

# THE ARC LIGHT

A PAPER DEDICATED TO THE DISSEMINATION OF DIANETIC INFORMATION

MIAMI, FLORIDA

NOVEMBER 15, 1951



Dear Swygards:

This is for The Arc Light; it's a postulated explanation for the basic mechanism of thinking and aberration. I believe it is valid; the comments of others would be welcome.

First: This postulated mechanism of aberration explains only one type of human aberration-trouble---the type leading to active, compulsive-repressive neurosis and psychosis. It does not cover the far more massive field of maladjustment due to general miscalculations of life. It refers *only to acute* aberrations. It refers only to the type of aberration which leads to dramatizations and to the acute neurosis-psychosis type of misperformance.

Actually, it explains only the limited field of human difficulty covered by Hubbard's "Dianetics; The New Science of Mental Health". Dianetics so far has been developed only to the limited level; it has not been expanded to the wider scope necessary to handle the full problem. The actual scope that must be considered in achieving the full clear is far wider than I or any one else I know of, has recognized. The full science must be called, and properly so, "The Science of Human Development".

But to the material itself:

1. The organism is seeking to *Survive and Use Energy to Organize*. "Survive" alone is not sufficient; inert matter survives; the nature of life is organism---trees use energy to *organize* inert matter into a higher level. Life seeks to locally reverse entropy; inert matter seeks to disorganize, to increase entropy. To operate at "survive" level is to operate in apathy--the lowest level of living. The seed is "survive"; The burgeoning plant is seeking to use energy and organize matter. The seed is apathy.

A human being is in apathy when he *lives to avoid pain*; The properly functioning human being *lives to achieve*. Apathy is operation on the avoid-pain drive; proper functioning is on the achieve-pleasure level.

2. In order to understand aberration, we must understand what thinking is, and what the mind is seeking to do. Basically, the mind is seeking to organize itself, and the external universe. The technique used is called "thinking". Thinking appears to proceed in the following steps:

A. At the lowest level, the present situation is compared with remembered situations, and a learned pattern of behavior, learned in past situations, is imposed on the organism by the "I" function of the mind.

A definition is required here: "I"-function for this discussion, is that function of the mind which is the responsible executive of the organism. "I" and "I" alone is aware of self-existence, and is so, because it must be so in order to experience pain and pleasure. The responsible executive must be aware of reward and punishment, and must have absolute authority. "I" and "I" alone in the mind is aware of pain-pleasure and "I" and "I" alone can order action of the organism. "I" has total authority (exception: at the biochemical level of toxic substances and infective organisms, the cells determine the necessary action, and take it, independently) over the organism, and the organism cannot act *as an organism* except by authority of "I".

A. (Cont.) The learned-pattern responses are very simple sequences of muscular, glandular, etc., responses. "I" need only order "Sequence 237-B-8" so to speak, and a whole complex system of muscular responses ensues. E.g., the sequence of actions in getting a car into motion when the traffic light changes, is handled by one of the learned-pattern "program tapes" of the mind.

B. A higher level of response is the subcomputer routine. A subcomputer has as great analytical thinking ability as "I", but differs from "I" in being unaware of self, or of pleasure-pain and hence is not *responsible*. Because it is not responsible in that sense, it is not given direct authority to act. "I" however can *delegate* action-authority to a subcomputer, under a general-policy limitation. If the situation encountered exceeds the general-policy rules allowed the sub-computer, the sub-computer alerts "I" to take over.

E.g., the far more complex problem of driving in traffic, a problem involving estimation of speeds, accelerations, and probable behavior of other drivers and pedestrians, is far beyond the level of the "program tape" mechanism of handling problems.

- B. Continued. But driving normally is a rather routine activity; "I" can delegate the problem to a subcomputer, and engage itself in higher level problems. However, if any non-routine circumstance arises, the sub-computer will alert "I". I believe each of us has had the experience of driving along, and suddenly "discovering" we have driven the last 5---10---20 miles without being "consciously aware" of what we are doing. A subcomputer did the job, while "I" was busy doing other work.
- C. The next higher level is one that "I" alone can actually handle. The problem at this level is to compare a present situation with a variety of past situations, abstract the similarities and differences, and reach a conclusion about the present situation. The actual work of comparing, differentiating, and abstracting can be handled by sub-computers, but no action can be taken until "I" has monitored the results, and determined that it is acceptable.

The Class C problem is the normal, daily, routine thinking, involving only problems wherein all data necessary for solution is available in memory, or is immediately accessible.

All of the problems through Classes A, B, and C are types which present-day computing machinery could be set up to handle. None involves the highest level of operation, creative thinking. The class D problem is the level at which human thinking outstrips the machine, in principle, and outstrips the lower animals in performance by an immense margin.

- D. This involves problems wherein *the data needed for solution is not available*. It's the problem in 37 unknowns, with only 35 equations available. It's the problem which can not be solved by computation because the only computable answer is "*DATA INSUFFICIENT FOR SOLUTION*".

The mind, in working on such a problem gathers data from memory, evaluates it for truth-probability, evaluates for relevancy, and seeks to combine the available data for solution. As solution fails, the mind searches memory and present-time-environment on a wider and wider basis. Data of lower truth-probability is accepted on a provisional basis; data of lower apperant-relevancy is accepted for consideration.

At this point, normally, the mind shelves the problem, hands it over to a subcomputer, and the individual decides, "I'll have to think about that problem: I can't seem to get any satisfactory answer right now."

In evaluating for truth-probability, perceptive data---"own experience" data has highest value. Next in order comes data from highly respected individuals, whose past truth-performance has been high. (Authority is simply someone whose truth-performance seems to have been of a high order.) Then there is common-observation data, and so on, descendingly, to the passing remark of a known liar, who is blind, and claims that a highly improbable event occurred.

