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RANDOMITY.....

WORD comes to us that scientology is making great strides in the Seattle-Spokane area. People still must be open-minded out that-a-way. Hope they don't lose their enthusiasm.

Expectant parents should read the excerpts from Locky Schuster's letter anent child-birth. Her experiences should prove invaluable to mammas-to-be in many ways. We hope to receive a lengthy article from her in the (we hope) near future, giving more detail. Much luck with your offspring, Locky, or rather, much luck to all of you...

We hear that Colorado Springs is practically devoid of dianeticists. A few isolated members of the dianetic community still reside there but some of these are considering moving out. Thus endeth another episode!

The grapevine tells us that Wing and Smoky Angell have been doing some processing down Denver way and that Sadah and Chuck have left the ranks of the CO₂ users. Sounds like progress is being made....

Speaking of CO₂, we haven't heard any comment pro or con about Perry Chapdelaine and his Phoenix set-up recently. Has scientology brushed him aside?....

We haven't heard from our number one Vox Pop recently. 'sa matter, Vox, are we off your mailing list?....

Art Coulter has favored us with an article discussing the various aspects of schizophrenia. Don't miss it in the April issue!....

One of our correspondents made some rather choice remarks anent certain fringe elements who are using the dianetic community as a source of income. While we are inclined to agree with most of his remarks, we must take the stand that the people in dianetics are aware of what they want and if they didn't think the stuff was good, they wouldn't buy it. If they get stung, they are getting a cheap education. Once burned, twice as cautious!....

The Foundation at Wichita announces that the Board of Governors of the Dianetic Research Foundation held their first annual meeting in Wichita on Feb. 12, 13, and 14. Present were: Helen Barton, Paul Beaver, John Maloney, William McCulley, Ernie Pope, Don Rogers, David Russell, Don Purcell and Don Schuster. Those absent were: Eugene Barenburg and A. E. VanVogt. Officers were elected as follows: David Russell, Pres., Eugene Barenburg, Vice-pres., and Don Schuster, Sec'y-treas. Paul Cress, Paul Metcalf, Faith Rossiter and William Nelson were elected to the board during the meeting. They all accepted the responsibility when contacted by long-distance telephone. Also, a two-year program of specific projects was discussed and adopted. Details will be released later. The next meeting of the board is planned for early summer.

John Farrell of Berkeley, Calif, writes that Hubbard's personally conducted Clinical Courses at the HAS in Phoenix are very successful and, if possible, are getting increasingly better. Three units have graduated to date, one course is now in progress and a fifth course will commence March 29 and run through May 7. John says that each unit so far has had a member from his locale and that the results are showing up already in terms of case progress on many people. Most of the work is being done by group methods but some of the cases have to be run out individually... Sounds good for scientology....

MATHISON is out with a new ultra, ultra model of his electropsychometer. Among other features, this model measures the basal metabolism of the Pc and incorporates a probe-needle to locate "dead" areas in the body. The price is \$400.00. If the users happen to run out of ideas on how to use the probe-needle, we might be persuaded to offer a few pointed suggestions....

Dick Kerlin sent in an entire session using analytical procedure. We regret that we do not have sufficient space to print the whole thing but must settle for the salient points. The session proves that St. Louis has some capable auditors and, as a group, they are really on the ball....

One of our correspondents has come forth with an offer to set up a twenty-five dollar (\$25.00) prize for the best essay anent one of his favorite subjects. If you had a million bucks with no strings attached other than that it had to be spent in originating a new society which would be stable, expanding and workable when surrounded by our present society, how would you go about it? Can you figure out a social structure that would be based upon the tenet that: "You will not be restrained except in your attempts to restrain others."? If ten or more of our readers are interested in such a contest, we will go ahead and collect the party's certified check to be held in escrow for the winner who will be decided upon solely by the said party. In case that you haven't noticed, the said party wishes, at present, to remain anon....

A member of our group, one Carl Peters, formerly a Minister of the Gospel, went to the trouble of writing us a book report on the Eidetic Foundation's, LIVING WITH THE BIBLE, Vol. I, purportedly written by Rev. James Welgos. His effort is much appreciated and is very well written, but we feel that we can't afford to use so much space just to prove that the book leaves much to be desired. To quote from the report, "This reviewer, however, cannot recommend this particular effort, however sincere its author may be. The treatise promises and claims too much and offers too little. Much better material along the same lines can be found in many libraries and bookstores, quantitatively and qualitatively superior and relatively cheaper." unquote. The rest of the report bears out the reviewer's contentions....Thanks anyway, Carl.....

