANT, but can't just seem to connect it anywhere ? There should be, especially if you are a follower of scientology, or of any religion for that matter.

NOW LOOK AT IT THIS WAY....just how ready ARE YOU to achieve your goal, whatever it is ?

Let's suppose your goal is being able to go through walls. Just how much different would your life be if you did go through walls ? Why are walls such barriers to your present life ? HAH!!! You're getting it, huh ?

If you don't know where your trouble lies, look to your goal---or lack of goals. You will find a lot of self-esteem connected with it. Perhaps some prejudice. Perhaps some of that knowledge you have classified as VALUABLE is NON-INTEGRATABLE. Perhaps, also, you should revise your goal---make it more of a flexible thing---for if it is to be useful to you at all, you MUST envisage its use in all your future actions and thought because that goal will be YOU, and you should see YOURSELF in all future beingness.

You should be able to see the problems that will come to you in the future when YOUR GOAL is a reality and you are using it. And I say to you, when you can solve the problems that will arise in the future, WHEN YOUR GOAL IS ACHIEVED, you have no need for a goal---for solving the problems that the achievement of the goal will bring, which are NOT present time problems, is SOLVING THE PROBLEM OF ACHIEVING YOUR GOAL.

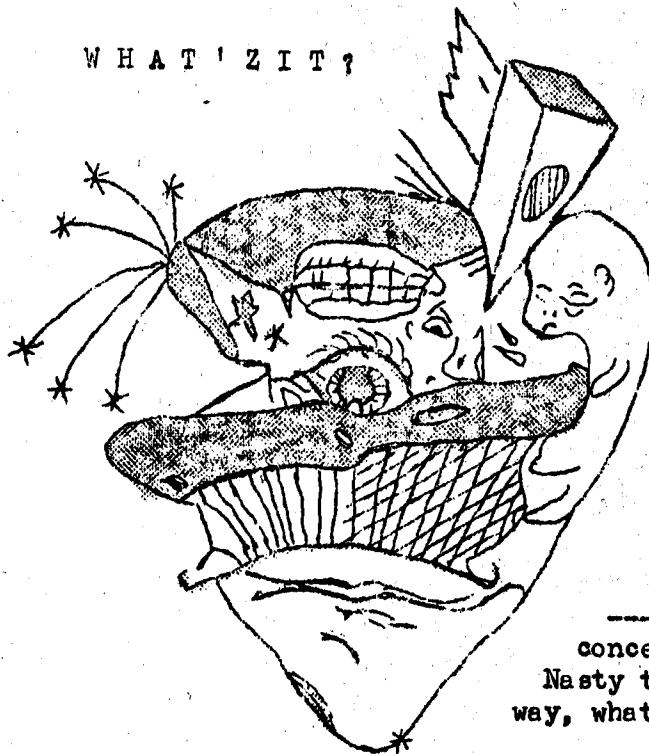
JUST HOW READY ARE YOU TO RECIEVE THE KNOWLEDGE WHICH YOU SEEK ? And just how ready are you to use it ? To impart it ? To live it ? Find ye this and you KNOW IT ALL. All that is useful to YOU.

ANNOUNCEMENT

As reported in last month's DIANOTES, Art Coulter has withdrawn Analytical Procedure as a Dianetic Technique. In his communication to us regarding this, Art also asked us to pass along his challenge to Hubbard that he, Art Coulter, offered to process Hubbard for thirty hours, using Analytical Procedure, for free, and if no apparent results were forthcoming, Art agreed to ignore any and all remarks stemming from Hubbard or any of his associates. Also, we reported that the reason for the withdrawal of An. P. was some snide remarks, attributed to Hubbard, against the procedure and those who sponsored it.

To counteract any ill-feelings which may have been engendered by that communication, Art asks us to print the following: This is to inform all concerned that I hereby retract any derogatory references to Mr. Hubbard which may have been in my recent communication. My sole concern was to declare the independence of An. P. from dianetics, and to ask that it henceferth be regarded as a part of Synergetics...Art Coulter.