*HOWEVER:* When no data sufficient to solve the problem can be found in memory or present environment, the function of creative thinking really begins. The mind hypothecates data; the mind arbitrarily assigns values to some of the unknowns, and then seeks to solve the problem. The hypothecated data makes the answer, necessarily, a postulate, and the mind regards it with due suspicion. The normal process of thinking compares the answers derived from hypothetical data with known facts of the real world, for probability and relevance, and finally tests the answer for validity. If the answer is proven valid by experience, the hypothecated data is now rated as having high truth-probability, and becomes part of "accepted fact".

So far, we have been discussing the course of normal, rational thought. Now one new item---"hypothecated data"---must be introduced.

Postulate: *That "I" must never be allowed to fall into confusion.*

Reasoning behind the postulate: "I" is the executive function of the organism, and if "I" is rendered inoperative, the organism cannot function. Organic failure by unconsciousness, delerium, etc., is generally recognized. But "I" is equally rendered *totally inoperative by confusion*. If the mind is unable to decide between six alternatives, "I" is rendered inoperative to all intent and purposes, because "I" cannot decide to act, so no action-orders ensue, and the organism is paralyzed.

Experimental evidence: The only technique of producing experimental neurosis in animals is based on forcing the animal to choose between two or more alternatives, to choose immediately, and rendering choice on the basis of data impossible. The animal goes into palsied paralysis and neurosis.

The High Priority Emergency that *must* be avoided, the Emergency Approaching Death, is *confusion*. The "I" function *must not be confused to inoperativeness*. "I" *must always* be free to decide, somehow, on some course of action.

Hubbard's "anaten", I believe, is *not* restimulated unconsciousness; it's restimulated *confusion*.

Hubbard's new term "enturbulate" is ducking the issue; it's an unnecessary term meaning "confuse"---but a man fears confusion, with good reason, and finds it easier to say "I've been enturbulated" than to admit "I've been confused."

Now, back to the main line of discussion.

The normal process of thinking protects "I" from confusion by *allowing time for adequate research*.

But suppose we have a problem of Emergency Priority nature, which requires for its solution data which is not available, and cannot be obtained. The problem is of such immediacy that it must be solved, and solved *now*.

The mind starts seeking solution data, and can't find enough. Rapidly, lower and lower levels of truth-probability and relevancy probability are admitted to consideration.

At this point, the mind, "I", is in danger of *confusion of data*, because more has been admitted to consideration than can be evaluated.

"I" seeks to avoid the acute danger of failure, by snatching at some data, and using it as an hypothesis.

Immediately, "I" is forced into a curious conclusion. *The data is valid*. It solved a High Priority Emergency.

Because, of course, *confusion of "I"* became the primary problem, as soon as the situation of the unsolvable problem forced "I" into confusion of data. As soon as that happened, the external world emergency became a second-order emergency; the extreme danger of confusion and consequent paralysis of "I" became the primary emergency.

By accepting *any data whatever* as a working hypothesis, "I" resolved the confusion of data. It was no longer necessary to consider data, because a datum had been selected.

The sequence of events, then, is:

1. "I" encounters a present-time emergency problem.
2. "I" makes a normal data-search for solution.
3. The normal search does not yeild data capable of solving the problem, and an emergency search is made
4. This admits a flood of low-probability, low-relevancy data, which "I" can't properly use without lengthy evaluation and testing.
5. But the emergency status of the problem requires an immediate solution, so "I" must consider it rapidly.
6. Now a *totally new* emergency has arisen. Instead of the external world emergency of the original problem, the Extreme Emergency of the internal world---the confusion of "I"---is threatening.
7. *This* problem now becomes the over-riding priority.
8. Any datum whatever, snatched at and decided on, will, and does, solve the internal emergency, because the *act of decision* is the automatic solution to the emergency problem of confusion.
9. If the organism survives the external world emergency at all, as a result of the action instituted on the basis of the arbitrary data, *that data will be accepted as valid*. It *did* successfully solve the terrible emergency of "I"-confusion.

The data so used, however, will *inevitably be bad data*. "I" had already searched and rejected as irrelevant or improbable the whole field of reasonable answers. The arbitrary datum finally selected therefore came from the general field of data which "I" normally considered irrelevant and improbable. It's *bound* to be a wrong answer so far as the external world is concerned. But it was a valid answer to the internal world High Emergency---confusion.

The data was, of course, what Hubbard observed as "an engram command". The situation that caused it to acquire "command power" is what Hubbard referred to as a "key-in". Actually, on this theory, engrams have no command power; the apperance comes from the effect of the key-in situation. It is not physical pain that forced their acceptance as valid data, but the unberable emergency of confusion. Naturally, most of these confusion-incidents occur in childhood, where the available good data is so small in amount.

The "engram" is more easily attacked than the "key-in", because the engram has only physical pain on it. To attack the actual confusion incident is extremely difficult; the mind dreads confusion above all other possible fates.

The actual confusion incident can be attacked *only if* the individual has available good-data answers to the

original confusion problem.

You can spin an individual with dianetics, as with any other technique of mental investigation, if you *break the validity of the arbitrary answer without substituting a good-data answer*. To do so removes the arbitrary answer that solved the danger-of-confusion problem long ago, restimulates that problem, and returns the mind to the irresolvable confusion---which is known colloquially as "loopy", "spinning" or "nuts". And all are conventionally symbolized by a circling motion of the finger near the head---the Circle of Confusion.

The mind will not willingly return to a confusion incident until it is certain it has data that will break the problem.

"I" must not be confused---but confusing a subcomputer is not dangerous. The subcomputers aren't supposed to order action anyway, so it is safe to have one of them tied up, circling in confusion, until it finds its way out. Normally, a confusing problem is delegated to a subcomputer, and stays there till the subcomputer has settled the confusion; then "I" can tackle the solution for evaluation, and either accept it, or return it for further working.

