

DIANOTES

VOLUME 4

JANUARY 1955

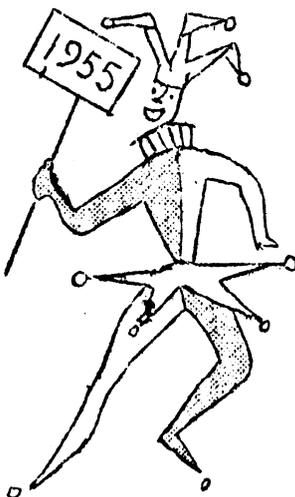
NUMBER 40

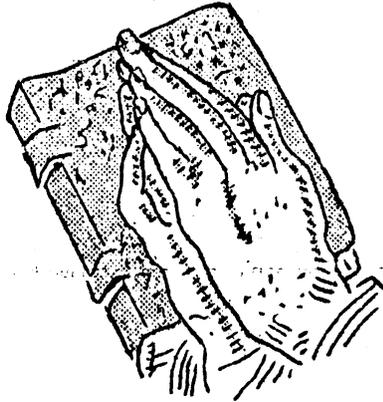
DIANOTES is a non-profit, unofficial vehicle for free communication among persons interested in the mind-sciences. Publication is monthly. We reserve NO rights to material appearing on our pages and hope that anyone who wishes to reproduce any or all of it will do so, acknowledging source.

IN THIS ISSUE

THE LORD'S PRAYER, an interpretation - - - - -	2
AN INTRODUCTION by George Field - - - - -	3
ON PSYCHO-THERAPY by Rev. James W. Welgos - - - - -	4
OPEN LETTER FROM PAUL METCALF - - - - -	5
RANDOMITY - - - - -	7
THE SEEKER, a poem by Ted Robles, Sr. - - - - -	8
DIANETICS, ETC., PART FOUR by Bob Collings - - - - -	8
DIANAPOLIS by George Field - - - - -	11

Published through private facilities, DIANOTES is an Unofficial Organ of Mpls. Dianetics, Inc. and the Minnesota Scientology Council. Subscription rates: 6 issues \$1.00: 12 issues \$2.00: Twenty cents per single copy. Address ALL correspondence to Dianotes, 2449 Humboldt Ave. So., Mpls. 5, Minn. Bob Collings, Ed.





- - AN SCIENTOLOGICAL - -
 - INTERPRETATION OF -
 "THE LORD'S PRAYER"

Our Father in Heaven - to whom we pray -
 Hallowed be Thy Name;
 Thy Kingdom is come, Thy Will be done -
 For they who have conquered Shame -
 As it is in Heaven, so on earth,
 Thou art The One Most High -
 And they who have been faithful,
 Need have no fear to die.

Give us this day our daily bread -
 Thus prays the hungry in heart;
 Let Love rain down from Heaven,
 That these may have a fresh start -
 And forgive us our debts, as we do our
 Debtors - Herein lies the Golden Rule,
 And they who heed and follow this path,
 Will ne'er again be cruel.

And lead us beyond temptation -
 Things worldly thus lose their hold;
 Love opens our eyes to Your Wisdom;
 All Truth begins to unfold -
 Thou delivereth us from all that is evil -
 True Life doth here begin;
 With Evil gone and hearts full of Love -
 Thus endeth the reign of Sin.

For This is The Kingdom, The Power,
 The Glory - All these and many more,
 Doth place You in the Firmament;
 For us You are The Door,
 By which we enter the Great Beyond;
 You will be our Teacher then,
 And will teach us how Love doth conquer
 All - For now and forever, Amen.

1254bc.

AN INTRODUCTION
by George Field

Ed's. Note....The following material was presented by George as an introduction to a discourse on Archenetics. Since his presentation allowed for group participation, the evening was enjoyed by those present....

As an introduction to my subject, I would like to briefly review the assumptions which in my mind underlie this and all other dianetic techniques, and, indeed, all non-destructive psycho-therapies. My human beingness is defined by a set of physiological, emotional, intellectual, spiritual and, perhaps, other abilities which may transcend the bounds conventionally accepted as limiting me. If my abilities are fully available to me, I am an optimum human being.