WHAT ' Z I T ?



A N E N G R A M

---or such was Grace Krausy's concept of one in June, '52. Nasty thing, isn't it ? By the way, what does YOUR PET look like ?

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

Part One

INTRODUCTION.

Dianetics and Scientology might well be called "Group Yoga". Hubbard may or may not have used the underlying principles of Yoga when he pieced Dianetics together, but the similarities existing between these seemingly diverse sciences are indeed noteworthy. The practice of Yoga has always been confined to the individual. Hubbard, by adding an auditor and thus forming a group of two, has speeded up the process of eliminating the "Karma Container"; or, as Hubbard puts it, the reactive mind. Each Yogi studied as a result of his own decision; no one had approached him and tried to inveigle him into joining a study group. He, of his own initiative, sat at the feet of a Master and studied as he wished. Nothing held him there other than his desire to learn. There were no reference books available, so when the Master assigned a problem, the student had to find the answer within his being; his mind and body were his only sources of information.

The people of the Occident are geared too high to accept a procedure so decadent and as slow as the one outlined above. While Oriental philosophy has been closely scrutinized by Western philosophers, ever searching for usable concepts, only dribbles of such has been acceptable to the world as we know it. We are a people who must extrovert, that must yield to extremes. Speed is the by-word of our civilization, we hurry from birth to death---but know not why. It is not strange then, that any procedures or techniques of the Eastern peoples can only be made acceptable by speeding them up. Results we want, and we want them in a hurry. A science which fulfills this demand spreads like fire before a wind. The enthusiasts grasp it and consume it avidly. Then, to their surprise, as they gain in knowledge they find that time has lost some of its meaning, and they slow down and relax, and start living their lives to the fullest extent of what they have learned. Others, seeing this, shy away and continue to speed upon their merry way. Whence? They neither know nor care. However, a new sect has been formed of compatible individuals who are learning to enjoy life, are better able to face life's problems without fear, and who are learning to live within their own beingness.

Dianetics started in just such a manner. Hubbard's first book was a best seller. A world full of "Clears" was expected momentarily; human computing machines with all knowledge available for points of reference; Supermen in every sense of the word. Somehow, this failed to materialize. The enthusiasts found that such a state was to be found only with the expenditure of effort, much effort, and since much time must be consumed in the attainment of such a goal, most of them hied themselves hence and were heard of no more. However, a nucleus was formed of interested people, people with enquiring minds and enough initiative to delve beneath the surface in search of some of the answers to life's problems. In many of these people was the desire for power. A Superman would have everything his own way, who could compete with him? So these avaricious people found themselves a good, solid, brick wall and proceeded to expend most of their energy pounding their heads against it---and dropped by the wayside. Others, still imbued with the need for speed, formulated technique after technique in rapid succession, ever looking for "The Technique" which would elevate them to high estate in one fell stroke. Some of these soon tired of the game and dropped out. The others slowed down and learned bit by bit and utilized what they had learned to their own advantage and were able to assist one another.

Scientology is a direct take-off from Dianetics. However, it is aimed at a much lar-

ger group of people. Dianetics was designed for Science-Fiction fans by a Science-Fiction writer. It caught their fancy as had the fantastic stories that preceded it. Dianetics was for day-dreamers who could dream without restriction; Scientology is attempting to bring them back to earth. In his research, Hubbard found that the average man had trouble facing his problems, and to him, reality was a thing to be avoided. Since the average, or normal, individual had a tendency to shy away from the realities of life, Hubbard designed a number of techniques that dealt entirely with symbolism and imaginary problems. These techniques can be accepted, if not understood, by the average man. By solving imaginary problems, problems posed first by the auditor and later by the individual himself, he soon finds that he is unconsciously resolving his real problems and, by a sudden burst of insight, he finds that he can face reality without fear, and fear is the bane of man's existence.