But the confusion-problem that "I" has once handled under emergency conditions gets a different status. "I" won't touch the red-hot thing again. No subcomputer will work on it, because "I" said "This is the answer!", and the subcomputer's don't challenge "I". (There is a function that does, to "I"'s extreme distaste. Think about it enough, and you'll realize that there's a perfectly good, old-fashioned English word describing the essential nature of that other function, by the way.)

"I" won't touch it, and actually seeks to occlude any perceptic data that might restimulate the confusion problem. Only when the external world forces "I" to acknowledge that the problem exists--i.e., "I" is "re-stimulated"--- does the confusion-problem come up again.

At this point, I dumps the whole shemuzzle onto a subcomputer, retires from direct control, and delegates the subcomputer to carry out the solution as previously derived. Hubbard observed the phenomenon, and called it "redramatization".

So: that's our present theory of the nature of acute neurosis. Seemingly, to unspin a psychotic, the quickest way would be to re-validate the broken answer that let confusion in again. Then you'd have a mere neurotic to work on. The slight difficulty with that is that you can't find out what arbitrary answer he had, because the fact he's psychotic shows that it has now been broken, and therefore he isn't accepting it either!

Sincerely,

John W. Campbell, Jr.

1457 Orchard Road, Mountainside, New Jersey

*SOMETHING TO ALKALINITY?*

*All rights reserved by Dwight H. Bulkley*

About ten years ago, I ran into a little booklet by Ralph Gordon Fear, called "Chemical Starvation". I was making a little collection of health "cult" material, on psychosomatism and figured that this was a nice example. It seemed to combine a rigmarole with mumbo-jumbo - Which - if followed "faith"fully - resulted in an appreciable number of "cures" of psychosomatic conditions. - In other words - I tossed it into the category of "faith healing" - because he offered to cure practically anything, by a rigmarole of *ALKALYZING*. He prescribed big doses of alkaline salts, over a period of time ...

Now I'm beginning to wonder. Remember what we said about R.I. (reciprocal inhibition), anaten, cortical shut-down, Calcium ions, high pH or *ACIDITY* correlations ...?? And how an *INTEGRATIVE* process would be augmented - To *DE-CONDITION* conditioned semantic responses - by hyperventilation, yawning, oxygenation, deep-breathing... to *REVERSE* the R.I.?

Hummmmmmmmm.

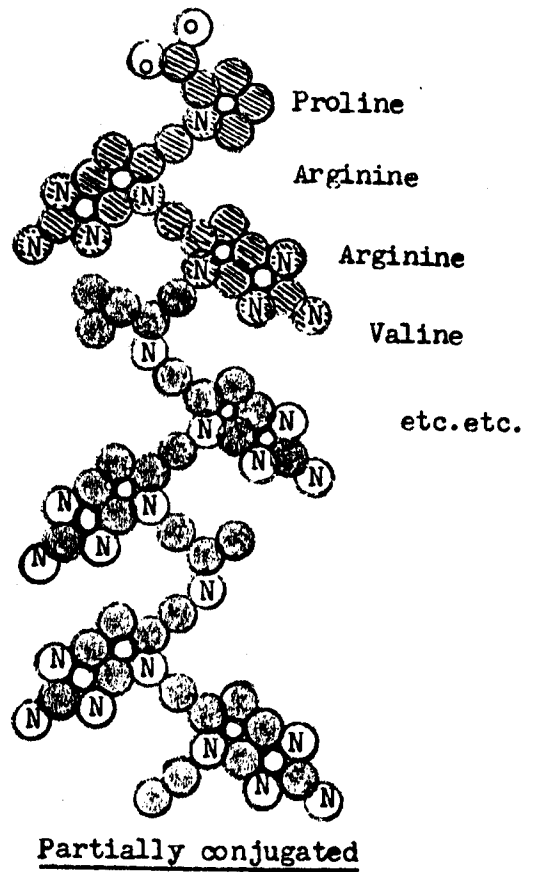
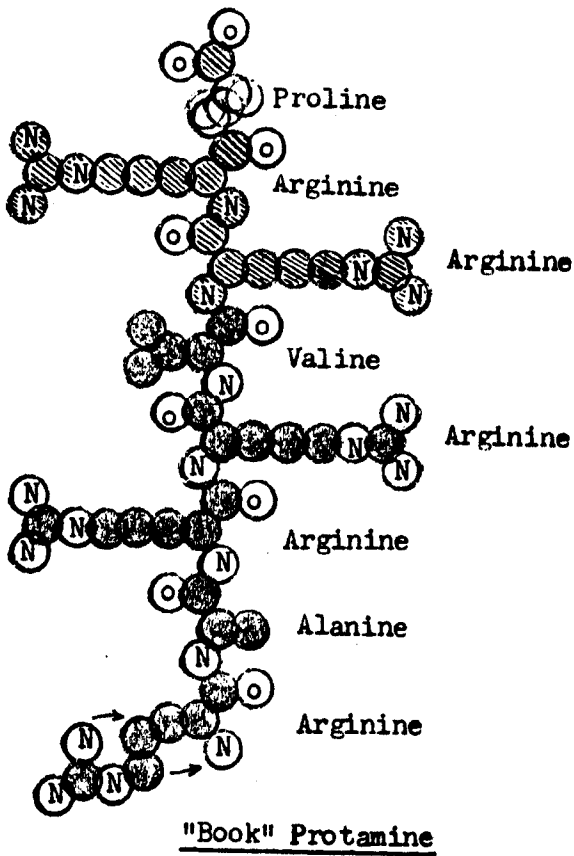
Just thinking -

Might have to lift his little booklet out of the "entirely mumbo-jumbo" category - into the "partially mumbo-jumbo" category, and *ADD* to our *THERAPY SYNTHESIS* - this additional datum - *ALKALYZING*.