Received a nice long letter from Ted Robles, Sr. the other day. In it he promises to write us an article as soon as Ted, Jr.'s series run out. Watch for it, his efforts are always interesting. By the way, are any of our readers trying out that series of exercises? If so, let us know what the results are, we're interested....

One of our readers with a fine (?) sense of humor sent us an article describing our present groups, etc., in terms of an individual living many, many years in the future. It might be described as being satanic, sardonic, satiric and even reprehensible but, in spite of this, quite good. Don't miss, "Origin and Development of Psychoreligion" by Vox Populi, our expert in all forms of literary verbiage... Note...Not to be confused with literary garbage which is to be found only in the village incinuator....

For those who are interested, the several addresses of Ye Eds. are as follows:

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SCIENCE AND UNCERTAINTY

by
Paul C. Metcalf

- "1. Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.
2. In the beginning and forever is the decision and the decision is TO BE.
3. The first action of beingness is to assume a viewpoint.
4. The second action of beingness is to extend from the viewpoint, points of view, which are dimension points.
5. Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view."

- - - from THIS IS SCIENTOLOGY
by L. Ron Hubbard

Let's say, for the purpose of discussion, that there have been two principle viewpoints in Western civilization; and, in order to keep the discussion relatively simple, we will make certain sweeping arbitrariness: we will put labels on these two principle viewpoints, calling one "Christ" and the other "Shakespeare". And, in order to further discussion, let us say that these two ideas, or viewpoints, are in apparent conflict with each other. Now, let's examine this.

We might say that Christ is the mystic, or represents Man's mystical leanings. There is the definite and all-important distinction between Body and Soul, with the major emphasis placed upon the latter. Eternity in Heaven is postulated as the ultimate ideal, with all things in this life being considered of a temporal and insubstantial nature. Putting it in contemporary terms, we might say that exteriorization is considered the ultimate goal.

Shakespeare, on the other hand, has been described as "the mystic who works downward". Body and Soul become so well integrated that we are not aware of them as separate entities - as, in a really fine work of art, the Content and Form are so fused as to be inseparable. Shakespeare dealt with practical matters: history, politics, etc. Nothing was too mundane for his attention.

Now, these two opposing concepts may be taken to define the dimensions of Western culture. Within the whole concept, however, they may possibly not be opposing. Reading about the Modes of Awareness in Analytical Procedure, we discover that, at the Multiordinal level, "the individual can not only differentiate within the framework of a given BAM but can appreciate how BAMs modify data and can move with relative ease from one BAM to another. He is completely rational and will see the good features of viewpoints he does not accept. "Stepping outside the "Christ" BAM, or the "Shakespeare" BAM, and viewing it in relation to the other, we may not experience so great a sense of conflict between the two.

There have been many men who have embodied elements of both ideas. In recent times, we are reminded of William Carlos Williams, who has divided his time between being

a medical doctor and being a poet. Not only objectively but in the very nature of his writing, he appears as a mixture - Healer-Poet; the Christ-Shakespeare. Another who comes to mind is D. H. Lawrence, who certainly combined elements of both.

We are also reminded of another writer, a contemporary writer - a man named L. Ron Hubbard, who combines elements of both these ideas in his nature. Now, here is a bit of theory: we would like to suggest that Hubbard's "problem" - if the term may be used - lies not in the field of psychology, philosophy or psychotherapy; it is, instead, simply an artistic problem .. and he has never solved it. It is the conflict - or apparent conflict - between the two ideas under discussion here that has disturbed Hubbard, and, unlike every writer who really masters his material, he has never been able to fuse the elements into a single approach. Thus, Time has been introduced into the problem: unable to combine the elements, he has strung them out on the time track - three and a half years, now, of "new techniques". It is this quality - the inability to combine the elements of his material, and, as a corollary, the apparent unwillingness to take responsibility for very long for any single "technique" - that has caused our brothers in another field of psychotherapy to apply to him the unkind term, "paranoid".

