

THE ARC LIGHT

MIAMI, FLORIDA

A PAPER DEDICATED TO THE DISSEMINATION OF DIANETIC INFORMATION

FEBRUARY 1, 1952

CHILDHOOD DEVELOPMENT -- by PEG and JOHN CAMPBELL

One of the most important basic errors in the organization of modern society, education, and general understanding, is the failure to differentiate sharply between the child, the adolescent and the adult.

It is clearly, visibly apparent that a tadpole is not a frog. The basic needs of the tadpole are totally different from the basic needs of the frog. The instinctive organization of the tadpole is basically different from that of the frog.

Because the metamorphosis from child to adult in human beings does not involve quite so drastic a physiological reorganization, it has been overlooked that a child is not a human being.

I have, of course, overstated the case there for shock effect. Actually, however, the concept "human being" applies only to adults, because we consider in that term a certain level of social organization, mental abilities, etc. Let's examine the actual nature of a child vs. adult for a moment, however.

A child is an asexual life form. An adult is a sexual form. The child does not (Freud to the contrary notwithstanding) have sexual instincts; the adult does. The child has organs which the adult does not have; the adult has organs the child does not possess in functioning form. (Thymus gland in the child; gonads in the adult.)

But far more important is the fact that the child's genetically determined behavior patterns are vastly different from the adult's behavior patterns. The child has an instinct to obey the adult. Most parents immediately question that--they've had too much trouble inducing their children to obey. Right; the child also has a protective instinct that keeps it from obeying aberrated adults; if the parents were free of aberrations themselves, the child could safely follow its natural instinct to obedience. You will notice that the children of a serene, happily married couple, who show deep respect for each other, and for the rights of their children have beautifully obedient children. If your children do not obey you well, you are at fault. The Biblical injunction "Honor thy Father and thy Mother that thy days may be long" is incorrectly stated; it should be phrased "So act that thy children may rightly honor their father and their mother, that thy days may be long."

The human child is, basically, a young mammal. It is a clearly observed fact that the young of every mammalian species have an instinct to obey the parent animal. The instinct exists for the excellent reason that the young lack experience necessary to survive; they'd better obey the more experienced adult until such time as they have acquired that experience. Since the instinct has such excellent reason for existence, what can you expect but that the human child has a strong native instinct toward obedience?

The human adult, however, must have a strong native instinct toward independence, toward non-acceptance of obedience.

All through the nature of the child there must be and are basic qualities, basic native characteristics that are not comparable to the qualities of the adult. It is essential that this be so; it is equally essential that the adult recognize clearly that this is in fact so.

The child, at birth, is properly responsible only for its own metabolism. If it were forced to feed itself it would die. At a year, however, it can feed itself, but cannot protect itself; the adult is still responsible for protecting it against enemies. At fifteen years the child is responsible for his own welfare to a large extent; he can defend himself against most enemies.

The basic rule that must be appreciated is that that which is right for the adult is not necessarily right for the child. It is a violent twisting of the child to force him, willy-nilly, to act like an adult while he is still a child. It is possible to force on a child an adult behavior pattern; human children have immense learning power, and immense mimicry power. The result is a twisted, distorted personality--a pseudo-adult. This is the Little Gentleman

who, at ten or twelve, holds pleasant, polite conversations with adults, and displays the impeccable manners of a miniature adult. That child has never finished being a child; his timed-sequence of developmental instincts has been aborted, and he will never be either an adult or a child, but a pseudo-adult--unless he gets processing and is allowed to go through the proper stages of human development.

I know of a man, over six feet, dignified, highly intelligent, a very fine man about 40. Yet I know that this man has, on several occasions, jumped up and down, waving his arms, and screaming in rage--a typical childhood tantrum. His parents did not permit him to finish the development as a child which was his human right, with the result that he is now a pseudo-adult, with incomplete development because the normal sequence of development was by-passed under the pressure of his parents to make him a Little Gentleman.

The rules which apply to children do not apply to adolescents, and the rules that are right for adolescents do not apply to adults, and vice versa. One of the most violent aberrations in that respect is the social code on sex. The native instincts are more or less on this basis--and if you consider children in their normal behavior, you'll see the evidence for it.

