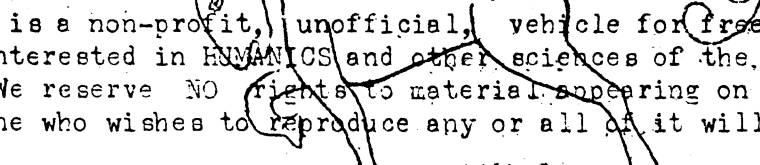


DIANOTES

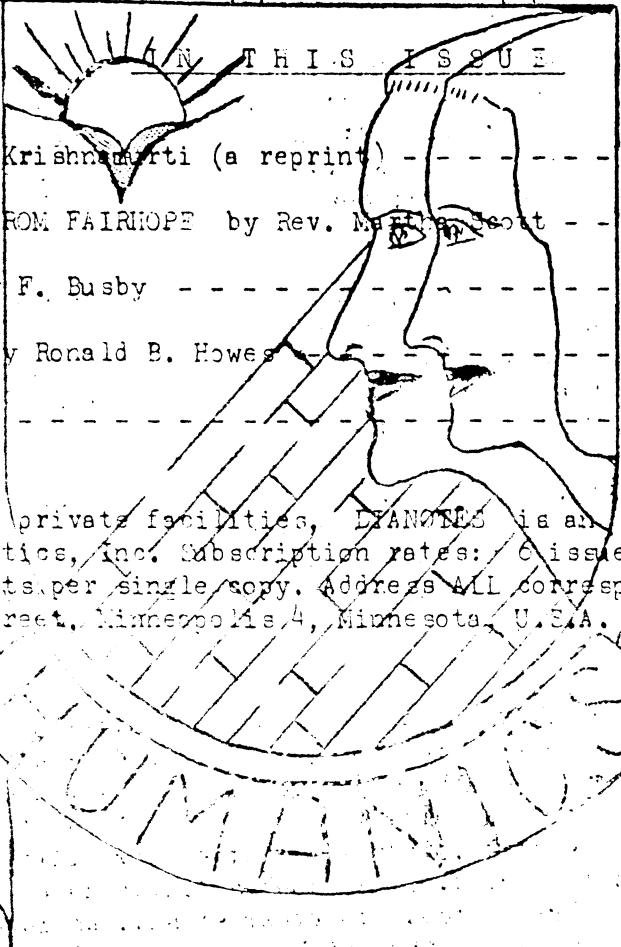
VOLUME 5

SEPTEMBER - OCTOBER - NOVEMBER
1956

NUMBER 60

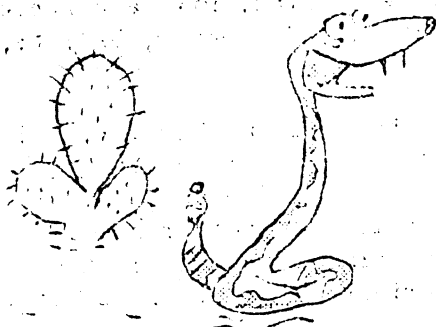


DIANOTES is a non-profit, unofficial, vehicle for free communication among persons interested in HUMANICS and other sciences of the mind. Publication is monthly. We reserve NO rights to material appearing on our pages, and hope that anyone who wishes to reproduce any or all of it will do so, acknowledging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



IN THIS ISSUE	
ACTION by Krishnamurti (a reprint) - - - - -	2
THE VOICE FROM FAIRHOPE by Rev. Martin Scott - - - - -	4
CARTOON by F. Busby - - - - -	6
HUMANICS by Ronald B. Howes - - - - -	7
RANDOMITY - - - - -	11

Published through private facilities, DIANOTES is an Unofficial Organ of Minneapolis Dianetics, Inc. Subscription rates: 6 issues \$1.00; 12 issues \$2.00; Twenty cents per single copy. Address ALL correspondence to DIANOTES, 1315 South 5th Street, Minneapolis 4, Minnesota, U.S.A. Bob Callings, Editor



A C T I O N

(Reprint from Krishnamurti's talks in Ceylon, 1949-50)

The problems that confront each one of us, and so the world, cannot be solved by politicians or by specialists. These problems are not the result of superficial causes and cannot be so considered. No problem, especially a human problem, can be solved at any one particular level. Our problems are complex; they can be solved only as a total process of man's response to life. The experts may give blueprints for planned action and it is not the planned actions that are going to save us, but the understanding of the total process of man, which is yourself. The experts can only deal with problems on a single level, and so increase our conflicts and confusion.