It is noteworthy that in any science or religion, the individual takes from it only those things which meet a felt need in his being. When his goals have been attained, he either sets new goals to be aspired to or he will step aside and live a better life for having achieved a success. This is more true of Yoga than of either Dianetics or Scientology because in Yoga the student is entirely on his own. When Patanjali started his school of Yoga some three hundred years before Christ, he recognized this problem and inserted among his aphorisms a word of caution for future students. To quote, "If there is an invitation from the deities presiding over some place, it must be no cause for proud concurrence, for there may thus be renewed contact with what is not wanted." unquote. In spite of this admonition, very few Yogis ever reached the higher phases of the science. This is due, at least in part, to the lack of assistance in their studies and later, in their practice. Dianetic and Scientologic auditors see to it that when an individual approaches the attainment of a goal, there is always a new goal that follows in natural sequence and intermeshes with the old and is only a continuation of the same thing. As long as the auditor stays on his toes, his preclear will stay interested and will enjoy a chain of successes.

Patanjali started his school of Yoga in much the same manner as Hubbard founded Dianetics. He correlated the information that he gleaned from the Upanishads and the Vedic writings. His school was much more liberal than most of the others. While most schools imposed a strict regimen of eating-drinking-sleeping habits upon their followers, Patanjali left such things to the student's discretion. His aphorisms are very concise and, in most cases, are merely sutras, threads of thought. Student Yogis received these aphorisms one at a time with neither explanation nor instruction. The Masters set the example, nothing more. Each student worked out his "thesis" on each aphorism and, since his time was his own, he advanced according to his own wishes. There is much material in Patanjali's aphorisms which won't particularly interest the dianetic community and such data will only be touched upon. Corroborating material will be enlarged upon and parallels will be drawn where they seem fit. This analogy is not designed to lessen the effectiveness of either school of thought, but rather to strengthen our concepts and beliefs in Dianetics and Scientology. The aphorisms are presented in four sections and they will be outlined here in much the same manner. These particular aphorisms are literal translations from the original Sanskrit by Professor Ernest Wood.

Section One. On Contemplation

Now, instruction in Yoga....Yoga is the control of the ideas in the mind.
 ...Then there is the dwelling of the Looker in his own proper nature....
 Otherwise there is identification with the ideas....

These are the first four aphorisms. In a way they are self-explanatory, but number three may provoke some thought. Patanjali stresses here that when the Looker is in his

own proper nature, ideas, as such, are not considered. The state of beingness referred to is comparable to Hubbard's conception of a "Clear", and in Dianetics, we have had much discussion on non-verbal thinking. Such thought processes occur at a sub-conscious level without any expenditure of conscious effort. They might be considered as being above the level of mere ideas as they are concepts which are unrestricted by individual terminology. Many good ideas have been invalidated because the originator could not correctly convey the thought because of a limited vocabulary. He knew and understood what he wanted to say, but was unable to put it into words. Our best thinking is done without verbalization.

The ideas are of five kinds, painful and pleasant....Right knowledge, wrong knowledge, fancy, sleep and memories....Right knowledges are perceptions, inferences and testimonies....Wrong knowledge is false knowledge, fixed in a form not according to the thing....Fancy is settling upon word-knowledge, there being no such thing....Sleep is the idea based upon the conception of absence....Memory is the non-loss of objects of knowledge....

Here we have a lucid description of all conceivable ideas. Of importance, is the stipulation that any or all of the five categories can be either painful or pleasant. The effect of an idea depends upon the degree of intensity of the thought itself and the amount of emotion that it may generate. The same idea, depending upon circumstance, can be either painful or pleasant. For instance, the idea of rain, if needed for crop growth, can be very pleasant. On the other hand, if a picnic is in prospect, the mere thought of rain is revolting.

Patanjali's definitions of right and wrong are unassailable. They are universal in construction and axiomatic in nature, but, many qualifications must be made if they are to be applied to present day living. Each individual has his own criteria with which to make comparisons when formulating his conclusions as to the validity of any particular data. As far as personal perceptions are concerned, many people only believe half of what they see and nothing of what they hear because they have been so conditioned since childhood. These doubting Thomases are very uncertain of their own abilities and qualifications and will always contest the validity of any incoming information. All of us have our own ideas as to what is right or wrong. Due to the flexibility of modern languages, it is easy to warp an object of knowledge into a shape that coincides with a distorted viewpoint of a mental concept. Until such time that our communication system allows exactness in the transference of a mental concept from one mind to another, what is right and what is wrong will be a matter of conjecture.