1. Between about 3 years and about 7 years, there is an intense generalized curiosity about everything, and an instinct to investigate differences and similarities. This naturally includes investigating differences of body structure.
2. At about 8 to 10, the child develops simultaneously a previously missing instinct for physical privacy--a small child has no instinct of privacy--and a beginning awareness of a basic personality--structure difference between male and female. Boys and girls stop playing with each other. Sexual investigation would, without social pressure, stop quite naturally at this period.
3. During adolescence for the first time true sexual instincts begin to appear. With them, physiological changes begin. The instinct for physical privacy, begun earlier, becomes much stronger. The female, in particular, develops a strong instinct of privacy. In an unaberrated culture, with the childish instinct for mechanical understanding satisfied, there would be no adolescent sex investigation. Strong, true instincts would protect the adolescent who is not yet ready for the adult pattern of parenthood.
4. With maturation to adult life, the mating instincts come into active operation. I am very much interested in having others investigate what they find as the pattern of human instinct in this respect--and in the others mentioned, I will not, therefore, detail any of our findings, but will ask that others seek what can be found. The mating instinct, however, is enormously more than a mere desire for physical intercourse. The fact that every other species of mammal demonstrates an elaborate and complex pattern of mating behavior would suggest that human beings would not have simpler patterns.

Biologists have observed repeatedly that an organism must carry out all of its stages of development, each stage going fully to completion before the next is entered, if development is to be continued. One biologist, working with caterpillars, found that the cocoon making instincts could be studied beautifully. Here was an instance of a very direct tie-in between the purely instinctive behavior of cocoon weaving, and a separable part of the environment--the cocoon itself. He found that, in the particular species he studied, there were six definite stages of cocoon making. Then he started experimenting.

A caterpillar which had worked up its cocoon from the start to Stage Four was taken from its cocoon, and put in the cocoon of a caterpillar that had developed its work through Stage Two, and was about to start Stage Three. The transplanted caterpillar wiggled, settled down, and started through Stage Three again, went on through Stages Four, Five and Six to completion.

A caterpillar from Stage 5 could pick up and complete a Stage Four cocoon. And so on,

BUT--a caterpillar from Stage Three transplanted to a Stage Five cocoon--died. It would wiggle, search, wriggle, and finally simply die. It was unable to skip the stages of development natural to it; it had to go through the proper timed-sequence before it could continue.

A human adult should be able to go back and understand a child; a child forced to understand an adult would be crippled in his development, if the lesson of other biological developments means anything.

Inasmuch as years of observation have indicated that many human beings show "emotional immaturity", it is at least worth considering that human children must have an opportunity to develop through each of their own, proper stages without being forced to display the characteristics of higher stages before their time.

It must be recognized that a human being, far higher in organization than a caterpillar, can skip stages completely and survive, after a fashion, and function with fair efficiency too. That the individual can do it is not at all an indication that he should do it. Time after time, during the recent World War II, seven, eight, ten year old children, orphaned with a two-year-old brother or sister, bypassed all the rest of their own childhood, bypassed all adolescence and early maturity, and took up the instincts of parenthood. Many a ten-year-old boy was found caring for, and doing a fine job of it too, his two-year-old brother or sister.

The adult instincts are latent in every child; if the situation forces it on him, he will activate those adult instincts far ahead of time, out of sequence, and do his best to fulfill their demands. He will grow up a distorted character, because while it is possible, it is not healthy.

A child has an absolute right to irresponsibility; he should not be forced to take over the role of father and mother for a two-year-old. In lesser degree, a child should not be forced to be a Little Lady or a Little Gentleman. He should, in fact, be induced, by force if necessary, to be a child. The teasing of his fellow children usually succeeds in obtaining that result, fortunately.

Proper human development requires that the development come as intended; since our pre-clears today did not have that opportunity, the job amounts to allowing them to experience the developmental stages they skipped, and understand those missing factors of development.

Most important is the child's need--and it is a true need--for irresponsibility. This is manifested in a dianetics session by typical childish behavior--exaggerated imagination, pettiness, noncooperation, and various other facets of irresponsibility. Dub-in is, in part, the childish irresponsibility; the PC has a right to it, and, like a child, should be allowed to enjoy his fantasy without having it pummeled into nonsense.