It is disastrous to consider our complex human problems on a single particular level and allow the specialists to dominate our lives. Our life is a complex process which requires deep understanding of ourselves as thought and feeling. Without understanding our selves, no problem, however superficial or however complex, can be understood. Without understanding our selves, our relationship must inevitably lead to conflict and confusion. Without understanding our selves, there can be no new social order. A revolution without self-knowledge is merely a modified continuation of the present state.

Self-knowledge is not a thing to be bought in books, nor is it the outcome of a long painful practice and discipline; but it is awareness, from moment to moment, of every thought and feeling as it arises in relationship. Relationship is not an abstract ideological level, but an actuality, the relationship with property, with people and ideas. Relationship implies existence; and as nothing can live in isolation, to be is to be related.

Our conflict is in relationship, at all levels of our existence; and the understanding of this relationship, completely and extensively, is the only real problem that each one of us has. This problem cannot be postponed or evaded. The avoidance of it only creates further conflict and misery. The escape from it only brings about thoughtlessness which is exploited by the crafty and the ambitious.

Religion then is not belief, nor dogma, but the understanding of truth that is to be discovered in relationship. The man who seeks God, or what you will, through belief which he calls religion, only creates opposition, bringing about separation which is disintegration. Any form of ideology, whether of the right or of the left, of this particular religion or of that, sets men against man - which is what is happening in the world.

The replacement of one ideology by another is not the solution to our problems. The problem is not which is the better ideology, but the understanding of ourselves as a total process. You might say that the understanding of ourselves takes infinite time, and in the meanwhile the world is going to pieces. You think that if you have a planned action according to a ideology, then there is a possibility of bringing about, soon, a transformation in the world. If we look a little more closely into this, we will see that ideas do not bring people together at all. An idea may help to form a group, but that group is against another with a different idea and so on until ideas become more important than action. Ideologies, beliefs, organized religions, separate people.

Humanity cannot be integrated by an idea, however noble and extensive that idea may be. For an idea is merely a conditioned response; and a conditioned response, in meeting the challenge of life, must be inadequate, bringing with it conflict and confusion. Religion that is based upon an idea cannot bring mankind together. Religion as the experience of some authority may bind a few people together, but it will breed an inevitable antagonism; the experience of another is not true, however great the experi-

encer may be. Truth can never be the product of self-projected authority. The experience of a guru, of a teacher, of a saint, of a saviour, is not the truth which you have to discover. The truth of another is not truth. You may repeat the verbal expression of truth to another; but, that becomes a lie in the process of repetition.

The experience of another is not valid in understanding reality. But, the organized religions throughout the world are based upon the experience of another and, therefore, are not liberating man but only binding him to a particular pattern which sets man against man. Each one of us has to start anew, afresh; for what we are, the world is. The world is not different from you and me. This little world of our problems, extended, becomes the world and the problems of the world.

We despair of our understanding in relation to the vast problems of the world. We do not see that it is not a problem of mass action, but of the awakening of the individual to the world in which he lives, and to resolve the problems of his world, however limited. The mass is an abstraction which is exploited by the politician, by one who has an ideology. The mass is actually you and I and another. When you and I and another are hypnotized by a word, then we become the mass, which is still an abstraction, for the word is an abstraction. The mass action is an illusion. This action is really the idea about an action of the few which we accept in our confusion and despair. Out of our confusion and despair, we choose our guide whether political or religious; and they must inevitably, because of our choice, be also in confusion and despair. They may put on an air of certainty and all-knowingness; but actually, as they are the guides of the confused, they must be equally confused; or, they will not be the guides. In the world, where the leader (guide) and the led (guided) are confused, to follow the pattern or an ideology, knowingly or unknowingly, is to breed further conflict and misery.

The individual then is important, not his idea or whom he follows, his country or belief. You are important, not to what ideology or nation you belong, to what colour and creed; the ideology is only a projection of our own conditioning. These conditionings may, at one level, be useful as knowledge; but at another level, at the deeper levels of existence, they become extremely harmful and destructive. As these are your own projections -- the religions and the ideologies, the nationalism and the patterns -- any action based on them must be the activity of the dog chasing its tail. For all ideals are homemade. They are the result of your own projection and they do not reveal truth.

It is only when each one of us realizes the present structure of existence, the structure of self-projected ideals and conclusions, then only is there a possibility of freeing ourselves and looking at the problem anew. The crisis, the impending disasters, cannot be dissolved by another set of self-projected ideologies, but only when you, as an individual, realize the truth of this and so begin to understand the total process of your thought and feeling. The individual is important only in this sense and not in the isolated ruthless response to the problem.