Fancy, as described, is not to be confused with imagination. According to the definition, a fanciful idea has no base in reality. It is strictly a grouping of words that the conscious mind strings together without having any points of reference in the memory mechanism other than that of the words themselves. It is a conscious thought that has no counterpart at the conceptual (non-verbal) level. That is, it has no basis in fact. Imagination, on the other hand, can be considered as being creative in nature. It usually consists of fragments of different varieties of data assembled in a new form and is presented in this altered pattern. If an idea has any basis in fact, it cannot be considered as being fancy.

The definition of sleep is interesting to the extent that it brings to mind other conditions in which the conscious mind may be detached from the body. When such a condition exists, the reactive mind assumes full control of the organism. It matters little whether the person is asleep, or in a trance, or in a state of anaten, because the body will still continue to operate on automatic circuits set up previously for this purpose. Hubbard pointed out that engramic material is easiest installed in the reactive mind under such conditions. The reactive mind does not have the faculty of compu-

tation and has to depend upon thought association when determining the value of any data presented. This data may be transmitted to the reactive circuits through any of the physical senses, and its validity is measured in accordance with the amount of pain being evidenced in the body. Like a house, the body may suffer damage if the owner is out of contact with it and the door has been left open to random marauders. Havoc may result!

Control of them is by practice and uncoloredness....In this matter, practice is the effort towards steadiness....It becomes firmly grounded when attended to devotedly without interruption for a long time....Uncoloredness is the consciousness of power of one who is free from thirst for objects seen or heard about....It is higher when there is no thirst for the Qualities of Nature on account of knowledge about the Real Man....

Uncoloredness, as used here, implies a lack of desire and a lack of particular interest in anything perceived through the physical senses. Specifically, data is remembered in accordance with its importance, or because it restimulates memories of previous occurrences, or because the mind is "colored" by it. That is, the data may have pleasant or inviting aspects and it is given preference because of this. Contemplation of a subject is an exact duplication of all things known of that subject in constant repetition until such a time that the subject has been worn to exhaustion. It is vitally necessary that the person be able to hold his mind on that subject without interruption during the process. In other words, the person must be able to concentrate his attention units on that specific subject to the exclusion of everything else. For the time, at least, he must have a one-track mind. With practice, he will be able to do this. Much, much practice!

The reason why the average person has so much trouble concentrating on a given subject is to be found in the memory mechanism. Objects of knowledge are filed away according to category, but, it is also filed in such manner that makes it available for use in computing subjects in any degree of similarity. In this manner, all available referents in the mind coincide with each other to the point that if one category is being concentrated upon, other chains of thought are restimulated into awareness and the attention units become sidetracked while comparisons are being made. If it should so happen that the subject being used as a criterion is of more interest to the person, the attention units shift to the new subject and continue on that trend until another subject is introduced and the attention units make another shift, etc., etc. Yoga describes this condition as mind-spreading, the inability to concentrate upon a given subject for any length of time. If a person is in "present time" and has good control of his conscious mind, concentration, meditation and contemplation are quite easily mastered.

The last aphorism in this group is quite important. When a person reaches a point in his development where he can comprehend and fully understand that there is a certain phase of beingness that coincides with and is a part of the Supreme Power that rules the universe, Yoga contends that in such a stage of development, possessiveness becomes a minor part of the person's personality. The Qualities of Nature, (Matter, Energy, and Law) coincides exactly with Hubbard's concept of MEST. (Matter, Energy, Space and Time). Also, the Yoga concept of the Real Man is synonymous with the Thetan of Scientology, or the "E" of E-therapy. When this phase of beingness becomes operable, the student is well on his way towards the attainment of some of the higher goals. These goals will be described later and specific techniques will be outlined for attaining them.