The swift storms of tears and rage and laughter of childhood frequently show up; they belong; and are good.

We are, in auditing pre-clears, trying to allow the individual the development he was not permitted when he should have been allowed to have it. It's neither easy nor swift; it does make whole human beings where a distorted, half-crippled and miserable mind was before.

Mr. & Mrs. John W. Campbell, Jr.
1457 Orchard Place
Mountainside, New Jersey

From Dr. N. A. Coulter, Jr.

Dear Dec and Bill:

This is the second of a series of notes on ARC making. It is also the most important.

It has been discovered that any Analytical Mind, at a reasonably high tone level, possesses the inherent ability for telepathic communication with other Analytical Minds. A practicable method for developing this ability has been discovered.

Let me acknowledge at this point that this method has not been subjected to an exhaustive period of testing and development. If this were a processing technique, such a period would be imperative. But it is not; it is, rather, a new method of communication, the use of which cannot possibly harm the parties concerned. Furthermore, it is potentially of such importance to the dianetic movement, that I felt it should be announced now, and to ask the entire dianetic community to participate in its development. The potentialities and implications of this discovery are far too great for any one man or small group to develop.

Semantic telepathy might be defined as the use of the semantic predictors to reproduce in the mind of the receiver the same message that exists in the mind of the sender, using any and all clues, cues, and data that will facilitate the process.

Semantic prediction, like "returning", is an ability man has always "known about" but seldom paid much attention to. Reading "between the lines" of a letter, for example. Like returning, it develops with practise. Also like returning, it works better in the temporary or permanent absence of aberration.

It is not here claimed that all cases of telepathy can be explained by the operation of the semantic predictors. Possibly they can, but I think it would be unwise to eliminate the possibility of "true" mental telepathy; in so doing we might close our eyes to the development of another, and even higher, ability of the human mind. Perhaps, as more and more dianeticists undertake to use semantic telepathy in communication with one another, the secret of mental telepathy may become clear. Meanwhile, the use of semantic telepathy produces the most exhilarating ARC make that I know about. If any dianeticist wishes to know what he might be like as "clear", I suggest he try a few telepathic ARC makes.

SEMANTIC TELEPATHY-TECHNIQUE

The basic rule of semantic telepathy might be formulated in one sentence:

Focus your attention on what the other fellow means, not what he says.

It is perhaps simplest to make the effort casually, during the course of an ordinary verbal conversation. It is not even necessary to let the other fellow know what you are doing, although of course it is far more effective when knowingly done.

Learning to communicate telepathically is a bit like learning to talk. The ability is latent in all of us and, indeed, we all unconsciously make use of it to a certain extent but nowhere near the degree that is possible when we use it knowingly. Like learning to talk it develops gradually in proportion to practise. How far it may be developed is not known at this writing.

Strangely enough, the use of words is not abandoned. Words are used, but in a different way. In verbal communication, the sender translates an idea into a word with a conventional meaning; which is transmitted to the receiver, who "decodes" the word according to the convention, reproducing the idea. When the idea in the receiver's mind is the same as that in the sender, semantic communion has been achieved. Semantic communion, incidently, does not imply agreement, merely understanding.

In verbal communication, the semantic predictors are working, but to a minimal degree. We have from early childhood gotten into the habit of verbal communication and rely upon this rather slow and relatively inefficient method rather than on our own semantic predictors. As a result, a great deal of interference (or "static") occurs because words beyond the simpler levels of abstraction rarely have the same meaning to two individuals.

There are three steps which are necessary for most effective telepathy. These are the shift-into-clear (or clear-shift), the positive ARC, and the open mind.

The clear-shift is simply the keying up of one's own analytical mind to a high pitch of activity. Most auditors have encountered the phenomenon of "auditor's valence" -- the intensely heightened awareness of every little thing a pre-clear says and does during a session, that comes to the auditor who loves to audit. The term "valence" is a poor one, since valence is a reactive phenomenon; but it is the meaning, not the word, that is important. A feeling of enthusiasm for the topic under discussion is also desirable, since the Analyzer works best when "greased" by enthusiasm.