After all, the problem throughout the world is the inadequate response to the new, changing, challenge of life. This inadequacy creates conflict that brings about the problem. Until the response is adequate, we must have multiplicity of problems. The adequacy does not demand a new conditioning but the freedom from all conditioning. That is, as long as you are a Buddhist, a Christian, a Muslim, a Hindu, or belonging to the left or to the right, you cannot respond adequately to the problems which are your own creation and so of the world. It is not the strengthening of the conditioning, religious or social, that is going to bring peace to you and to the world.

The world is your problem; and to comprehend it, you must understand yourself. This understanding of yourself is not a matter of time. You exist only in relationship; otherwise you are not. Your relationship is the problem -- your relationship to prop-

erty, to people, and to ideas, or to beliefs. This relationship is now friction, conflict; and so long as you do not understand your relationship, do what you will, hypnotize yourself by any ideology or dogma, there can be no rest for you. This understanding of yourself is action in relationship. Relationship is the mirror in which you can see yourself as you are. You cannot see yourself as you are in this mirror if you approach it with a conclusion and an explanation, or with condemnation, or with justification.

The very perception of what you are, as you are, in the moment of action of relationship, brings a freedom from what is. Only in freedom can there be discovery. A conditioned mind cannot discover truth. Freedom is not an abstraction, but it comes into being with virtue. For, the very nature of virtue is to bring liberation from the causes of confusion. After all, non-virtue is disorder, conflict. But virtue is freedom, the clarity of perception that understanding brings. You cannot become virtuous. The becoming is the illusion of greed, or acquisitiveness. Virtue is the immediate perception of what is. So, self-knowledge is the beginning of wisdom; and it is wisdom that will resolve your problems and so the problems of the world.

THE VOICE FROM FAIRHOPE

by Rev. Martha Scott

Reverend Welgos should be home from his six weeks lecture tour by now. To all who were visited by him, it was like a hypodermic in the arm; a hypodermic loaded with new interest for the old, yet ever new story of the road to integration.

Mrs. Grace McDade came back again this year giving us a chance to renew our acquaintance with her. She also brought copies of her book of design for living symbolized by flower arrangements. A very beautiful book that uses for its theme the truths that are taught in the Lessons of Living.

Octobers in the Pacific Northwest are the most beautiful time of the year. Fortunately, our Portland, Oregon weather behaved itself the whole week they were here so they could take advantage of the wonderful Indian Summer days.

Reverend Jim spoke at both the morning and evening services in the Council House Chapel on Sunday, September the 30th. Not even standing room was available at these two services. The people overflowed into the adjoining rooms, but our Kathie, now aged two, sat on a seat in the front row and didn't miss a thing. (Ed's note....For the benefit of our newer readers, little Kathie was assisted by Jim in ridding herself of a chronic skin disease during his visit in Portland last year.)

Classes were held every evening at 7:30 to 10:00 in the Chapel Room. The theme of this year's class series was "Appropriateness". Oh yes, I know the first sniff of the bottle smells like old stuff, but the meaning of appropriateness is far deeper than most of us ever realize. We just scratch the surface with our socially accepted meaning and use of appropriateness.

We are being taught in Lessons in Living, and by Rev. Jim this week, that appropriateness is always in relation to other people. Once in a while -- no, let's face facts and say that many, many, many times, being appropriate to everyone and every circumstance can push one right out of his circle of comfort into a sort of self-made no-man's land. But, if you keep it up long enough and carry it to the ultimate, we are told we will come very close to integration. Sounds easy, doesn't it? But just the same, most of us find it difficult to give up our pet ideologies and allow the other fellow a little realness and rightness with his "foolishness".

To briefly outline the classes for the week: Monday - How we have built ourselves on five levels; Semantic, action, sensory, identity, consciousness. This class was based on Human Engineering's book "Simplified Tension Study". This is an all embracing system for changing sensory awareness. This is all that any therapy can do.

First system of tension studies: The studies of recognizing GOOD. Whenever you have a problem, do not look upon it as bad. Re-evaluate the goodness of the purposes for taking on the problem. WHAT ARE THE GOOD PURPOSES FOR HAVING THE DIFFICULTY?

Second system. Re-establish sensory contacts with past incidents of pleasure. You will find even your misery had a certain amount of pleasure. Keep evaluating until you accept back into your life all of the moments of pain and rejection that you had pushed out because they were unpleasant.

TAHT WHICH IS CONCENTRATED UPON MULTIPLIES! So concentrate upon pain and misery and this is what you have; concentrate upon pleasure, and you find happiness.

Your whole life is based upon identification. If you identify yourself as a "poor man", you must have the purposes of a poor man, and start acting like one. So -- where is your chance to be anything else until you change your values?