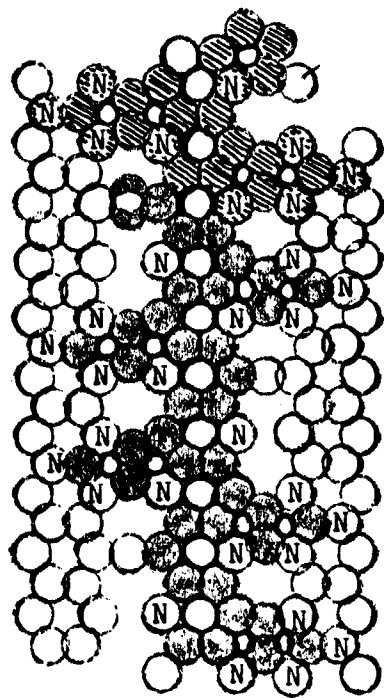
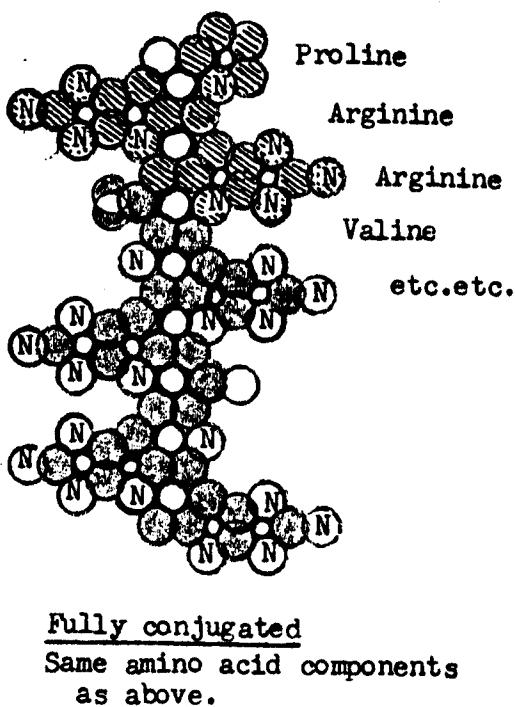
Looks, tentatively, like it's worth considering, and experimenting on. For those dianeticists actively interested in problems of "biochemical assists" - How about it?

Mr. Bulkley may be addressed at: 350 South Mills Avenue  
Claremont, California

Possible Structure: PROTAMINE and NUCLEOPROTEIN



Protamines, Histones (Basic Proteins) are the ground substance of chromatin & "genes". as well as mitotic spindles, neuroplasm, etc.



Is this part of a "gene" ??  
Note "fit" for NUCLEIC ACIDS, i.e.,  
Purine - Pyrimidine sidechains.

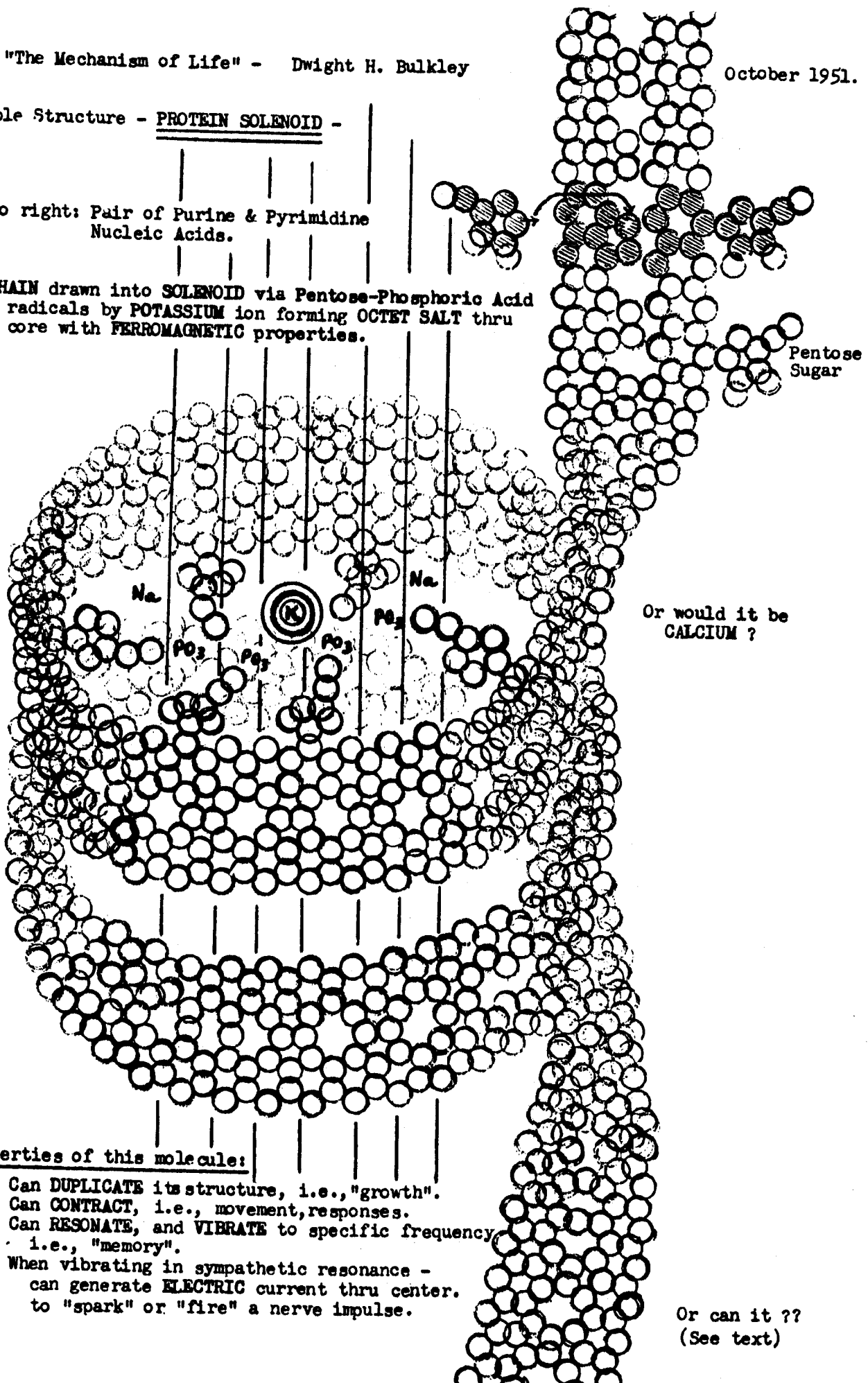
From: "The Mechanism of Life" - Dwight H. Bulkley