The positive ARC is simply the presence of a high level of ARC between telepathers. Positive ARCs are presumably natural among clears; but even among aberrrees they can occur, and they can be very positive. A positive ARC implies a high level of mutual affinity, a high degree of reality-agreement, and a high effectiveness and mutual-ness of communication. It also implies that both parties are at least temporarily members of a "group" -- i.e., united by a common goal.

Throughout history there have occurred phenomena which collectively indicated that there was a "wild variable" in the human mind--an ability man inherently possesses but does not fully understand nor know how to use. Depending on the context in which they have appeared, these phenomena have been variously labelled "telepathy", "clairvoyance", "mind reading", "ESP", "psychokinesis", "intuition", "hunch", "serendipity", "premonition", "precognition", etc. Since we are primarily interested in telepathy we will confine ourselves to this aspect of the ability.

Theoretically, there are (at least) three possible forms of telepathy:

1. Semantic telepathy -- the use of the semantic predictors of the Analytical Mind to predict communications. Many of the authenticated instances of telepathy are, I believe, of this form. It is the type discussed in this letter.

2. Physical telepathy -- communication between minds using some physical carrier. It is theoretically possible, for example, once the code key relating thoughts to brain waves has been discovered, to devise some sort of "thinking cap" which will detect thoughts from brain waves and transmit them by wire or radio to a similar thinking cap mounted on the "receiver's" head.

3. Mental telepathy -- direct communication between minds through some extramaterial medium.

SEMANTIC TELEPATHY--THEORY

The Analytical Mind consists (at least) of the following major functional components:

1. The monitor or "I" - the control center of the analytical mind and organism; the seat of conscious awareness, conscious thought, and the initiation and guidance of voluntary activity.

2. Prime circuit -- the "executive secretary" of the analytical mind, including the reality discriminator, the evaluator, the affective tone control, and the monitor gain control. The reader is urged to refer to my previous letter which dealt with this circuit. A practical understanding, as well as an intellectual understanding, of prime circuit is important.

3. The subcomputers or "attention units". These are under the control of the monitor or of prime circuit, but are capable of autonomous activity. Example: when you go to bed with a problem and wake up with the answer; or when you drive a car for miles with your attention on something else. They flash results and pertinent data only to the monitor -- not the details of the solution which are not essential and would only "clutter up" the monitor.

4. The standard memory banks.

5. Basic personality.

Of particular importance to semantic telepathy are the subcomputers. In the various situations of life, these may be grouped together into the monitor thinks about a problem, or wonders about something--particularly if it is felt to be important--the subcomputers are, by this action, assembled into a task force to furnish data, evaluations, the subcomputers are at work finding the "right" words and feeding them to the monitor, saving the monitor a time-consuming search through the semantic banks.

They are also at work when a message is being received, translating the words instantly into ideas, images, associations, etc.--in other words, reproducing in the mind of the receiver the same message that originated in the mind of the sender. If communication is through a "positive" ARC, it will often be found that they are not only translate the words as they appear; they also apparently possess the ability, at times, to predict the message.

Semantic prediction is the heart of semantic telepathy. If the reader will observe his own analytical mind sometime, while he is "receiving" through a highly positive ARC, he will, I am sure, easily observe his own semantic predictors at work. If he continues to observe, and concentrates some of his attention on trying to figure out what the other fellow means rather than what he says, he will note, occasionally, that he will be able to predict the message even before the sender is aware he is going to send it.

The open mind is the assumption by the monitor that it does not know all there is to know, that all its ideas and beliefs are subject to improvement and re-evaluation in the light of new data, and that the ARC make in question is an important opportunity. The telepathic ARC maker has this attitude toward his partner: "Here is one of the most wonderful opportunities in life. I am about to receive the benefit, freely given, of the experience of one of the most wonderful entities in the universe -- an Analytical Mind. Within the relatively brief period of our contact, all of the almost infinitely great quantity of data and evaluations of such a Mind are potentially available to me. His life experience is different from mine; his Mind is filled with data which I do not possess. It is as if a magnificent library were magically endowed with the ability to talk to me, to tell me directly from the pages of its millions of books anything that I wished to know, without my having to find the book or to read it. Through this contact with another Analytical Mind, I can potentially expand my own horizon to a degree equivalent to that available to me had I another lifetime to live."