Again, using sweeping arbitrariness, we may say that dianetics more or less represents the "Shakespeare" idea, and scientology the "Christ" idea. It is reasonable and human to assume that Hubbard was pleased by the initial popularity of dianetics, and equally displeased by the subsequent decline in popularity. The fact is, however, that in dianetics he had released a truly terrifying idea, an idea for which few of us were and are prepared: that of being in present time. Sounds innocent enough, doesn't it? But just think: to trust oneself and one's experience so implicitly as to give up all need for reactive-mind monitoring and determining of our behavior; to live entirely and only in terms of direct contact with the present moment, from moment to moment; to allow our behavior, as Ron Howe suggested, to become non-social, novel, spontaneous. The next time you are in a group of people, try it. Be neither shy nor exhibitionistic; neither conformist nor eccentric. Instead, live and behave, quite simply, in present time. Try it - for five minutes.

And yet this was, is and will no doubt remain - despite Hubbard's subsequent activities - the central problem: how to live in present time. The problem was stated so simply, with such appalling baldness, in the first book, that something drastic had to be done. The public responded characteristically: dianetics was overwhelmed with popularity - the wrong kind - and then promptly abandoned. Those of us who stuck around are still kicking around the same central idea: how to live in present time.

We might state it this way: whether to deal with the present moment in terms of abstractions out of the past, or in terms of direct contact, direct awareness. How may we explain the increase of cancer and the so-called modern diseases such as multiple sclerosis, myasthenia gravis, muscular dystrophy and polio - save as the increasing use by human beings of abstractions out of the past, rather than direct awareness. Why are there so many people in dianetics interested in cameras, electronics, and radar - those mechanisms that extend and perhaps come to substitute for the senses; and why are so many of these people occluded cases? And how, tell me, how may we explain the popularity of that ingenious replacement for observation, thought, awareness, intuition and every other ability useful to the human organism - the electropsychometer? So many of us nowadays find ourselves in the position of the William Faulkner character - the farmer who sold the cow in order to buy a cream separator. Now we have the cream separator - and we're a little confused.

Hubbard recently stated a great truth: "Direct observation is infinitely superior to thought which seeks to know before looking." In learning how to think, and to manage complex mechanisms, we have forgotten how to observe - how to hear, touch, smell, be inwardly aware, etc. This also is a very bald - and most important - idea.

I DARE YOU
by
Edward G. Robles, Jr.

Fytte 4

Is anybody still listening? One hopes that you have not all given up so early. After all, there are only two months left to go.

Exercise XIII

Reading assignment: 'The Panchatantra', translated by A.W. Ryder. This work should be available in nearly any large library. What points do you agree with? What points do you disagree with? Why?

Write an essay describing the meaning of the 'Niti' philosophy. How does it agree with your own philosophy? Where are the points of difference? In the differences, which is more optimum; yours, or the Niti reckoning? Why?

Exercise XIV

This is a preparatory exercise. It may take the whole month, and may cost you some auditor-time. On your thoroughness with this exercise depends the success with the next one, which is the most important of all.

There are certain very specific 'fears' which are common to most human beings. These are the next items to consider. We're going back to fundamentals on this one: clear back to SCIENCE of SURVIVAL technology. First scan the chains concerned, then run the 'hot' incidents to as near erasure as you can possibly get them. Get as early as you can on these.

- | | | |
|-----------------------|-----------------------|------------------------------|
| 1. Fear of falling | 7. Fear of success | 13. Fear of fear |
| 2. Fear of pressure | 8. Fear of one's self | 14. Fear of causing harm |
| 3. Fear of starvation | 9. Fear of inadequacy | 15. Fear of being caught |
| 4. Fear of pain | 10. Fear of life | 16. Fear of punishment |
| 5. Fear of ostracism | 11. Fear of people | 17. Fear of society |
| 6. Fear of failure | 12. Fear of death | 18. Fear of not being human. |

Having run these fears down to their roots, consider: has there ever been a time in your existence when fear was actually pro-survival? When? Do you still fear similar situations? Why? Consider the anatomy of fear; how it feels to be afraid. Chart which nerves, which organs, and which muscles are involved. Is the bodily pattern the same for each instance of fear? Wherein do the differences, if any, lie? Be thoroughly, solidly, clinically introspective about this. Make sure you know all there is to know about fear.