The second night, Tuesday, we studied GOALS. Establishment of a goal is the most effective thing you can do. Make it reasonable, one you know you can reach. A person who does not have a goal that is understandable is a very frustrated individual.

Procedure for eliminating superfluous goals:

- 1) Give yourself an example of what you want or have wanted.
- 2) Where, or from whom, did you learn that this was a good thing to want?
- 3) What are the penalties, to you, for the fulfillments of that goal?
- 4) Do you still want it?

For the majority of your life you have looked at so-called GOOD, but look now at the penalties you must pay for having and retaining any certain end result of a cherished goal. You CAN have anything you want, but, be willing to pay the price!

Wednesday night we studied music as a means to total integration. Fundamentally, music is a language, a communication, a non-verbal message. You will hear it as a language when you can REALLY contact it. Each note can be a word or each musical phrase can be a concept. Even foreign music is understandable and can talk to you. Music is an international language.

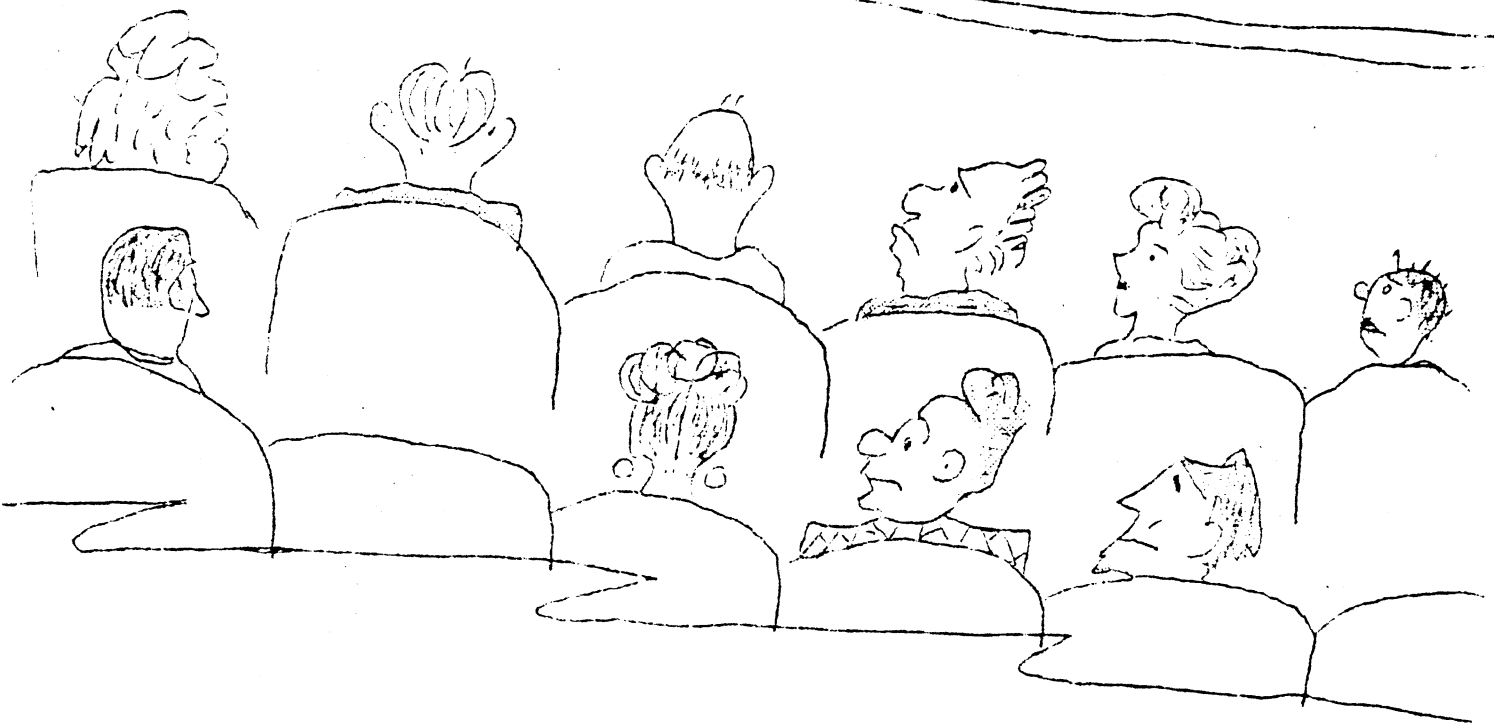
This kind of teaching with music, Jim calls farming. It will be planting seeds in you that will grow sooner or later. Listen to it often and see what action the music suggests for your body. Any music is a message to you from LIFE.