Anybody who adopts that attitude is not going to worry about "differences of opinion" and will not feel invalidated by them. Such differences simply reflect differences of data and goals; and the God-given right -- possessed by every man as well as every woman! -- to change our minds may be freely exercised. Technically, the adoption of the open mind is equivalent to an order from monitor to prime circuit: "Let all these messages pass. Reduce protective measures to a minimum. These are priority messages."

A few tricks which might help:

SENDER

1. Semantic telepathy does not replace verbal communication; it supplements it. In practise, both will be used during a telepathic ARC.
2. Use words as cues as much as possible. Make optimum use of figures of speech, humor, and concrete examples. These facilitate communication.
3. Concentrate on achieving semantic communion, not exact verbal expression of your ideas. Shut off verbiage instantly when the message is clear. Many of us -- myself included! -- love the sound of our own voices. Such emotions are appropriate for singing, not telepathy.
4. When one message unit is not received (semantic block), don't repeat (his Analyzer has that cue); send it in a different way, or use "switchover" (let him send awhile).

RECEIVER

1. Concentrate on the sender's meaning, not his words. He probably won't use the same words to express the message that you would. So what? It isn't necessary for you to tell him what he has just told you (a favorite habit in most verbal conversations!)
2. Attempt consciously to predict the message. When semantic communion is achieved, indicate it to the sender. One such signal might be the word "clear", but it will be found that, in general, intangible changes in facial expression will be sufficient if the sender is on his toes.
3. Punctuate the sender's message with terse "cue-words" to "lubricate" transmission.
4. If semantic block occurs, focus on the context of the message. A given message always contains a great deal more information by its implications than by what is explicit in its statement. If A says, "Here is a screw", he is implying probable contact with a machine tool civilization. Also, look for differences in word-meanings between sender and receiver.

It is not possible at this writing to foresee all that semantic telepathy implies. It is only one of the wild variables mentioned in the introduction. It improves the quality of ARC makes enormously. After a few telepathic Arc makes a dianeticist may soon find himself "reading" other people's minds! It can be safely predicted that most, if not all, who try semantic telepathy are going to be pleasantly surprised at the capabilities of their own Analytical Minds. What it will do to our linguistic habits I do not know; a new "grammar" may be in the making. The possible application to processing remains to be explored.

Of primary immediate importance, it seems to me, is this: semantic telepathy provides the dianetic community with a new method of communication which is potentially far more efficient than ordinary verbal communication. The law of ARC applies: affinity and reality-agreement are also tremendously enhanced. Whether we are Hubbardians, Winterians, Campbellians, E-men, Integrators, Naylorites, Home-workers, or whatnot (I apologize if I left anybody out!), we are all united by the basic goal of the dianetic movement: "A world without insanity, without crime, and without war." If all dianeticists try telepathic ARC making, and practise and practise and practise at improving their ability to telepath, we will soon -- perhaps in a year -- achieve a community of spirit and understanding never before achieved by any group in human history. In these days of schisms within the dianetic movement, such a spirit is of high priority in importance.

Finally, I wish to claim no credit for "original discovery" of semantic telepathy. All I have done, actually, is to logically derive the theory from the basic discoveries of L. Ron Hubbard. My co-workers -- Dr. E. R. Barenburg, and Irv and Mitzi Sher -- deserve at least equal credit. I know at least one auditor who independently discovered the theory as an explanation of that diabolical (and wonderful) feminine gadget (possessed, I stoutly affirm, by males in equal degree!) -- Intuition. Her name -- Laurie Hennick, H.D.A. The original stimulus for this discovery was an idea once casually expressed by my wife. A personal letter from John Campbell acted as a catalyst (he doesn't know it -- or does he) At least one E man, Mr. Kitselman, seems to have run into the phenomenon. I would like to ask Dee and Bill to publish the names of all dianeticists who have independently discovered this method.

Sincerely,

Art

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BOOK REVIEW

GESTALT THERAPY, by Perls, Hefferline, and Goodman (Julian Press, New York, 1951, \$6.50)

This book appeared shortly before Christmas of 1951. I bought my copy within a week of its appearance. A week later, friends of mine could not obtain a copy in the local bookstores. On asking around, I found that many of the local dianetic group had bought copies.