Having done all the above, decide whether you need the weight of fear you are carrying around with you. If you don't need it, get rid of it by any set of techniques you choose, but address fear alone - the state of being, rather than the emotion - until it is entirely gone. It is very important that the residuum of past fears be removed from your case.

Exercise XV

This can be dangerous! If you have dealt well with Exercise XIV, it is not likely to damage you at all. If you have not, there is a very definite possibility that it may. Ask yourself, conscientiously, if you actually have removed all the fear from your case. If you have, fine. If you have not, go back and do XIV over. It is nearly an impossibility, in the author's experience, to do an adequate job on this assignment unless 'the weight of fear' is completely off the case. It is an assignment which is, in itself, fearful, yet it can be of tremendous benefit if properly performed. It is recommended that one have an auditor - preferably a quiet one - present when this exercise is tackled. Make sure that the auditor is willing to spend eight or ten hours at a stretch, if that should prove to be necessary. This is the very lights and liver of nearly every case. The next month's exercises will be child's play in comparison.

There is a place - a state of being - where the individual is "mighty near dead". This is a place wherein the person is exteriorly invalidated, or self-invalidated, to the point of scarcely believing in his own existence. In the parlance of certain pre-clears, this has been referred to as "the Black Hole of Calcutta", or 'the Slough of Despond', which are highly literate methods of explaining a mighty uncomfortable place. It's a rough spot, and I'm going to ask you to put yourself there - and keep yourself there - until you have done a specific job.

How do you know when you are there? Read the bottom line of the chart of attitudes in the Handbook for Preclears. Each one of these is a pretty rosy outlook for a person in the black hole. It is a complete negation of being - a place where existence is a minus quantity - a state from which apathy looks cheerful - a spot from which the catatonic appears active.

Nearly every pre-clear strikes this spot somewhere during the running of his case, and dashes away from it like mad. Nearly every auditor lets preclears run away from it. Why?

Item: the preclear runs from it because he believes that this is what he actually is, and he doesn't want to know!

Item: from the auditor's angle, it's mighty damned uncomfortable to sit and look at a corpse. And that's what a preclear in the black hole looks like. An exceptionally dead corpse, at that.

One of the worst sins the author - as an auditor - ever committed, was working desperately to get a preclear who had slid into this state of being back to 'normal'. It was considered quite a triumph at the time, too - after all, it looked like resurrection. Yet, the preclear later, self-determinedly, and alone, went back after and recovered the data present in the spot. It was remarkable to see the overall rise in tone and general capability after the hole was filled in. So, then, as a pre-clear, it is your job to go into this condition with full self-determinism and the desire to learn. As an auditor, it is your job to let the preclear go, to try to keep him enough in contact with you to tell you all about the things he learns there, and to help him stay there until he has learned everything there is to know about

this somewhat fearful place. It is even a good idea to tape the entire session or sessions and let the pre-clear listen to the playback, after editing the long silences out.

Well? How do you get there? Okay, you get there by a simple process of invalidating yourself. It goes as follows. Think of something you know to be true; something about which you are completely certain. Then decide that you were wrong. Repeat this with several items, holding the attitude, "I'm wrong. I'm always wrong, and there's nothing I can do about it. I don't exist. I don't want to exist, and furthermore, I never did exist." The main idea is to negate everything. The verbalisms are only for the purpose of fixing your mind on a state of 'not-being'. The main purpose of this exercise is to haul your actual state of mind to a condition of 'not believing in being'. The important thing here is the bodily condition that goes with the state of mind. A hint. This actually is a complete negation of the first dynamic. The reason is perfectly plain. At least once in each person's life, and perhaps more often than that, there have been necessities for complete negation of self in order to stay with a second or third dynamic group, perhaps even extending to fourth, and in some groups, clear to the eighth. The attitude is the complete non-importance, even non-existence of self. If the self - the Ego - the 'I' - does not exist, what is it that is walking around in your body? Answer, a mere extension of one group or another. It is completely impossible to be entirely one's self until one has contacted and removed past decisions to 'not be' for one reason or another. The easiest way to contact these decisions is to get into a state of 'not being'. The condition is available to nearly everyone, because it is present in nearly everyone. Self-sacrificing is one of our social virtues, and as such, it is a terrific boost to aberrated self-esteem not to exist at all; to completely sacrifice "self". If you wish to, you can run the chain of invalidations of self, and get the feeling that way, but the 'best' - i.e., the most rapid recovery of data - is based on negating everything until, subjectively, you're dead.