Lesson number four, Thursday, was an especially good one, if any one was better than the others. It was a lesson based on a universal thing -- FAITH. Faith is a basic tool. Faith is synonymous to confidence. Faith is life itself and it is possible for you to manipulate it in various ways. You cannot make any change unless you are willing to admit the change is possible. Faith is the basic essence of change. Every time you doubt, you deprive yourself of pleasure. Every statement you make is truth (to the universe) so be careful what you say, do and think. THE UNIVERSE BENDS TO ONE WHO IS CONFIDENT. If you understand this law and take it to its ultimate, you will understand the working of the universe.

Behind faith are some other very basic laws that you should recognize:

- 1) Every thought is positive in its action whether or not you like the results.
- 2) That which is concentrated upon multiplies. (Continued on page 11)

SOMETHIN' MUSTA SLIPPED



HUMANICS

By Ronald B. Howes

These eight people with their varying backgrounds constitute those lines of endeavor to which we are restricted.

Suppose one of these councilors, at age fourteen, had been beaten half to death, told that he was no good, and never did anything right. Think what this does to the law.

This is part of the racial phenomena. This is feedback. This is what modifies our future constantly. Experiences that occurred a thousand years ago have a direct and profound influence on us at this moment.

Feedback is a field phenomenon. To manipulate something, to make it move, you must do something to it. Consider a field; if you immerse your finger in water, you feel it. If you immerse an object into the field there is a change as the field is contacted, as it is moved through and with the field. If there is no contact, there is no field. If there is no translation of motion, there is no transduction of phenomena, there is no field.

Perceive a window. There is no reason why you cannot sense the window with just your translators. No reason at all. Or perceive coffee in a cup. You should be able to sense the temperature, the volume, its mass and color.

But this is so unrelated to the reality that exists about what human beings are supposed to be able to do.

You were immersed in a field, received material when you were a child from people who failed, and you agreed with them. You wanted to be like them. You wanted what they had. You wanted affinity, or whatever it was. Sometimes affinity may be an odd thing like a beating or a scowl, but at least it is recognition. It is there.

Consider education; consider science. What it is. It is a high state of agreement. That is all it is. The intrinsic values of science are in the high states of agreement, demonstratable agreements. But what is this? It is nothing. Science occludes phenomena.

True reeducation would be a throwing away of all the old habitual methods of acting, moving and thinking. You have to give up all those old facsimiles. They contain data, but it is sure fouled up. In this type of reeducation you will, technically, begin to use different areas of your brain.

The very essence of life is change and the essence of experience is complication of the change.

Draw a straight line from conception to present time. Any experience placed on that line will deform it in some way. A string would, perhaps, be a better illustration. You put a little weight on the string, and you take away a little physical awareness. You deform it. You will never be the same. You can never again be the same.

The very fact that you have deconditioned an engram will render you different than you would have been had you not had the engram. There is a marked, absolute, quantitative change in any experience. The very essence of life is change.

The essence of experience is the complication of the change. You have a certain endowment. Your goal, among other things, should be the complete, positive use of that endowment, with no strings attached, and no holding back.

I have been told by some individuals that they wish to create a personality where they

Page 5
Vol. 5, No. 60
never question themselves. I would suggest that this approach is false. You cannot create a personality of this sort. What you can do is to fully enable yourself to perform spontaneously. This in itself is personality. If you create a set personality, no matter what its manifold manifestations may ever be, you will always have a little curvature here, a slight bit of warp, a little staticism there. This will tend to trip you up a bit. The hooks, the statics in the personality will catch more and more en-
dowment.

Eventually you will be in the same position you were before. This you must not do. What you want to do is perform spontaneously, be truly fluid, capable, complete, to the fullest extent of your abilities. A complete figure/ground formation, with no statics. This is a healthy man with pure health.

For example: when you have a disease, you develop antibodies. Suppose, however, that your antibodies can't quite fight off the disease. In that case, you are supposed to mutate the antibodies. But you cannot if your figure/ground formation has become static. You are out of luck. You are either going to die, or become diseased in a particular organ and lose the function of it. But if you can mutate your antibodies, and reproduce them, you can go on living.

Man has done this for as long as his entire history. If he had not done this, man would have been dead long ago. Change and more change, mutation, spontaneous mutation, controlled mutation exists within you right now. These are your abilities.

And having these abilities, consider what you must know about matter. Or to put it differently, consider what your inheritance knows about matter. Consciously, of course not. All you do consciously is manipulate symbols. You manipulate experiences.