October 1951.

Possible Structure - PROTEIN SOLENOID -

To right: Pair of Purine & Pyrimidine  
Nucleic Acids.

CHAIN drawn into SOLENOID via Pentose-Phosphoric Acid  
radicals by POTASSIUM ion forming OCTET SALT thru  
core with FERROMAGNETIC properties.



Properties of this molecule:

- 1) Can DUPLICATE its structure, i.e., "growth".
- 2) Can CONTRACT, i.e., movement, responses.
- 3) Can RESONATE, and VIBRATE to specific frequency, i.e., "memory".
- 4) When vibrating in sympathetic resonance - can generate ELECTRIC current thru center. to "spark" or "fire" a nerve impulse.

Or can it ??  
(See text)

## THE ANSWERER

Flash (?) Answers by A. L. Kitselman

*QUESTION: Is it necessary to recall and erase incidents in order to become clear?*

*ANSWER: The classical authorities say that many become clear without developing recall at all. In E-Therapy, E seems to work incidents in certain cases only, when more rapid methods do not appear to be practicable.*

*QUESTION: Why are you always quoting 'the classical authorities?'*

*ANSWER: Because I think they were (or are) wiser than I am, and because they frequently said (or say) what I think and want to say far better than I know how to say it.*

*QUESTION: To whom do you refer when you say 'the classical authorities?'*

*ANSWER: Kapila, 1250 B.C. -- Krishna, 750 B.C. -- Lao Tzu, 600 B.C. -- Gautama 559-475 B.C. -- Yeshua, 4 B.C. -29 A.D. -- Krishnamurti, 1895 - still living.*

*The sources for Kapila and Krishna are in Sanskrit, Lao Tzu is in archaic Chinese, Gautama is in Pali, Yeshua is in Greek and Aramaic, and Krishnamurti is in English, Spanish, French, etc. There are other authorities secondary to these, such as daVinci, Whitman, Charles Fort, Bodhidharma, Milarepa, etc.*

*QUESTION: Why do you include Charles Fort? Wasn't he just a humorist?*

*ANSWER: No, he was a man free from ideological fixations, an ideological clear. Humor was one of his weapons. The non-anecdotal part of his writings is on all fours with the teaching of Kapila, who is a major authority. "The Books of Charles Fort" should be required reading for all persons who find an ally in modern science. The four books are published in one volume by Henry Holt and Company.*

*QUESTION: I still don't think it is right for you to go about quoting people--why don't you say what you want to say in your own words?*

*ANSWER: I can calculate logarithms accurately, so why should I use a table of logarithms? Friend, this is a serious subject, and I am far more interested in getting a lot of us cleared than I am in displaying any questionable originality that I may have. If you want somebody more original, go to the classical authorities; they don't borrow from anybody.*

*QUESTION: Can you briefly describe the four stages of clearing you talk about?*

*ANSWER: A first stage clear is free from fixed-idea controls or ideograms. A second stage clear is free from ideograms and also from pain controls or engrams. A third stage clear is free from ideograms, engrams, and from pleasure controls or hedograms. A fourth stage clear is free from ideograms, engrams, hedograms, and fear-controls or phobograms. This is a nutshell version for those who like words ending in 'gram.' The four stages have been defined in great detail in the Pali texts.*

-----  
Mr. Kitselman's new address is: 328 North Berendo  
Los Angeles, California

\* \* \* \* \*

## SMITTY'S CORNER

By Anita Smith

To me, Mr. Halpern's article, *Survival Computation in Human Activity*, is an example of how much sense can be made with dianetic terminology. I do think there is a place for human evaluation according to Hubbard's tone-scale chart, and I also think (John Farrell won't get the rebuttal he asked for from me) that observation is nine points of the application of this evaluation. That is, we must first observe meticulously, and then if necessary we can formulate our observations according to the chart. Halpern's speaking up for noting two placements on the scale for each individual particularly appeals to me. For a couple of years I've noticed the sharp dividing line between my tone when in normal spirits and my tone when restimulated. I like to think that both points have risen considerably in the last year, but they are by no means the same point, and averaging them would be an act on the order of that of adding and averaging horses and apples.

I've a feeling I am writing against the day (I hope it won't come, though) when I'll no longer be useful to a paper dedicated to dianetic communication. This is spreading out so fast into other fields, and there's no place to draw the line. I've been apologising on one hand to the engineers (in our dianetic group) for the

## SMITTY'S CORNER - Continued

religious frame of reference that's crept into E-Therapy, and on the other hand to my pastor (and agreeing with Mary Eleanor Forbes of Dianews) for the encroachment of our "science" on the realm of religion. I'm swearing off all apologies as of now.