I think that this book could be called a significant contribution to the dianetic literature, or that the dianetic literature could be called a significant contribution to Gestaltist theory.

The first-listed author, Dr. Frederick Perls, wrote the introduction to Joe Winter's book (published by the same publishers) which appeared last summer. The authors have now, I believe, contributed an even more extensive bit of reading matter for those dianeticists who can spend the time (and money) to wade thru the total 466 pages of the book, but more especially the first 224 pages.

I was quite surprised, and I enjoyed what I saw, when I found that the first "volume" of this book is devoted to the problem of what the individual can do for himself. The 224 pages of the first "volume" comprise a series of experiments which the reader is expected to work thru on his own. The main goal of these experiments is to develop the awareness of the individual as to what he is doing in present time. From specific aspects of what the subject is doing, the authors then put into effect experiments designed to develop awareness of what the individual is doing as to his present environment, and what the individuals is doing as to the past. The past here includes both the individual in the past and the past environment of the individual. Needless to say, part of this is straight dianetics. On the other hand, a part of the thesis is something which dianetics has neglected somewhat until quite recently. Perls et. al. are concerned with the organism-as-a-whole approach (as is Joe Winter), as opposed to certain specific aspects of what human beings do. I think that readers who attempt the Gestaltist experiments will probably enjoy a sensation of being more nearly whole as human beings. I like the idea; try it and see whether you do.

There is, of course, an apparent parallel between the Gestaltist thesis and the recent material from the Hubbard Foundation. I like to observe an increasing tendency from those of us interested in dianetics and psychology to draw together and to synthesize ideas from all fields. I think that readers who check Hubbardian and Gestaltist ideas will be gratified by the correspondence of ideas and by the broad scope of both fields as of the recent past.

John R. Farrell
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DIANETICS TWIN CITIES, INC.
800 Washington Avenue S. E.
Minneapolis 14, Minnesota

January 26, 1952

SPECIAL ANNOUNCEMENT TO ALL FRIENDS OF DIANETICS

Ever since we first read the book, Dianetics, we have wondered about "clears." Can there be any? Are there any? Can we become so? What are they like?

We know, now. There can be. We shall be. On Sunday, January 20, 1952, one man reached, here in Minneapolis, the status of MEST clear. We have seen him and talked with him. We know. He possesses all the abilities and characteristics described in Hubbard's first book, and many more attributes never described. During the past week he has discovered over 200 previously unknown capacities in himself. He radiates wisdom and dignity and enormous, controlled power. He is complete.

Seeing and talking with this man has been and continues to be a tremendous spiritual experience for all of us here. We have seen him as he is. It is in his eyes, in his bearing, in his voice, in his presence. His state is within all of us and THIS fact is the datum of comparable magnitude by which we can evaluate him. For in this man we recognize ourselves underneath the shroud of aberration we have wound about ourselves. We are giants bound by cobwebs.

He himself defines aberration now as the illusion man accepts in order not to be alone.

This man reached the "clear" state (it is a totally inadequate term) in working with Perry Chapdelaine, HDA, a member of the staff here. They used the theory and philosophy of self-determinism described by Hubbard in Advanced Procedures and Axioms and in the new Handbook for Preclears. During the past week this man has been realigning all postulates, decisions and conclusions of his lifetime. When this work is completed he plans to explore the genetic line in an effort to become a "Theta-MEST clear." It was not necessary for him to run any material except that of the current lifetime in order to reach his present state of being.

Dave MacLean, Director of Training at the Foundation, T. H. (Chip) Leggett, Jr., Secretary-Treasurer of the Hubbard Dianetic Auditors Association-International, and Paul Mitman, HDA, arrived here from Wichita by plane and will meet this man in an informal interview today, Jan. 26, 1952. They will help communicate to you what they discover, which we have seen here this week.

Just after his last session with Perry Chapdelaine, seven of us here talked informally with him. This interview was recorded on tape. Today's conversations also will be recorded. These and other tapes that may subsequently be made will be available for rental when you receive this announcement.

THIS IS THE FIRST TIME IN THE HISTORY OF DIANETICS THAT SUCH AN OFFER HAS BEEN MADE.