I can paraphrase this by saying man has reality inside his head. The world that I see is right here in my eyes, in the optic nerves. The world I hear is not out there, it is here, inside me. If I took out my brains, the world, for me, would not exist.

If one has a mechanism which performs as specified, that, taken with the performance, constitutes thought.

Thought is not a thing. A man walking down the street is not a thing. Man eating his food, that is not a thing. It is a description of a series of events in time. So is thought, and thought has no referent. You can change relays.

This brings up a very powerful point. Most men think one way. Some men can be taught a new way of thinking, a basically different way of thinking.

Men of high intelligence are as much mutants as anything else.

The function of any therapy would be to enable you to maintain as much direct contact as you wished, and to have complete control over your execution of abstraction.

Every child likes to believe, and every child does believe in fantasy. The crop of children who grew up during the twenties and thirties were thoroughly imbued with the idea of magic, horror, terror and fear as portrayed in the movies popular at that time.

In the normal physiological process of growing up, psychological maturation takes place. Sooner or later you give up that kind of ideas.

If you successfully adapt yourself to the changes in your physiological state and your orientation chronologically, you give up habitual modes of thinking. If you do not, you fail.

However, the average individual generally retains his last successful state. He holds on to the last successful package of experience. He retains it and retains it.

In other words, you probably made a number of moves which could be interpreted as advanced or beyond the state of ordinary childhood. You failed. It did not work. You did not successfully adapt yourself to change. So you picked up an old pattern wherein you had been successful, and kept it. A little later on, you tried again, and perhaps failed again, another set back, and another success pattern picked up.

You tended to do this because this was good adaptation. This method allowed you to grow, to survive. This allowed you to be reasonably happy, intact and acceptable to your environment. This type of adaptation is also a defensive action.

I suggest that one of the first things to do is to try to ferret out those times in your life when you were making an overt act of maturity and failed - and then regressed to an earlier stage. There are probably a number of these, not just one, and the incidents will vary in severity, quantity and quality.

In the brain are many of the functions of thought as we construe it to be, such as the human personality talking. We can destroy certain portions of the brain containing that function, and later on another portion can pick it up. This is a beautiful thing.

If you produce aphasia through some accidental loss of the motor area controlling speech, you can learn to talk again.

A psychologist who was very much interested in this phenomenon took an individual who had aphasia and cloistered him away from people. No one ever spoke to him. They just took him food, allowed him to read and so forth. And this man regained his speech spontaneously.

He had lost his motor ability to speak by damage to the very cells that had produced it.

Yet, he produced speech at some point without having been taught. How he ever did it has not been satisfactorily explained to this day.

The most satisfactory concept of thought function, at this time, is the network concept. The whole coordinated, multivalued, manifold abilities and capabilities of the individual meshing together constantly for total adaptation through to the psyche. You can lose some of them and still have a psyche. You can lose two-thirds, or, perhaps, one-half, and still have a functioning psyche. You do lose capabilities, but many of the overload capacities are so constructed that even with removal of an important part of the psyche, they can be recreated by the overload capacity.

Up to a point this works fine. But there seems to be certain phenomena of abstracting that one cannot learn again once one has lost certain specialised cells, built for this particular activity. One cannot recreate these cells nor use ordinary cells and make them function in this very specialised way. It requires certain ion ability.

Nature gave us insurance so that most of our ordinary mental faculties can be carried on by the average type of cell. Some cannot. Some require an extraordinary type of cell, and once they are lost, you cannot recreate them. But this is only evidence at the moment. It may change tomorrow.

Consider the cancer cell. It starts out perfectly normal, goes through a transitional stage in which any good pathologist will say, it could be dormant, malignant, it could be benign. Then something happens, and that cell is forever afterwards malignant. It

stays that way, and nothing in God's green earth can change it back. Once a person has a full-fledged malignancy, in every sense of the word, there is only one way to get rid of it. Destroy it with an outside agency.

There are no antibodies, no physical functions in the body that can take those malignant cells and transform them to normalcy. (Ed's note....This is supported by the hypothesis on cancer published in the June 1954 issue of Dianotes in which it is stated that certain cells form as negative antibodies and that by definition these are cells which become isolated from the parent body in such manner that the nucleus or essence of the life form is incapable of re-attachment and is only assured life through the proximity of acids.)

Getting back to nature's reserves, and the idea of thought. It takes certain special cells to perform special functions. Apparently, without these cells you cannot perform the function. But there are many functions that the normal cell can take over. Cancer cells have a highly specialised type of function. What could be their purpose? What is nature trying to do with cancer?

As a rule, we never have anything we cannot use in one way or another. Things we cannot use tend to atrophy. This is a cardinal rule.