For a long time I've been getting by with the quip that all I knew was what I read in the unabridged dictionary, knowing all the time that that was to confess profoundest ignorance. I do maintain to this day that my special kind of ignorance is no smattering, but a full-blown, many-layered, structured entity.

For instance: last fall I shook my head in dismay when my hopefulest dianetic disciple shook the dust off his feet and proclaimed that he had found his reality in a book, No. 21 in the Bollingen Series, *Religion and The Cure of Souls in Jung's Psychology* by Hans Schaer, translated by R.F.C. Hull, published for the Bollingen Foundation by Pantheon Books, Inc.

I give you full data because I will bear banners, wear sandwich boards, do anything to get you to read that book. My friend has just gotten around to forcing it on me, and I hail his persistence and his altruism in doing so.

Hubbard has his theta, Kitzelman his E, religion its soul, Jung his psyche, psychic energy, libido (in a much wider sense than sexual or instinctual drive -- rather I should say the total of the dynamics and life force), which Herr Schaer call simply the soul. Do you know, do Germans use more readily the noun *die Seele* than we (lately) do *the soul*? Perhaps I have that impression because I'm not familiar with contemporary German usage. And I'm talking about our opposite number in Germany, not *der Mann von der Strasse*. How snobbish can I get?

This is what I've been getting at in my tentative, apologetic, neo-materialistic way. It seems to me we're collaborating, in the loosest kind of way, in a rediscovery (outside the church) of the concept of soul. To try to compute how even  $10^{21}$  cells could contain the intricate memories of a lifetime is, it seems to me, of the order of the question, how many angels could -- what is it? -- dance on the point of a pin. Two continua, simply not co-dimensional.

"Jung's psychology," Schaer begins, "does not say: man has a soul or psyche. It says rather: man, as a psycho-physical being, partakes of psychic reality, or even: he is a part of psychic reality...He abandons the old view according to which man is provided with a nomad-like soul, and posits a psychic reality that is immensely extended, a reality in which the individual participates but which goes far beyond his consciousness."

As in the case of Chase's *Roads to Agreement*, I'm quoting before I've even gotten well into the book, and will probably find much more striking ideas later on, but this is a good start, in my view.

What puzzles me is how Philip Wylie could make of Jung's psychology something that would lead him to make the statement that I may have quoted to you before: "My thesis, offered in the spirit of science -- in the expectation, that is, of service only until more truth is known -- begins and ends with the statement that you, good reader, are a beast, and so am I, and that we are nothing more." Anybody care to attempt an explanation of that? If it matters? Well, let's see, subjectively I don't feel too distinct a barrier between myself and beasts, plants, trees, hills, planets -- but objectively would you say that a beast is also a part of psychic reality?

- - - - -

Smitty may be addressed at 3258 West 141st Street, Cleveland 11, Ohio

\* \* \* \* \*

FROM BRISTOL, ENGLAND

Dear Mr. Swygard,

Many thanks for a copy of your paper. I do not know how you came by my name and address, but I am very glad to see the paper. I have applied for a money order so that I may subscribe, and hope that I will be successful in obtaining the necessary dollars.

We have a small group here in Bristol and do our best with Dianetics, but it is a difficult job working purely from a theoretical approach and we hope very much that one day we shall have assistance from a trained auditor. In the meantime, we are awaiting the publication of the new book with the greatest interest and impatience.

There is one thing which rather intrigues me and about which I should like to obtain some information,



FROM BRISTOL, ENGLAND - Continued

and that is, how do clears behave? Do they do anything special, or do they just carry on with their normal life? I suppose that there are in fact some clears in the United States and there ought to be some information available.

I should be obliged if you would publish my name and address in the For Your Information column as I shall be very interested to receive correspondence, etc. about dianetics, and I hope to be sending you a money order quite soon as my subscription to The Arc Light.

Yours sincerely,  
A.J.S. McMillan  
5 Oakfield Road  
Bristol 8, England

\* \* \* \* \*

FROM ABERDEEN, SCOTLAND

Dear Mr. and Mrs. Swygard,

Very many thanks for the copies of The Arc Light which you have sent me in response to my begging letter. I have passed the various issues round the few people in Britain who are using dianetics at present, and there seems to be general agreement that you are doing a very useful job on it. For my part The Arc Light comes as a very pleasant change from the frustrating lack of information on dianetic activities in the U.S.A.

As I said in my last letter, we have not had "Dianetics" published here yet. The original edition is to be published in a few days now, with slight alterations in the text to suit the British reader. In this way, dianetics starts in this country about a year and a half behind the States so far as new techniques are concerned. We have organised a sort of information service so as to bring the newcomer to dianetics up to date on these new techniques as soon as possible. This is the Dianetic Association Limited. We have had the very kind permission of Mr. Purcell to publish the material in the first 12 Bulletins for our members, so that we should get off to a very good start.

One of our difficulties is that we are not yet in a position to undertake the training of auditors to any great extent, though we have one HDA in Britain, as the number of auditors who have had reasonable experience and have been trained up to a good degree of proficiency is yet very small. We hope to be able to arrange for training to a professional level as soon as our organisation has developed both financially and in numbers, but at present we intend to confine our activities to the dissemination of useful dianetic information.

This in itself is no small task, as there seems no indication of the early publication of "Science of Survival" which presents the changed face of dianetics since May 1950, so that we will have to indicate the alteration in approach to a case fairly fully. We expect to do this by publishing a regular journal which will consist largely of material from the Bulletins, but also in articles based on our own experience and that of those who are willing to contribute from other sources.

I will be very grateful if you will keep The Arc Light coming so that we can keep up to date with current activities and ideas in the States, and I wish you the very best of success in your undertaking.