All right - why? Because, if we can blast right into this area, and can maintain our 'being' there long enough, we can actually find out what we are, why we are here, and what's the best thing for us to do about the whole thing, anyway.

Basic Personality, remember, acts against pain of any description. Unfortunately, this 'acting-against', usually means 'walling-up'. We are looking for an area which contains ultimate fear, ultimate pain, ultimate non-resistance. It is a spot which is the core of our cases. Having found it, we explore it. Basic personality - 'you' - does not really believe all these things, and is not likely to die because of contacting them, since the command SURVIVE is still in full operation. When faced with the necessity of going through the area, however, you will recover a lot of data that is otherwise occluded - the 'how this happened' type of data. (By the way - this area is loaded with anaten. On a "dope-off" case, you may expect a long stay.)

One trip through the black hole is not enough. No number of trips through are enough as long as it's still there. Keep at it until this particular state no longer exists; until it is entirely impossible to find. This is extremely important. In order to really live, one must die and be born again. The black hole is as near death as you can get, because it contains all the data on how you have already died. It is now walled-off. Take down the walls. Do not allow it to remain occluded. Be aware of it until it ceases to exist.

Frankly, this is a rough job, and it is not recommended that you tackle it unless you already know a lot about yourself. I wish you success with it. Remember - perseverance is the watchword on this. And to misquote Hotspur, "From this nettle, danger, we pluck this flower - life."

CONTACTING THE BASIC PERSONALITY
(A report on E-Suggestion Therapy)

E-suggestion therapy, as outlined by Kitzelman, may soon be recognized as being one of our more useful techniques. Kitzelman states that the process will prove successful, in varying degrees, in ninety-five percent of all cases. Recent tests made by MDI auditors tend to confirm his statement. While this procedure may never produce a "Clear", it is quite efficient as a clearing mechanism.

For the uninitiated, E-suggestion therapy consists of inducing the Pc into a degree of reverie or trance and getting him in contact with his "E". Once contact is established, the session advances on a question and answer basis with the auditor and the Pc supplying the questions and the "E" the answers. In most cases, the answers are surprisingly accurate and usable. A person's "E" can presently be best defined as being his Basic Personality, but each individual undergoing therapy will probably define it in accord with his own reality. The reverie or trance is comparable to the reverie that is described in Hubbard's first book. However, no canceller word or phrase is necessary to this process.

To date, none of the Pcs tested have more than approached the threshold of a true hypnotic state although Kitzelman states that such is possible. While few cases could remember a session verbatim, there has been some recall in each. Thus we retrogress to the point of bringing up that ancient subject of "Awareness of Awareness". In a session, all material presented is recorded on tape and is played back to the Pc. In this manner the Pc becomes aware that he has become aware of whatever has transpired during the session. At times, the material runs so fast that the Pc cannot orally describe it and much of the data comes into awareness without the Pc being consciously aware of it. He might vaguely remember that he was running something but can't recall specifically what it was. Regardless, he still feels much better because of it. In most cases, each Pc ends the session with a feeling of utter relaxation and well beingness.

This reporter does not consider the therapy a cure-all or anything other than a useful technique. If handled according to the prescribed procedure it can, in no way, be considered a dangerous process. At the worst, the Pc will have a nice restful sleep from which he can awaken without any outside help. After effects vary as to the type of material which is run during the session. If heavy somatics are run out, they may hang on for a short time; otherwise the average Pc will feel no worse than if he should awaken from an ordinary deep sleep.

In conclusion, we have here a useful technique which, if not abused, will leave a Pc in a better over-all condition than he was before undergoing therapy. To what extent he betters himself depends entirely on each individual. However, those who are expecting to "Clear" themselves overnight or to get cured of some psychosomatic even quicker than that, will more than likely be sadly disappointed. To such people, no technique is ever any good for any length of time. Let's start considering new techniques as new tools which may be helpful in some cases and add them to our tool-kits to be used when and where needed. Universal panaceas are few and far between, so let's go to work with what we have and not wait for the miracle-makers. We can make our own miracles if we approach our problems in a sensible and open-minded manner and utilize each bit of new knowledge to the utmost before relegating it to our files of past experiences. Thus, we may learn and prosper.

LETTERS from our readers.....