(To Be Continued)

BOOK REPORT....THE DOORS OF PERCEPTION by Aldous Huxley....Harper's, N. Y....1954

A vivid, arresting and first hand description of the effects of Mescaline, a little known drug of unusual qualities---the active principle of Peyote, the desert cactus long used by the Indians of Mexico and the Southwest in their religious rites. Although harmless, the drug produces profound alterations of consciousness. "It cleanses the doors of perception", so that the world is transfigured and takes on a beauty undreamed of at ordinary times. Mr. Huxley describes these perceptions and discusses a number of problems in philosophy, art and religious experience on which they throw a new and revealing light.

"If the doors of perception were cleansed, everything would appear to Man as it is, infinite."....William Blake.

The Indians eat of a root called Peyote, which they venerate as a deity. It changes the quality of consciousness if administered in suitable doses. It has an effect upon the central nervous system. Its chemical composition is similar to that of adrenalin. Huxley describes his experiences after taking the drug and during part of the experiment, all conversations were recorded on a machine. Seeing a bunch of flowers shining with their own inner light and all but quivering under the pressure of the significance with which they were charged. "I continued to look at the flowers and in their living light I seemed to detect the equivalent of breathing---from beauty to beauty, from deeper to deeper meaning." The books on the study walls glowed like the flowers. Spatial relationships had ceased to matter and distances mattered little. The books glowed with living light, and along with indifference to space there was indifference to time. (This was what happened to Huxley, what might happen to you?)

Each person is at each moment capable of remembering all that has ever happened to him and perceiving everything that is happening anywhere in the universe. Each one of us is potentially "Mind at large". The function of the brain and the nervous system is to shut out most of this so we can concentrate on what may be practically useful to us. To make survival possible for us, "Mind at large" has to be funnelled through the reducing valve of the brain and the nervous system. What comes out at the other end (our end) is a mere trickle. Reduced awareness is the only awareness for us in this world, otherwise we could go mad with all the knowledge of this world going through our consciousness at once.

Visual perceptions are greatly intensified and the eye recovers some of the impressions of childhood. Interest in time and space is diminished. The will suffers a pronounced change. There is no reason for doing anything. One has better things to think about. When the brain runs out of sugar, the ego grows weak. In some cases there may be extra-sensory perceptions. Other persons discover a world of visionary beauty. There is an enormous heightening of the perception of color. Mescaline raises all colors to a higher power and makes one aware of many fine shades of difference to which he may, at ordinary times, be completely blind. He gives his reactions when viewing various paintings. "Mescaline had endowed me to see, temporarily, with my eyes shut." The effect of music seemed wholly disorganized. "Suppose you couldn't get back out of the chaos...." "My body seemed to be perfectly able to look after itself, as it usually does. All the conscious ego can do is to formulate wishes to be carried out by other forces. The psychological intelligence controlling the body was on its own."

To be shaken out of the ruts of ordinary perception, to be shown for a few timeless hours the outer and the inner world, not as they appear, but as they are apprehended, directly and unconditionally, by "Mind at large". This is an experience of value to everyone and especially to the intellectuals.

F.C.H.

ST. LOUIS DIANETICS
by Dick Kerlin

8/3/54. About ten met for two HASI $\frac{1}{2}$ -hour tapes: #5, Reach and Withdraw, and #1 to start the series over again. Harold Kuever read "What an Auditor Should Know" from the Journal of Scientology to the group. Discussion occupied the rest of the meeting period.

8/10/54. Eleven met and started off with #1 tape once more. Most remarked that this tape was even more productive than the first time, although one remarked that none of the tapes do a thing for her. Harold Kuever gave a twenty-minute talk on Dynamics, A-RO and the Theta-Mest theory from "Science of Survival" and later sources. This brot a brief discussion on theta. Dolly Query brought up the question of how best to inform guests of what we are doing, especially those with no reading background. After a half-hour of discussion of this, we decided to stick to our program, but to tell the guests at the start about the series of tapes being used, and to offer explanations and a question-and-answer session for them at the end of the formal part of the program, and individual demonstrations if they wished. It was suggested that we provide suitable condensed introductory literature, such as the June, 1954 Bristol Dianetic Review. The meeting ended with Dolly auditing Alvina and Estelle, and with me continuing Procedure 30 with Harold Kuever.