The motivation of my beingness is accomplishment through my personal existence, thru my blood line, through mankind, and the racial, governmental, social, religious, and other sub-groups of humans making them up, as an animate being, as a part of the physical universe, and as a manifestation of that which is not physical. In general, survival is necessary to accomplishment at any of these levels.

One of my abilities as a human being is to record all perceptions, and to later refer to the record for data useful in any related situation. Another of my abilities as a human being is to make decisions, including agreements with others, and to act upon them. Included among the decisions which I may make is the decision to limit myself in the use of my abilities, and the decision to restrict my access to recorded data.

My physiological, emotional, intellectual and spiritual condition at any given time is the result of my present environment, plus decisions and agreements made by me in the past, and enforced by me in the present by the expenditure of energy. Each decision I make or have made is the most optimum - that is, the most pro-survival considering all levels of motivation - which can be made in view of available data, both present and recorded. However, previous decisions may have resulted in the blocking off of recorded data from conscious contact, or in the distortion of contact with present perceptions. so that any decision may be inappropriate as it is situated. Anything, other than lack of recorded and present-time data, which results in an inappropriate decision or agreement, is an aberration.

A decision once made is enforced as literally and as broadly as it was made. I enforce my past decisions because they are identified to me with avoidance of pain and achievement of pleasure - that is, with survival. Therefore, the contemplation of changing such a decision is the contemplation of endangering my survival, and I avoid it. From the foregoing, it follows that as an optimum being I would be able to perceive correctly in present time, to refer to all recorded data, and to act without compulsion by any prior decision or agreement. The extent to which my energy is spent in present enforcement of past agreements, or in distorting present and recorded data, is a measure of my deviation from the optimum condition for me.

It is possible for me to disidentify my previous decisions from avoidance of pain and achievement of pleasure. This may be done either alone or with the cooperation of others, but only I can make or unmake agreements for me. When the disidentification has been completed, enforcement of the decision is no longer necessary for my survival, the enforcing energy is available for my use in present time, the facts surrounding the decision become mere data available for reference, the possibility of error may be accepted and explored, and I may achieve a new and more stable integration if I choose.

It is the function of psycho-therapies, particularly dianetics, to present means to

which I as a subject or preclear can resort in disidentifying my decisions from the avoidance of pain or the achievement of pleasure. My function as a dianetic auditor, on the other hand, is to suggest such means. The various ways in which I can make such suggestions are the "techniques" of dianetics. A therapy session is the meeting of a group (conventionally of two) having for its common goal the solution of present time problems of one member of the group, by techniques which he can use in making his pertinent past decision available for reconsideration.

I can approach my past decisions through many avenues. It is possible, for example, to work through the actual contra-survival elements of pain or painful emotion in the incident in which the decision was made, through the efforts exerted in the incident, or the emotions flowing through it, or through a purely intellectual analysis of the factors surrounding inappropriate action. Each approach or "technique" has advantages and disadvantages which differ from individual to individual....

ON PSYCHO-THERAPY
by Rev. James W. Welgos

The psyche of an individual is his soul. A therapy is a healing process. Thus, the word psycho-therapy is a soul healing process - or should be. But, how is a soul to be healed - of what? Before one can heal anyone of anything, he must first know what is wrong. If we are to be psychotherapists, we must first have given to ourselves the knowledge of what is wrong with us - and have learned how to correct it within ourselves before we can correct it within someone else.

A therapy is a process of knowing how to change conditions. But what is a wrong condition? Wrongness and rightness can only be determined in terms of a goal. An individual has certain goals and he gets into error in the ways of accomplishing those goals. Then he goes to a psychotherapist. But these goals are not necessarily the same from one person to another. Thus, what may be helpful to one person may get the next person into worse difficulties in terms of his goals. Thus, once again we must learn goals and methods by which those goals can be reached and successfully accomplished - and what can go wrong if the right methods are used in the wrong places.