Jean Kollerstrom, M.Sc. (Lond.), D.Sc. (Zurich), H.P.A., of London, England, writes as follows:.....There's so much to say, I don't know where to begin....I have especially appreciated Edward Robles' articles and find myself in line with his way of thinking....I also especially found Bob Collings' "Procedure for Visual Correction" very valuable indeed. Apart from these, I am so glad to know that your journal continues to come out stably and regularly, while others come and go....I have been in dianetics practically from the start, and, although I was much affected by taking Ron Hubbard's first professional course last October (which was held in our house), I always had a time-lag on scientological methods; dianetics had more reality and certainty for me....Last weekend we held a conference to present dianetics and scientology to the practioners, at the Towerleaze Clinic in Bristol....we had about 60 people there....What impressed them was the validation in the form of case histories presented by the auditors. They heard of two cures of cancer (authenticated) and many other spectacular psychosomatic cures...As to Ron Howes, I cannot pretend that I was unaffected by the closing down of the Institute, but I do agree with Liz Burrage that as a source of good, solid, helpful data he is not affected. Why should he be?....have used his data, perhaps too much, as a means of validating dianetics when lecturing to psychotherapists, which has been one of my main lines of activity over here....our activities have been mostly confined to selling dianetics to psychotherapists. We have a study group for them. I have been lecturing at the Davidson Clinic in Edinburgh which is the best known clinic of eclectic psychotherapy in the country....Also have written a book which I hope will appear shortly....just a book to put dianetics across sanely and surely to the intelligent lay people.

Thanx, Jean.

- - - - -

Excerpts from a letter from Locky Schuster to Elaine and Bob Borreson....I can see how people of the south can really lose their ambition with winters like this and summers too hot to do anything. Unless, I should add, you have a new baby, and then you have time for none of these things....Kathy is a blue-eyed, sandy-haired Scotch Lass if I ever saw one...Her birth was an interesting experience and a nice ending to a long project. It was certainly a big validation for me of the Read method and also dianetics. I am sure that I could never have been able to follow Dr. Read's theory and suggestions without my dianetic knowledge....I did a lot of what we called "Positive Processing". I purchased Goodrich's NATURAL CHILDBIRTH. It has numerous pictures and I worked hard on the internal awareness of all the involved organs....When labor did start, I was really looking forward to it and the whole act went almost like I imagined it would. I did the breathing exercises which kept my body relaxed and kept my mind on the changes that the internal organs were going through at each stage and there really wasn't any pain...it was an interesting experience because I learned the power of the mind...after the birth I felt so good and was so excited, I could have walked out of the delivery room....no anesthetic, no instruments and only a small amount of stitching is real validation of the possible for me....Thanks for your permission to use this letter, Locky, you really had validation of your inner powers. Good luck.

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Randomity.....

EPH Howard announces that his wife presented him with their third and definitely last (he hopes) child. Dana Bruce Howard, 7 lbs., 10 ozs., was born Friday, Jan. 29 at 11:37 p.m. They are moving to Indianapolis soon, and Eph says that after Tullahoma, Indianapolis will seem as large as New York. He hopes (and so do we) that he will have an article ready for us sometime in April....Much luck to you and the family, Eph, and thanks in advance for the article....

ST. LOUIS DIANETICS -- FEBRUARY 1954

by

Richard G. Kerlin

During February we used Six Steps to Better Beingness, Analytical Procedure both straight and on Basic Concepts, and Group E-Therapy.

2/2/54. Locked out of our usual meeting place, we met at the home of our sponsor around a crackling fire. Pat Rankin was both moderator and group auditor for SSBB. As usual, valuable new insights were gained, especially on the SP (spacation and OP (opposite pole) steps. Discussion led to group decision to run a BAM on one member on a neutral topic next time, then use experience gained to run one on the "Hot" subject of scientology. It was proposed we might wish to air sources of conflict: (1) clarify our roles: preclear, auditor, spectator, combination?; (2) group auditing vs. breaking up into teams at meetings; (3) old vs. new techniques; (4) LRH vs. other data sources.

2/9/54. Ralph Grimes was moderator and auditor. He gave a brief rundown on Analytical Procedure. After pointing out its advantages in dealing with the analytical side, eliminating anaten and working in present time, he gave his "formula" for using it:

B..(belief)....	"What?"
C (consider) A..(attitude)..	"How?"
M..(motive)....	"Why?"
E (evaluate).....	"What good does it do you?"
DA (decide and act).....	"What else could you do?"