8/17/54. Eleven heard #2 group processing tape and discussed arrangements for the H. R. Angell course here Sept. 7 through 11, and the later development of the Scientology Road Show expected here Sept. 5th. Ethel Kuever presented the "Tone Scale" from Science of Survival, Self-Analysis, and Handbook for Preclears. She discussed its development and its application to persons in and out of processing, and reminded us that a periodic self-assessment might be encouraging. After some discussion, Bob Youtsey began using the Group Auditor's Handbook on the remainder while Dolly audited Alvina and I went on with Harold Kuever.

8/24/54. Seven of us did Tape #3, Certainty Assessment. As usual, comments varied widely. Your reporter talked on Effort Processing, touching on effort versus counter-effort, self-determinism, randomness, epicenters and the analogy between processing an individual as a group of cells and processing a group of individuals. This brought our review series up to November, 1951. Whereupon Dolly and J.B., a new guest, retired into an auditing room while I introduced the beginnings of Procedure 30 to Bob Youtsey. Bob had brought his copy of Auditor's Handbook by Hubbard and orders were taken for this and its companion, Group Auditor's Handbook, by John Galusha.

8/31/54. Nine of us began a group processing session using the Six Steps to Better Beingness (revised to Seven Steps to Better Living) published by the Scientology Council of Los Angeles, on cards. We barely started when word arrived that the Road Show planned to be here September 3rd instead of September 5th as we had inferred from their itinerary. (The group decided on several alternative courses of action and on the following day agreed to the September 3rd date and the Kuevers did a high speed communication job getting out notices to all who indicated interest in attending.) This used up the group processing time. Jerry Buddenbaum then gave his review of Scientology: 8-80 which was unfamiliar to a number who had not read it and obscure to the rest of us who had. Jerry did a good job of bringing out the salient points through chapter nine, throwing the light of a new viewpoint on them, and recommended the Appearances at the end of the book (by Alpha Hart) for their clarity. End-of-meeting sessions included Dolly/Alvina, Dick/Bob, and the others used the Group Auditor's Handbook.

Note...The Road Show appearance was reported in the St. Louis Globe-Democrat, 9/6/54.

RANDOMITY....

ANYBODY GOT A NAME FOR IT ?????

Rev. Jim Welgos is looking for a new name for his foundation. He will be most happy to receive any suggestions for a name which will be descriptive of "What they are and what they can do". Jim says that the old name was a bit too intellectual for the average person, so keep this in mind when considering what to call them....

GOT A nice long letter from Russ (Institute of Integration) Haggard anent therapies now in current use: Integration-wise. According to the letter, they are using anything and everything, dependent upon what the preclear is looking for, what he has wrong with him, etc. As Russ puts it, "His acceptance level is the key to the type of therapy used." One thing of particular interest is that they insist upon a good diagnosis by a physician or other qualified personnel. Sounds like Integration Therapy has turned businesslike....

OL' DEBBIL HART claims to have finally rid his system of the Novel Bug. This horrid chunk of bacteria fosters and maintains an extremely contagious and infectious disease which works entirely on the mind. People start thinking the screwiest kind of thoughts and, what is worse, they insist that they appear on paper; preferably done by a big publishing company who pays royalties for such things. Since Alpha and his wife had to do their own publishing, we imagine that he has indeed lost the bug. However, if the new book, "Scrub Oaks", by Alpha Hart, is anything like his other scribblings, it should be well worth reading. Order you copy direct from Alpha Hart, 207 North Washington, Enid, Okla....Afterthought..He claims that this novel has nothing to do with Dianetics. Since Dianetics IS, how do you go about it to keep it out of anything ?....

WE HAVE been looking forward to the next issue of the NEXUS but it seems a long time coming. Stedman must be awful busy these days out there in Seattle....