It is right and good that one person shall sit down with another person and discuss the problem of goal accomplishment. Men have done this down through all the ages. It is a most basic form of therapy - and learning. But, one must take care that the beliefs and ideas of how goals are to be accomplished should be taken from a successful man (that is, successful in OUR terms) because one cannot take the beliefs of a man without also taking the penalties that go along with those beliefs put into action. If we want happiness then we must seek out the ways (methods) of those who are happy people. If we want business success then we must seek out the ways of those who are successful. If health is our goal, then we must seek the rules of those whose living has demonstrated the kind of health that we want. Whatever our goal may be, we must seek the answers from those who have won their spurs in that field of endeavor.

What has this to do with psycho-therapy? Everything and nothing! Talking with another is a form of psycho-therapy. Reading a book is another form of talking with another and gaining his ideas of how the things we want to do should be accomplished. Listening to a radio or watching a movie fall into the same category. So does going to a football game or seeing a wrestling match. If we are truly observant, we are learning the process of living. A mind or a soul goes haywire most often when it is concerned with a problem that, because of other sets of agreements and things declared important, cannot be solved. Very often the most valid psycho-therapy is to go out and live

a little. If one man sits down with another and one of them is able to teach the other how to do something successfully, learning has transpired. Learning is then the basic process of soul-healing. But, learning cannot take place where there is no response so concomitant with learning as another process - living. Living and learning go hand in hand. When we were children, we learned by living - and living was our learning process. Today, many of us seek the answers from books or from others when, if we were avid students of life and living, we would find the answers being given to us in the process of living.

Life has been lived for a long, long time. It has taught many to live successfully without their ever hearing the word psycho-therapy. Life is the most rigid and yet the most flexible of teachers, the roughest and yet the gentlest of teachers. Our future is before us and we can begin to live life as though it were our own and not a series of accidents caused by others. And we can learn this most surely by observing ourselves in the process of living - and learning.

OPEN LETTER FROM PAUL METCALF TO L. RON HUBBARD....

.....Thanks for your letter of the 15th, expressing your appreciation of my work in dianetics, and inviting me to attend the Unification Congress. My experience in professional auditing has been almost unmitigated pleasure and reward; and the gains I have made myself through dianetics cannot be measured, and my personal gratitude to you on that score, therefore, can scarcely be expressed.

However, if you have seen any of my recent correspondence with Jim Pinkham and Kenneth Barrett, you must surely be aware of a sharply critical attitude on my part. Actually, you and I parted company around the first of January, 1952. Then, and in the ensuing months, certain difficulties became apparent to me, and I feel that the recent restoration of dianetics into your hands leaves these difficulties far from solved or eliminated.

Speaking bluntly, I reject scientology, in just about all its aspects. And now that dianetics is yours again, I find it impossible to go back on the time track to 1952 and pretend that the intervening years have not occurred. You have developed both dianetics and scientology, and to eliminate either one from you, would be like cutting off one of your arms and saying this is the whole man.

There are many ramifications and aspects of the matter, that I won't attempt to go into. Actually, we go back much earlier than 1952: I find the whole Theta-Mest theory suspect. It seems to me a replay of Body-and Soul concepts familiar in religions, and this is a view of man that I find utterly outmoded and useless in our day. Because I reject this, it doesn't mean that I belong with the material scientists, the measure-and-weigh boys, who are so afraid they'll find something they can't see or touch; but, on the other hand, books such as Dr. Rhine's bore me, because they deal in such ponderous and "scientific" manner, with the inanely simple and obvious: the fact that man is alive, and that life, whenever we are really close to it, is strange and unspeakable, and fills us with wonder. But because this is true - because life is essentially wonderful and unspeakable - need we fly off into organized religion or philosophy, complete with details as to the structure of Theta, etc.? In response to the partiality, the half-thinking of materialism, can we offer nothing better than the equal partiality and unwholeness of religion? Why the split at all? Man is first and foremost: an integer.