Just for a sidelight, let's take hysteria. In hysteria an individual may use a symptom or a set of symptoms as an attention focuser so that he can take his attention away from the conflict within himself. He will use something as a target organ. He will direct aggression, hostility or whatever it might be, to an organ and through that organ, rather than express it to the environment.

We have psychomatic diseases of the skin, the eyes, practically every organ of the body, but no one will accept cancer as possibly having hysterical origin.

Millions, and that is no exaggeration, millions of pathological studies have been made of cancer these past fifty or sixty years. Yet no one had come up with the idea that affinity, well-being, or good adjustment had a darn thing to do with cancer growth.

Luckily for humanity, there are now people who are doing work on this particular aspect. It is the first time it has been done. There has been too much confluence about cancer. Too much acceptance of its fatality, malignancy and so forth.

If cancer has a psychogenic origin, pretty soon there won't be any cancer left.

Life is not what your body is. It is what your body can do.

Imagine a pot of oil with a smooth surface. Picture your finger in the still oil pot. Stir it. The direction of the rotation of your finger will affect the direction of the oil being rotated. You started it moving and rotating.

Now, along comes someone else, and they put their finger alongside yours and start a counter rotation. What happens? The confluence is broken. There is a conflict. The oil tends to go both directions at once.

Suppose you station people, as it were, on the various molecules of oil, and they go around here, there and every which way. One individual says, that's the wrong way to go. Another guy answers back, no, this is the right way.

Well, the oil being stirred, and it doesn't make a darn bit of difference which direction. Something is happening to the oil. Energy is being impinged upon it. Work is taking place. You may choose your stand if you wish and feed it back into the situation by saying, "I am right. You are wrong." (To be continued)

The Voice From Fairhope -- Continued.....

- 3) I am that which has been concentrated upon (by me).
- 4) That which you can sense is real.

Negative thoughts are those which bring to you what you don't want. That which agrees with you is positive. Be careful of your thoughts!

Lesson number five. Problems -- A problem is the result of desire. You cannot solve a problem unless you can state it understandably in your own words.

How to solve problems: write these out so you can see them:

- 1) What is the problem?
- 2) Is this an accurate statement and do you understand this statement?
- 3) Why is it a problem? What are the factors that seem to be against the fulfillment of it?
- 4) What can you do about it?

By clarifying your own ideas about it, you will see the problem as it really is. In order to state it accurately, you must see the problem accurately. State it as simply as possible. The statement of the problem contains the solution. The very instant you reach full understanding of the statement of the problem, you have the solution!

Since Friday was the last night Reverend Welgosa and Mrs. McDade was here, we had a good old-fashioned gabfest get together, complete with refreshments and entertainment. Well, really it would take a peculiar kind of imagination to call it entertainment, but some of the men treated us to the (censored) sight of watching them stand on their heads while in the lotus position. Jim was the only one to accomplish this. At least one of our "heros" had to go to Dr. Shipp's office Saturday to get his spine put back in place.

The big wheels of Council House, David and Betty Shreeve, were able to spend more time with Jim this trip than the last one. Last year they were in the process of moving to this beautiful new center now known as Council House. (Anyone is welcome to visit CH at anytime -- you will like it).

There were people from Cottage Grove, Eugene and Seattle who attended the Portland classes, and at least six of the portland group showed up in Cottage Grove for the Saturday evening meeting. Three of them went to San Francisco. They brought back the report that the teaching was well received all along the way, every group finding much in the lessons to live by -- the stuff life is made from. Also, they are finding more and more wonderful people in the world with almost nary a stranger left.

R A N D O M I T Y

WELL FOLKS we are back in the harness again. Our domicile was visited by a fire which kinda disrupted things to the extent that we are now quite far behind. As you will note from the cover page, this issue will cover the months of September, October and November. This will not affect the status of any subscriptions since they are handled on the basis of issue numbers rather than by months. Our next issue will appear soon after the first of the year and will cover December and January. After that, Dianotes will appear as usual. Since the Dec.-Jan. issue will be number 61, we will have moved our fiscal year to coincide with the calendar year - this issue completes five years of existence - we are the oldest in what is left of the dianetic community - and we hope to stay in existence for a long time to come....