Yours very sincerely,  
Dr. Ian R. Innes  
7 Deemount Road  
Aberdeen, Scotland

- - - - -

To Dr. Innes:

Each copy of The Arc Light we send to you is yours "body and soul" so to speak. You have our permission to reprint what you like. We do want you to tell us the price of your journal. Undoubtedly there are many people here in the States who would like to buy your journal. Or, if you would like, trade papers with you.....Bill.

\* \* \* \* \*

FROM DAVID BREEDEN

Dear Swygards,

Conforming to your request recently sent, I have a suggestion, in the negative sense, to offer.

The announcement that, beginning next issue, (which is not out at this writing), Anita Smith will be featured *REGULARLY* in a column of her own, I regard with some real misgivings. Mrs. Smith's previous letters-to-

FROM DAVID BREEDEN - Continued

the-editor have been at times most charming -- they certainly reveal her as a sensitive and perceptive person, even when they do not entirely satisfy such as me who search your pages with much enthusiasm for *NEW FACTS!*, new ideas, studies, and studies of studies!: *DRAMA!* And they show her to be a writer of some proportion.

My objections, then, may lie in the fact that you (to me, of course) are "breaking personal *ARC*" with me in taking a course which to my understanding of them is not consonant with your declared principles in publishing. These are, namely, the dissemination of dianetic information of *ALL* varieties, without bias for any particular 'school.' I add hastily here that, 1) I do not expect Mrs. Smith immediately to launch into partisan dianetics, and 2) From what I gather of you from your papers, I am sure no thought of deviation from your standards has come to you. My apprehension begins solely with the matter of your devoting continued space to any single individual, who, necessarily, must be a collection of convictions and attitudes, in a publication given previously in every sense to the unweighed and unrestricted broadcast of developments, plans, ideas, (and attitudes, singly) current in the field, which otherwise might be obscured. This goal is immensely inspiring. And the spirit of the principle, the sense, the meaning of the principle breaks a bit for this reader at the development of continued, sustained space for a columnist--of any sort.

My conclusion, which I take to be sound, is: Letters, and articles, and notes, and what-have-you--*CERTAINLY*: a personal column with a by-line, no matter how 'objective,'--this is somewhat against your standards, it creates an unnecessary precedent, and I should say *NO*.

Aside from this, Swygards, you are magicians!

-----

Quite apart from the above, I have a request to make.

Slowly, during the past three months or so, I have been speaking with anyone I found practicing dianetics in regard to his ideas and experience with the 'prenatal' engram. I have been trying to 'validate' it as an actual experience--or else, arrive at another and satisfactory explanation for these intense subjective phenomena. I am unhappy to say the results are by far too incomplete to conclude anything from at this time.

My motivation for this is as external as it seem to be internal: curiosity and fascination, of course, inwardly impel; otherwise, the society I more or less belong to, and associate with, consisting in large proportion of college advanced 'psyche' majors--deeply considerate of function, innovation, and the new application of 'basics'--has not a member in it who will so much as notice dianetic developments or results. Their first and steady response: "Prenatals are absurd" (ergo, dianetics). Hence my inquiries. There are an extremely large number of very good minds which could be of important use to dianetics were there not that initial block, the 'prenatal,' which turns them completely from any further investigation. "Something should be done about it."

*This in mind, I want to ask from all who have or are now practicing dianetics, who have as auditors observed 'prenatals' in the running, and who in-any-substantial-way can offer data as to the 'validity,' or apparent 'invalidity' of these experiences, including their opinions (as such), and those of their preclears statistics, records or copies of records, or anything they may have, (and may be willing to part with--or have returned) for employment in the endeavor noted above. If the response indicates anything tentative, I shall immediately send it on to The Arc Light to be seen by all. This is more important to winning friends than we "insiders" grasp.*

Very sincerely,

David Breedon  
110 West 15th Street, New York, New York.

\*\*\*\*\*

FROM DR. ADDISON O'NEILL

(Before we start Dr. O'Neill's letter, I would like to make a few words of introduction. I must be the great-great-grandson of a court jester or something. When I like a person or like the immediate environment I'm in, I have an irresistible desire to "kid" this person I like, or almost anyone near at that particular time. Dr. O'Neill had launched upon him a tirade of poor humor in a letter I wrote to him on October 21st. In this letter I rained nothing short of death upon his theory of no cellular recording, in fun I thought. I pointed out that I thought there was room for both the "mind" theory of his and the cellular recording theory that so many hold dear to their hearts. And that I was writing a paper, the

FROM DR. ADDISON O'NEILL - Continued

first of a series, giving my reasons for believing so. After receiving this answer I feel more like the court jester's dog, but the papers will be published anyway. My hat is off to you, sir. Bill)

Dear Bill Arc:

Your note of the 21st at hand. You don't have to print my letter of the 7th unless you want to. I am sure that I can write a better one now. Sure, you can sell me a set of the papers you are about to launch upon an unsuspecting public. I have bought most everything else that has come out, why not yours?

I have just received a carbon copy of somebody's paper from Pittsburgh. Friedman sent it to me but no name is attached. Maybe its a fatherless child or just another cellular recording! Anyway, it is a new way of auditing without using dianetics! Interesting and rather simple.

As to cellular recording. We are to infer from Hubbard's book that there is a cellular recording. Okeh, where is the recording made? In the cell, itself, or in the mind? The recording is not made in the cell itself, for such recordings would die out with the death of the cells, while mind and memory last from incarnation to incarnation. I have taken one pc back through six previous incarnations in order to get basic-basic-basic engrams, and may have to go back even further to get a higher release.