This is perhaps unkind, but it is direct observation on my part that, in the entire

dianetic community, it is the most severely crippled personalities that have gained the most comfort from scientology. It's an old saw that if a man cannot solve his problems in life, he will turn to religion. Concepts of Eternity, Karma, etc., are subtly magic - anesthetic, with the illusion of vitality.

However, this is beside the point. My main quarrel with you is this: in your first book, you introduced the idea of living in Present Time, an idea tremendous in its implications, and still only partly explored - an idea from which, in the past four and a half years, you have been beating a more or less organized retreat. I have tremendous respect and admiration for your original contribution, and for your courage (some would call it foolhardiness, but it is just that quality that I admire) in presenting it to us in what was then a highly experimental stage. I deplore, however, your need to retreat from that single idea: Present Time. It was and remains your strongest stand.

To me, the whole concept of scientology is anachronistic - out of present time. The tradition of western philosophy has come full cycle, beginning with Plato and terminating with Marx. Now, don't call out the cops and ring up Senator McCarthy - I am not a communist. On the other hand, I don't endorse that type of thinking that would have our school children study maps of Europe with the U.S.S.R. left blank. Karl Marx is an historical fact, he has had tremendous impact on the thought and actions of the entire world. In Plato, Man learned how to think, to reason, in the modern sense; he gained what we call philosophical detachment. (What's the difference between "detachment" and "exteriorization"?) The full flowering of western thought followed from this. In Schopenhauer, things began to become gloomy, and in Marx, this particular tradition came to a thundering conclusion, when all thought was thrust back into action. Again, I'm not embracing Marx. A child may be unhappy when the day comes to an end, and he has to go into the house and take a bath; but he'll have a rough time of it if he tries to "pretend" that the day hasn't come to an end.

Since 1917 - and perhaps earlier - the old methods of dealing with Man's problems have become antiquated. If your car didn't start in the morning, you wouldn't go out and beat it with a buggy-whip, would you? A return to religion, to "detachment", doesn't seem to me the least bit ridiculous, in the circumstances. There's another one of your words, by the way: "return" - but in this case, who's the auditor to bring us back to the present?

The novelty of your language, by the way, does not indicate originality. Genuine originality uses the language of the present. The structure of scientology is, for me, a patchwork. I don't mean by this that it isn't "true", it isn't "right", can't be proven - nor do I deny the workability of the techniques, and if anyone should take the trouble to prove to me that they are more workable than those of dianetics, I doubt that my viewpoint would be altered. Man is a large creature, a large hunk of space. A person like yourself who thinks about him and deals with him, can take his stand at any point in this area and move for quite a distance in a given direction, proving every step of the way. All this, however, has nothing to do with the essential value of such an effort - its quality of revelation, its historic significance, its relation to the needs of its own time - its appropriateness.

As some measure of what I owe you, I will tell you that I am now writing a book, and it is, for me, a most ambitious project. It may turn out to be a fine thing, it may turn out to be a miserable botch, and (God forbid) it may be mediocre. In any case, enough of the original impetus came from you, so that part of the dedication will be to you. And this, in spite of the criticism in this letter, is genuine and sincere. Best regards to you and yours, and may we all meet some day - in present time.

(signed) Paul C. Metcalf.

RANDOMITY....

HAPPY NEW YEAR, folks! The annual resolution-making-time has caught up to us again. (It being understood that resolutions can erupt out of Phoenix most any old time.) Resolved: That I, John Doe, do hereby, etc., etc., --- and so it goes. Presumably, our readers will swear off some non-optimum habit-patterns, and swear on some good ones. But, then, who is to say what is good or what is bad for each of us? Certainly, no one but ourselves! It behooves us to take a general inventory periodically, so why not now? Are we being lazy about our personal cases? Are we getting as much as we can out of dianetics and scientology? Are we patiently, or impatiently, waiting for that ever-elusive technique which will make us into one-shot Clears? Assess your own case, or, if you are smart, ask your auditor for some help, and re-align some of your decisions and agreements. Let's make this forthcoming year the best one yet in the dianetic community!!!....