The tapes are 1/4" width, and were recorded at 7 1/2" per second speed.

The first interview occupies both sides of one tape, 1 hour duration.

Rates to groups of 15 or more: \$50.00 for one; lower rates for the series of tapes. We do not know how many we will have an opportunity to make, as this man does not plan to stay long here. Included with each rental will be the auditor's case summary in printed form. Mailing costs extra.

A statement by Chip Leggett is enclosed to present another viewpoint on what it is happening here.

Other groups and newsletters everywhere are requested to reproduce this announcement and distribute it as far as possible. As Chip says, this is it.

Sincerely, Thomas E. Carey, Jr., Sec'y

DIANETICS TWIN CITIES, INC.
800 Washington Avenue S. E.
Minneapolis 14, Minnesota

January 26, 1952

Statement of T. H. (Chip) Leggett, Jr., Secretary-Treasurer, Hubbard Dianetic
Auditors Association - International
Minneapolis, Minnesota

On Monday, January 21, 1952, I received a telegram from Minneapolis, Minnesota, notifying me that there now existed a clear. Needless to say, this information was a little startling. I didn't know quite what to do about it. How had it happened? How were they sure? What did they do that no one else has done? These were just a few of the questions that started crowding forward.

A number of phone calls later it became evident that means of communication were inadequate, and if I was going to learn anything about it, it had better be done in person. This conclusion was reached with the aid of Paul Mitman (H.D.A.) and Dave MacLean (Director of Training at the Hubbard Dianetic Foundation), who were definitely eager to find out what was going on since obviously something was happening.

The 7:35 A.M. plane from Wichita on Wednesday morning had three extra passengers headed for Minneapolis. This was it -- in the vernacular.

Then the picture started changing. I'm not quite sure what we expected to find on getting here, but we didn't. We had received some information via phone as to the process, but had had exceptional difficulty integrating it into our general dianetic reference. It seemed that to be a clear three things were needed. You had to want to be one -- all of you, not just one control center. You had to have self-determinism, -- which you have anyway. You must be honest with yourself.

The last one is the joker. That is all you need to know to be a clear. The rest is up to you.

When we actually got to 800 Washington Avenue S.E., we met most of the staff of Dianetics Twin Cities, Inc. They did not appear to be a bunch of wild-eyed fanatics. In fact they seemed quite calm, with a surprising undertone of quiet humor and enjoyment. More apparent was a sense of directness, sincerity, and interest. Sounds maudlin? It isn't. It's very upsetting.

Then we listened to a tape recording of a discussion by the staff and the clear. In a direct, simple fashion, questions were answered. Neon signs didn't flash. There were no loud explosions. Nothing startling. Just the impression that a man had found himself and was filled with a sense of -- you name it -- maybe it's God.

Usually I am not at a loss for words. This time I am. I have not met the clear, though I will today. I know already what he will be like, or I should say there's no mystery anymore. It is too easy to feel just what has happened here in these rooms.

A clear isn't any less of anything. Just a lot more of what he can be. This is something that words can only show a part of; I'm just learning the rest now. When I'm sure of myself, I'll communicate the rest of it.

T. H. Leggett, Jr.
Sec'y-Treas.
HDAA-1

FROM DR. GORDON BECKSTEAD'S MAILBOX

Our good friend, President of the Psychological Research Foundation, Inc., P. O. Box 2317 (616 N. 3rd Street) Phoenix, Arizona has shared some of his mail with us. We certainly want to pass these informative letters along to our readers. Ed.)

FROM Moritz Nappe:

In regard to Orgone Therapy, it is difficult for me to give you more than a brief outline of what it is and actually how I'm combining it with Dianetics. Dr. William Reigh, a pupil of Freud about 15 years ago, worked with Freud and found that a patient after having contacted subconscious material still was rigid bodily. He did considerable research, and found that by pressing the muscles which were rigid, somatics appeared, also the patient went into grief and rage, and many other manifestations. He also found that breathing, which means of course deep in-breathing, pushed the muscles which were tense to the surface. It then could be observed with the naked eye the bulging out of the muscles which carry rigidity. In Dianetics I found it very helpful, when the pre-clear is out of valence, to have him breathe with a slight sound. He becomes aware of his own body, and runs the engram in his own valence. I also found it valuable for the pre-clear who can't go down the time-track. By this breathing process, present time seems to be shut-off and he finds himself in an engram. It is very hard for me to give you an outline of what it does without actually being able to demonstrate it because the trick of breathing seems to be difficult for many people to catch on to, and as each one has a different concept of their pattern of breathing. I gave several demonstrations to groups, and each time I found that it wasn't immediately realized until a certain amount of training on the different ways of breathing was used.