You can't have cellular life without a directing mind action of some sort. Mind is not inherent in the cell, itself, for if you take the cell from its environment it dies. I am totally unconvinced that cells can record, in themselves, conception and pre-natal events. The only place that they can record, then, is in the mind and memory at unawareness levels, which is entirely separate from the cells, for mind and memory lives on, with or without a body.

Mind builds the body, cell by cell, and the mind records whatever it can pick up of environmental data, plus what the cells play back to the mind of cell experiences, only. I am going to stick to this premise.

I have been a metaphysical student for 50 years, am now 71, and so re-incarnation and karma are old stories to me, as they were to the Hindus 10,000 years ago. I have put out three books and about to put out another one. I am sending you by this mail my second book. Hope you will like it.

I was interested in Theosophy 45 years ago. I practiced in New Jersey at that time and had a patient, F. F. Knothe, or Knothe Bros., manufacturers of suspenders, belts, etc. Knothe had been the Secretary of the American Section of the Theosophical Society until the historical clash between Mesdames Besant and Tingley over the Presidency of the Society. Knothe said that was no way for Theosophists to act, so withdrew from the Society. He had a string of the TS celebrities out to his house from time to time and so he gave me a lot of inside dope on these characters. Besant won out on the Presidency and Tingley withdrew to Ponta Loma, California, where she started her own brand of Theosophy.

At this point, Besant tried to foist Krishnamurti on the Society and the world as the coming Messiah. She and Leadbeater trained the lad for that position. Krishnamurti issued his first book *AT THE FEET OF THE MASTER*, but there was considerable doubt that he ever wrote it. This Messiah biz broke up the TS for fair and it never recovered from it and its numbers are still dwindling.

Krishnamurti knew he was not the Messiah but didn't have the heart to say so to Mrs. Besant who had been so kind to him and who was absolutely convinced of his coming Messiahship. After Mrs. Besant died Krishnamurti at once disavowed Messiahship and he sure went down the tone scale with people who had believed in him all those years.

I have not read the papers you list as attributed to him, but believe that I would be familiar with their every phase.

Knowing what I do about reincarnation, Karma, the soul and mind, I do not think that clears will ever be produced by any sort of dianetics, not even my own. This will take spiritual healing, and I know of not a single spiritual healer in the world at this time. I do believe that we will produce many high releases, sufficient for the needs of the times.

Reincarnation is going over hard with our orthodox friends, so to appease them there is an effort now being made to run all previous life data in present time, something like Winter and his pre-natal "dreams." Whether you could fool pre-clears on the validity of such data without them getting wise to the fact that it really was pre-incarnational is debatable. Time will tell. There are several here in the Daytona Beach group who insist that dianetics and dianoetics be kept on a strictly mechanical, physical basis. Personally, I won't agree with any such subterfuge, tho I can see that some auditors will have to work from that "dream" or "dramatization" basis in order to hold their clientele.

FROM DR. ADDISON O'NEILL - Continued

First, we have dianetics split into about ten different techniques lengthwise, and now we have split crosswise into physical versus metaphysical clans.

One thing I want to discuss before I ring off and that is the fact that I have heard dianetic first stage people prate loudly about Hubbard's theories being absolute logic. How the heck can one be absolutely logical in dianetics if he is aberrated? Hubbard is still aberrated and always will be, according to my aberrated thinking. If all could reason clearly and absolutely logically there would be but one theory of dianetics and one technique. But where one aberrates after another gets out methods of theory and practice how can any of it, including mine, be absolute logic? There ain't no sech animal. Just foolish talk.

Well, thanks for everything.

Friendly yours,

Addison O'Neill  
1814 Hampton Road  
Daytona Beach, Florida

\* \* \* \* \*

WITH DEE AND BILL

We are furnishing a new Arc Light office. We have outgrown the dining room table. A spare bedroom is being transformed by putting in a table and shelves. Mahogany desk? Steel shelving? Nope. Bill ran across a good deal in packing box lumber. Our office is strictly termite bait, but it's better than we had before.....

The new Arc Light rates go into effect on December 1st, as we told you in the last issue. All subscriptions postmarked before midnight, November 30, 1951 will be accepted at the old rates. New rates will be 25¢ per copy, straight. Club rate, ten or more copies of the same issue to one address, 20¢ per copy.....

And we do accept advertising. This material will not go into the regular pages of The Arc Light, but will be mailed along with the papers. If you did not see the rates in the last issue, write for them.....

We have been receiving a few cards from our readers informing us that the paper has been arriving late. The next couple of issues will be in the mail in plenty of time that all should receive their copy in time. That is, if the copy says Dec. 15th, it should be in the readers' hands by Dec. 15th. Once we get ahead, it won't be difficult to stay ahead.....

We have been very pleased to have dianeticists as guests from time to time. It is a lot of fun, we have found, to talk with our readers. Letters, phone calls and telegrams to us are most informative. But nothing seems to replace a good old face to face chat. Would like to meet every one of you.....

But since that is next to impossible, we will see you with a *GREAT-BIGGER* issue on December 1st.....

\* \* \* \* \*

*TO THE READER:* It is well to note that each article and letter found among the pages of The Arc Light represents the *OPINION* of the writer of that article or letter. The authors who write for our paper have no desire to describe themselves as Authorities on the subject of which they write. The Publishers print these articles and letters as a matter of record of what has been thought and written in the Field of Dianetics.

-----

The Arc Light is published at 1370 N. W. 86th Street, Miami 47, Florida as an unofficial dianetic paper. This publication is a non-profit venture with William and Dorothy Swygard as sole owners.

-----

The Arc Light is issued the first and fifteenth day of every month. Rates: 20¢ single copy; 35¢ per month (2 issues); \$1.00 per quarter (six issues). Club rate: Ten or more copies of a single issue to one address, 10¢ per copy. Rates for back issues, same as above.

\* \* \* \* \*