MUCH THANKS to the many readers who sent us Christmas Greetings and Bookays over the holidays. It's nice to know we're appreciated....

WE REGRET that we were unable to "hold the presses" until the appearance of Dick Kerlin's monthly report on doings in the St. Louis area. We will try to "double-up" in the February issue and bring our readers up to date on current occurrences in that fair city....

FRED HENDERSON of New York City, tells us of a new book just out called "Psychonetics". This new "science" supposedly combines the best parts of both dianetics and psychoanalysis. He hopes to locate a copy and report on it for Dianotes. Hope that he makes the grade. Sounds interesting....

THE COMING year should be one of much interest to the dianetic community. The HASI, and the HDRF, and the OECS, etc., of Phoenix, are likely stabilized to the point where they know where they're going. We appreciate their problems in effecting a re-organization of their combined efforts to the end result of functioning as service-groups to the field. Techniques should be, and probably will be, very plentiful in 1955. We have had no information, as yet, as to what transpired along these lines during the recent congress, but we anticipate that some of the better ones were released and demonstrated. Art Coulter and Don Purcell have developed their "Project Nucleus" to the point of release and, from the response they are receiving from the field, the project is assured of a good tryout. Its success depends upon the material supplied to the participants. However, since Synergetics is based upon certain phases of Analytical Procedure, which, in itself, is a successful therapy, a degree of success is a certainty. Jim Welgoe is enjoying a continued success with his "Lessons in Living" and should wind up on the profit side of the ledger. The Field will also be continuously developing and expanding techniques of various natures. Through the process of being bandied back and forth between individuals and groups, these techniques will take on added meaning, and many of them will be standout successes. The "brains" of the dianetic community is not centered in any one place, nor are they "controlled" by any one group of individuals. Since much is to be learned through inter-personal relationships in the field, we should all keep our ears close to the ground. Those of us going into the new year with open minds will derive many benefits by digesting and utilizing the forthcoming ideas, techniques and processes. We validate ourselves by validating others - and conversely it is just as true....

VI HOLTBERG of Delray Beach, Florida, sent us a copy of the report on her case covering a period of about three months. This is about as nice a bunch of validation for dianetic techniques as we have seen for quite some time. Vi and Paul Koontz, her auditor, rate a lot of credit for their good work. (Note to our more obese readers...Vi lost forty pounds during the process!....)

(Continued on Page 12)

Mind cleanliness not only refers to the thinking of "good" thoughts, it also refers to the cleansing of the Karma-Container, or, dietetically, the reactive mind. Many individuals, who are otherwise quite intelligent, have the thought in the back of their mind that if they do a good deed, it discounts and balances out one which was bad. This is erroneous. As long as there is material left in the reactive mind which carries a charge of guilt, the resultant body or mind condition remains set until the charge has been run out of that particular chain. The exception to this can be found in those cases where belief is strong enough to offset a natural ingrained sense of logic. If the sub-conscious self is persuaded that: "If I do a good deed today - it erases a bad deed I did yesterday.", then such will surely occur. Such belief is very rare. However, it is not necessary that the actual emotional state be contacted in order that the charge be removed from the aberrative chain. We have numerous techniques available which will remove such "charges" painlessly.

Attentiveness can only be attained when there is sufficient desire present to insure continued interest. If the subject matter has "colored" the mind to any degree, very little interest-lag will be noted. The test of true attentiveness is being able to concentrate on a disinteresting subject, or one which carries a heavy charge.

When the above conditions have been met, an individual is indeed fit to visualize his inner-self. Continued study of the inner-self "gives rise" to the understanding that this phase of beingness is an integral part of a divine creation - that part of each of us which is immortal and infinite. When this "understanding" has been attained, one naturally becomes attentive to God since He is the Prime Mover of Immortality. When this stage of knowingness has been attained, Contemplation is an accomplished fact.