William Farwell consented to be "guinea pig" for the benefit of group observation and his evaluation of the session with respect to wanting a better mentality was roughly as follows:

BEFORE	AFTER
B (belief) Greater than average in some respects	No less
A (attitude) Should be better	Can increase it without effort
M (motive) Want better command	Fine thing to have

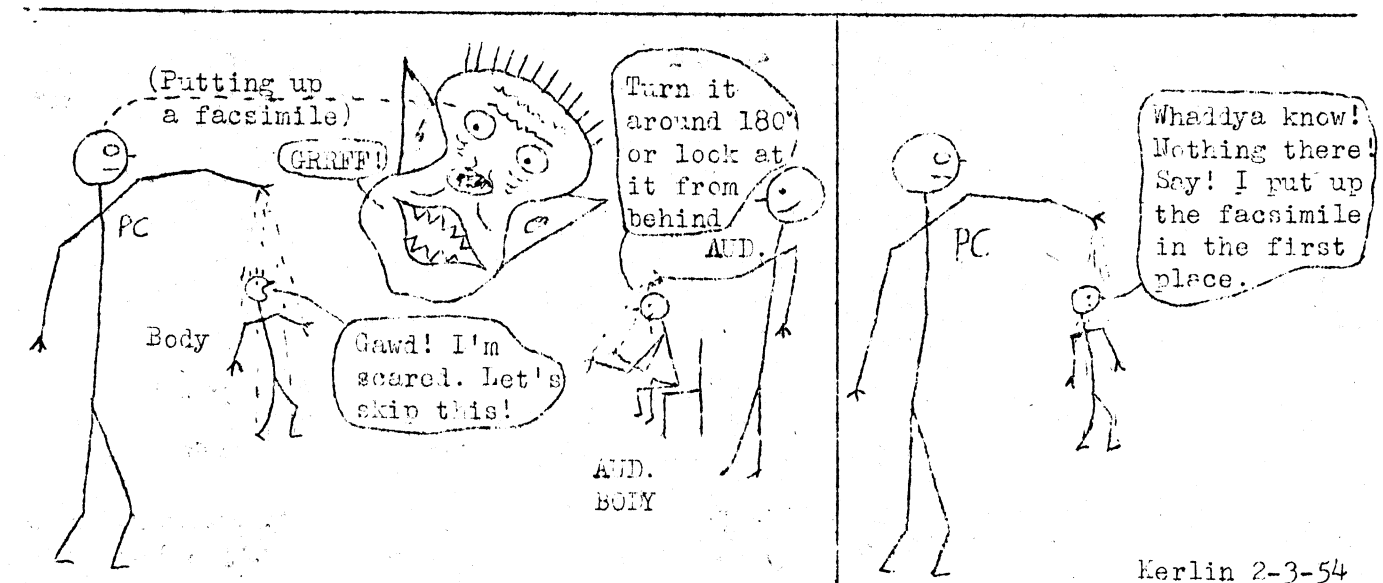
Group discussion and evaluation brought out the following:

- (1) "right and wrong" came up a third of the time.
- (2) session brought out the idea that the preclear assumed certain things were right and wrong.
- (3) should look for facts--and appropriateness or inappropriateness in a given setting.
- (4) ties in with General Semantics--Korzybski and Hayakawa. Hume ends up with "I'm here--and I'm not so sure of that!"
- (5) one individual using Analytical Procedure stacks up questions as they arise, then goes back and clears them up by the 5 questions.

- (6) the preclear should be allowed to discover his own BI's (bursts of insight)! More glow! If the auditor is more authoritative, he may get the material out quicker, however.

2/16/54. Pat Rankin moderated the meeting and demonstrated Basic Concepts via Analytical Procedure with Petey Bullock as the volunteer subject. On the subject of health, the aspect of approval by people arose and a charge was blown on this, partly with respect to the group.

2/23/54. Harold Query moderated the meeting and led off into a group E-therapy session. The group's past good experience with the technique was repeated again, with everyone getting visios, phrases, somatics, itches, tingling, laughter, fear, anger, desire, apathy, serenity and fun. Planned for next time: old technique demonstration.



Kerlin 2-3-54

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