ALONG LINES of continued existence, this is some excerpts from a letter we received recently which is one of quite some number of similar ones and it boosted our ego no end --What did happen to Dianotes, or is it I just do not get my mail, or the subscription did run out, but then, you said you would let me know. My last issue was from August, where you mentioned some changes. Why not combine several copies in one issue like The Aberree (thanks for the precedence, Debbil Hart) does until things come back to normal? Can't blame you if you would give up completely, if they all treat you like I did. A year has passed since you sent me that nice letter, plus a copy of "analogy", which, by the way, I have read several times and always can find something new. Want you to know if you do have to give it up for some reason or other, I liked every copy of it and I am going to miss it. Anyhow, we can hear from you in the Human Engineer, and the way you put things is plenty OK with me. Thank you for your patience and all the efforts you have spent to help others, and especially for me, then if you know it or not, it has helped me over many rough spots at a time when I needed it most... For which we give thanks....

FOR OUR many friends abroad - or at home for that matter. Dianotes is now obtainable through the Moore-Cottrell Subscription Agencies, everywhere. However, we still like to receive them as before since a word or two usually accompanies the subscription.

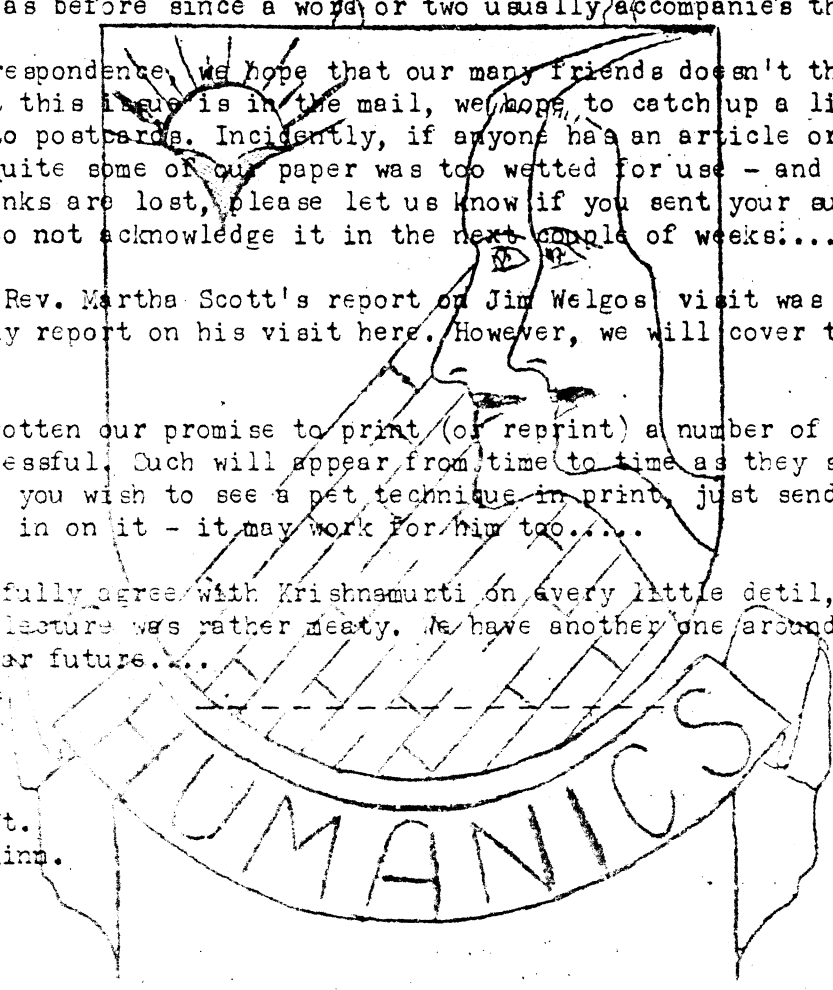
SPEAKING OF correspondence, we hope that our many friends doesn't think they are forgotten. Now that this issue is in the mail, we hope to catch up a little even if we have to resort to postcards. Incidentally, if anyone has an article or two around we can use them - quite some of our paper was too wetted for use - and if some of the subscription blanks are lost, please let us know if you sent your subscription in - that is, if we do not acknowledge it in the next couple of weeks.....

WE THOUGHT that Rev. Martha Scott's report on Jim Welgos' visit was so complete, we did not print any report on his visit here. However, we will cover this in the next issue....

WE HAVE not forgotten our promise to print (or reprint) a number of techniques that have proven successful. Such will appear from time to time as they seem appropriate. Incidentally, if you wish to see a pet technique in print, just send it along - and let someone else in on it - it may work for him too.....

WHILE WE do not fully agree with Krishnamurti on every little detail, we thought that this particular lecture was rather meaty. We have another one around and probably will use it in the near future....

DIANOTES
1313 South 9th St.
Minneapolis 4, Minn.



POSTMASTER:

If addressee has moved, hold the matter and notify sender on form 3547 stating amount of forwarding postage needed. This and postage for the notice guaranteed.