Sitting is to be steady and pleasurable....This is done by loosening of effort and thinking on the endless....Thence there is no disturbance from the pairs of opposites....When that exists, regulation of breath is the next consideration. It is control of the manner of inbreathing and outbreathing....The condition of the breath as outgoing, incoming or standing still, is regulated as to place, time and number and becomes lengthy and fine....A fourth condition arises which casts aside the business of external and internal breathing....In consequence, the covering of the light is diminished....And there is fitness of the mind for ConcentrationThere is withdrawal of the senses, when they are detached from their own proper business and are imitating, as it were, the nature of mind.... From that comes complete obedience of the senses....

This series of aphorisms completes the section on Description of the Practice. Most of the instruction is easily comprehended. The first two refer to relaxation and the stilling of the mind. Thinking on the endless - blanking out conscious computation - lets the mind drift slightly out of present time and into a degree of reverie. In such a state, there can be little, if any, disturbance from the "pairs of opposites". That is, the conscious mind is held "neutral"; it computes neither pleasure nor pain; it is centered on zero emotion. Since the conscious mind must be held in a relaxed state, the body functions must also be slowed down in like proportion. Slow, deep breathing has this stilling effect on the body and, hence, the brain. Six breaths a minute is the rate most commonly accepted as being correct for contemplation. However, this may vary as to the individual. Patanjali then goes on and states that a fourth condition arises which casts aside the business of external and internal breathing which, in turn, removes the covering, or at least part of it, from the light. This fourth condition is actually the formation of a habit-pattern of slow breathing. That is, when a state of reverie is desired, the breath count slows down by reflex action rather than by conscious control. It is very true that when such a habit has been formed, it is much easier to conceive the attainment of your goals. The "light" is truly much brighter. The mind is then "fit" for concentration - and there is withdrawal

of the senses----. When it becomes possible to center all of the attention units in one place, the physical senses become more and more under control. That is, the mental control centers block off incoming communications entirely. It is said of Gautama (Buddha) that he could sit at the side of a road and be entirely oblivious of a passing caravan. Concentration of this nature comes only after long practice. It is my personal belief that it is possible to shut out undesirable noises completely, while leaving an open channel for any desirable or necessary communication. This would constitute a complete subjugation of the physical senses.....

Before going back and picking up the remainder of section one, it might be well to examine the personal gains which would attend the satisfactory completion of Yoga instruction to this point. We have learned the definitions of the various kinds of ideas and how to control them. We know that it is desirable to lessen our interest in things material which constitute our environs and to condition our bodies to the point where they can be ignored in favor of conscious thought. The Sources of Trouble, the Obstacles, The Abstinenances and the Observances have been outlined and described, and techniques were described to enable us to eliminate our non-optimum habit-patterns, and to develop good health and increase our mental capacities. Mainly, we have reached the point where we can concentrate our attention units in one place to the exclusion of all else and are prepared for meditation and contemplation. We are prepared to look for and find any desired answers within our own beingness.....

SECTION ONE. ON CONTEMPLATION. (Cont'd.)

It (Contemplation) is cognitive when accompanied by forms of inspection, investigation, delight or sense of power....

Cognitive Contemplation is that which is done in present time, in full awareness, and with complete knowingness and apprehension. Patanjali showed his discernment when he enumerated the conditions necessary to such mental action. Concepts, when viewed for the first time in full awareness, usually are examined thoroughly in a curious manner. It makes little difference as to whether or not the mental images are inspectional or investigational, when they appear in view there is a certain sense of delight attending the success, and when the achievement really registers, a sense of power pervades the mind. Such an achievement, being able to relax the conscious mind to the point where it is possible "not to think", opens many vistas for the individual's enjoyment. First, and foremost, it opens up a seemingly new line of communication. However, this line of communication was, at one time in our lives, the only one we had. A new born infant has no language, as such. It doesn't know the "code" of the variations of noise emitted by its parents or by other people. Oral communication must be learned, as does that of the several physical senses. However, there is a definite flow of communication between a mother and her infant child. If the mother finds herself in a situation in which she recognizes fear, that is, fear according to her own reality, this fear can be observed in the infant even before the mother can verbalize the fear in her conscious mind. Observation will prove this beyond doubt. Why, then, is this means of communication discarded as soon as the infant grows a little older? Simply because the mother does not consciously use this channel of communication and impresses the need of using certain noises as a substitute means of communication upon the child. Since the mother constitutes the only authority at the time, the child "forgets" the more useful means and follows in the mother's footsteps. It is to be regretted that this is true - literally. The child usually ends up with every pet aberration the mother has, not to mention those of the father and a few relatives besides. As mentioned before, the regainment of the use of this line of communication brings a certain sense of delight.