EXCERPT FROM THE GADA BULLETIN....

"Your readers should know that E-Meters are not considered necessary for a properly trained auditor today. Communications lag is considered the major point in assessment of the situation of a case in processing. This is covered, at least in part, in the tapes of the June Congress. This doesn't mean that E-Meters are completely useless, but rather that the auditor should be able to do his job without one. Actually, I, personally, regard the E-Meter as very valuable on occasion in investigation.".... From an article by John Farrell.... Alma Hill, please note....

PHOENIX NOW HAS A GOLDEN DAWN!!!!

Hubbard, et al, have brought into being a new publication! "The Golden Dawn" is now the Official Organ of the CHURCH of SCIENTOLOGY. The first issue contains much of interest to the dianetic community. Through the Board of Trustees of the Mother Church, it is possible to incorporate the Church in any State of the Union. The Church is entirely separate from the HASI and operates under its own Creed and its own Holy Book. The Holy Book of the Church, according to the publication, includes the Great Teachings which have given to Man down through the ages. As a church, The Church of Scientology is quite unique in that it is not necessarily orthodox unto itself. To quote from the Golden Dawn, "To be a Scientologist or to be interested in or use Scientology it is not necessary to quit a church or faith. On the contrary, one should remain with and assist those of his denomination." unquote. Scientology is also redefined as follows, "Scientology is a wisdom of how to free and heal the human soul." Those who might be interested in starting a Church of Scientology in their community can get all of the necessary information by contacting the Mother Church at 403 East Roosevelt, Phoenix, Arizona....

THE GHOST is just a ghost of its former self. Clem Johnson has turned himself into a gentleman! Yes sir, The Ghost of Scientology has made its appearance in a nice new printed format and was the medium for the announcement that Orlando, Florida is now the third leg of the triangle of examining schools. Clem and Lois will direct "The Southeastern Center of Scientology" under the guiding assistance of the HASI in Phoenix. Clem just completed his schooling in Phoenix recently and is now equipped with his D.D. and D.Son. degrees. While the new Ghost is interesting, we miss the old swashbucklery attitudes, etc. of the past. The old phase passes, making way for the new....or something....

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GEMS FROM SPINOZA

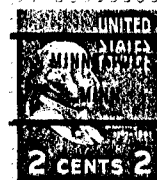
Intuition depends upon the mind as its formal cause, in so far as the mind, itself, is eternal.....The virtue of a free man is seen to be as great when he declines dangers as when he overcomes them.....The free man who lives among the ignorant, strives as far as he can to avoid receiving favors from them.....Only free men are thoroughly grateful one to another.....The free man acts always in good faith.....The man who is guided by reason is more free in a state than when in solitude where he is independent.....If men were to be made free, they would, so long as they remained free, form no conceptions of good or evil....

JUST RAN across an old booklet, "Dianetic Processing", A Brief Survey of Research Projects and Preliminary Results, by Dalmyra Ibanez, Ph.D., Ed.D.; Gordon Southon; Peggy Southon; and Peggy Benton. It was copyrighted by L. Ron in January, 1951. At that time the Foundation at Elizabeth had trained 325 auditors, (professional), and had given non-professional courses to 1005 others. The results of the tests were, to say the least, interesting. Also, the descriptions of dianetic theory and of dianetic processing were like reading ancient history. What a far cry from dianetics and Scientology as we know them today....Shall we say, Thank Hubbard ?....

SO GOOD WE PLAGIARIZED THEM DEPT....

There was a sudden knock on the door. She jumped up and said to her lover, "Quick! It's my husband. Jump out of the window." The lover gasped, "But we're thirteen stories up." She said, "This is a helluva time to get superstitious!".....Then there's the guy who had a childish fear of thunder and went to a psychiatrist. Doc said, "That's ridiculous. Thunder is a natural phenomenon, nothing to be afraid of. Whenever you hear thunder, do like I do, put your head under the pillow and it will go away."....At least they're not too bad....

D I A N O T E S
2449 Humboldt Ave. S.
Minneapolis 5, Minn.



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