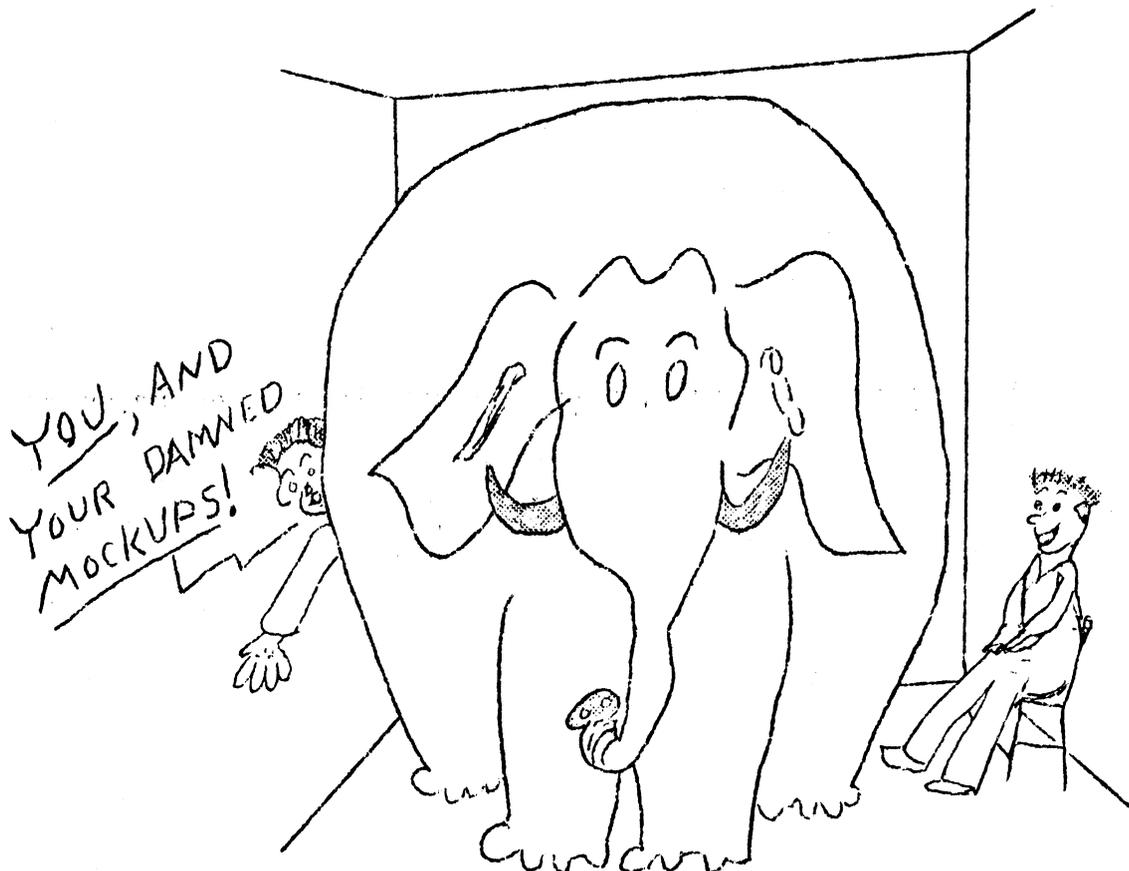
The other Contemplation, with only habit-molds for its residue, follows the mental image of stoppage.... (To be continued)

DIANAPOLIS
by George Field

12/5/54. About ten met at Tozer's. President Jerry Felland began the meeting by processing the group from the Second Group Processing Book, by L. Ron Hubbard. This was followed by a short refresher replay of portions of Kitselman's tape "The Easiest Way". Jerry then led the group in a Group "E" session, following the tape instruction more closely than had been done in previous, more informal sessions. Specific and general problems were raised by several different members and were given the attention of the group "E". Validation was not requested but it was volunteered in several instances.

12/12/54. Fourteen met at Felland's, including three guests. Bob Smith led the usual group processing session from Hubbard's Second Group Processing Handbook. George Field then led a discussion and group demonstration based upon Archenetics. The range and variety of the response was interesting in that it deviated considerably from those anticipated. The possible relationship between Archenetics and the Examiner Techniques was pointed out during the session, and the utility of Archenetics as an adjunct to S.O.P. processing was made readily apparent. Archenetics will probably see more use by the group in the near future and Ray Rogalla, our bookseller, expects to sell a few supplements to the Science of Survival. This seems to be the only source of information on Archenetics at present.

12/19/54. Nine met at Rogalla's. Bob Smith began the meeting with Scientology processing from the Second Group Processing Handbook. After some discussion, Bob Smith then read Van Vogt's recent article on dianetics. The article was well received and during the discussion that followed, several points of interest were raised which led to new insights.



RANDOMITY....

SPEAKING ABOUT inventories, we assisted our bookseller in taking his annual book inventory and ran across a stack of old this' and thats from way back. It really was fun going through that stack. Old news-letters, periodicals, bulletins, announcements of various kinds, --- ancient history! Ross Lamoreau's Outline of Effort Processing --- Harmonic Processing by Betsey Curtis --- Survival Computation in Human Activity by G. R. Helpem --- A stray copy of Diagema headlining "A Planned E-Session With A Bit Of Creative, Validation, Effort, Facsimile, Awareness And Self-Analysis For Tone Rise." Now there is really a mouthfull --- Alma Hill's Language Series --- A copy of Standard 880 Technique from the Wichelow Group in London --- George Tullis' Three Facts of Life For Happiness --- The Miracle of Straight Line Memory, author unknown --- Loss and Tears, author also unknown --- Learn by Unlearning by M. M. Jaquays --- The Conflict Conference and It's Place In Society by Francis Silver --- A Processing Method by Ye Ed from back in March '52. Still valid, but corny --- Clearing Mechaniam Technique as developed by Ron Howes and Don Schuster --- The St. Louis Facsimile, The ARC Light, etc., etc., --- As we said, "Some fun!" We also have a copy of the "Grim Weeper" for those who wish to shed a few tears for Auld Lang Syne....

DUE TO AN increased demand for the back issue containing our Visual Correction Technique, we will reprint the article in the February issue. Get your orders in early....

GEORGE FIELD has kindly consented to supply us with a monthly report on local doings which should contain much reader interest. It will be noted in his first report that our meetings are designed to catch the interest of both dianeticists and scientologists. This has been working out so well that Ye Ed can see no further purpose to be served by having two local groups. This is especially true since the unification of dianetics and scientology in Phoenix. It is more than likely that The Minnesota Scientology Council will be absorbed by Minneapolis Dianetics, Inc. in the near future. It is becoming fairly obvious that this same pattern will be followed throughout the dianetic community. The views to be expressed at the Unification Congress in Phoenix will like bear out our contention....

A MESSAGE from L. Ron Hubbard appeared in the latest Foundation Bulletins as follows: "If you have any suggestion about Dianetics or our Foundation, write me and I can now give your letter my personal attention. (Signed) L. Ron Hubbard." This seems like a good idea, folks, let's give him a chance to iron out the recent difficulties....

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



POSTMASTER:

If addressee has moved and new address is known, notify sender on form 3547, postage for which is guaranteed.

Director of the Post Office
St. Paul, Minn.
7/10/52