FROM: E. E. Rogers, M. D., C. M.

Regarding my modification of E Therapy.

The use of the file clerk, which is stressed more and more by Hubbard, postulates an intelligence, an integrator, or an E in control of this function. Since it is known that the file clerk is only a mechanism, there must be a higher function to tell it what aberrative material is most imminent or pressing for attack, and also which locks or engrams are now available. Call this E if you like.

As a physiologist I know that there is an over all control of this type. It makes no difference, for instance, in my present way of thinking, what the diagnosis is, where the disease is. If the rules of psychology are obeyed, healing will occur, if such is possible. Just as it makes no difference, nor does the mind have to be told where one cut himself or if it is a cut or a burn, or if he meant to do it or did not, or if somebody else did it to him. Some higher function of the mind (not the analyzer or file clerk) tells the somatic mind where to repair and how to do it, provided the materials are present to work with. Something tells the adrenals to produce more secretion, without analysis or computation, in the presence of danger, etc.

Physiologically I knew there was this function long before I knew of Dianetics. Therefore when I became an auditor I commenced at once to use a very PERMISSIVE type of auditing and soon had these functions of the mind working with me, giving the lock or engram which is available and which causes disturbance NOW. This is using the E. The E knows what bothers the pre-clear. The auditor does not. If one is only after RELEASE, which is all most pre-clears can afford to want, the auditor thus saves a lot of time which, in Hurdy Gurdy, for instance, would be spent in contacting incidents which, though possibly aberrative, are of MINOR importance to that pre-clear at that time. With my permissive auditing I get what disturbs him tonight. Then I run this back by straight wire to earlier and earlier incidents, frequently to engrams in a minimum of time. Next time another type of disturbance may be presented.

When I first contacted the E Therapy booklets, also prior to that in investigating Naylor's technique, I learned something about the importance of DISCHARGE. Now I do not believe that discharge is the only important thing (as they imply), but I have found it to be important, and too infrequently obtained. I still go after the somatics and words as I was taught at the Foundation, particularly in engrams, but I also go after discharge and get that also. I do not believe in self auditing at all, except to blow locks. Discharge

and consequent improvement can be obtained by the pre-clear in this way between sessions. I have found that the pre-clear must be in fairly high tone (above 2) before E therapy gives best results, and the higher the tone the better it works. In low tone cases I use Standard Procedure, but more premissiveness than is used by most auditors. I use and work with the file clerk always.

Since I am in tone 3.5 to 4 always, I am able to blow my own locks by E therapy. After sufficient auditing, others can be taught to do the same. This works well with locks, but I warn the pre-clears not to repeat phrases by themselves or to attempt to run themselves except in locks they can remember. I believe this modified use of E helps all cases, helps the auditor, validates the file clerk and cuts the time and some of the grief of auditing some cases.

Of course I use my knowledge of the tone scale and also my intuition (observation) as to when to use some E Therapy and when to use S. P. Some cases work well with E and discharge enormously. Others do not seem to get the idea. I do not insist on it. I use S. P. Whenever some E Therapy can be used it will improve the case faster, and I find that eventually I can always use it to some degree. This is about all I can tell you. Maybe there is nothing new or different in it to you, nothing you have not been doing yourself.

One thing I AM sure of, my type of nutrition renders the case five times as accessible. As I told you before, I know I could reach the psychotic or the pretended death case in a very few days by FASTING. I know this as a matter of physiological principle, just as Hubbard knows by principle many things he has not yet had the opportunity to prove. If I get one of these cases I will let you know how long it takes me. I had one, but they took her away before I had the second session. Went to a psychiatrist. Of course one has to have access to the case and co-operation at the present time from the relatives, since we get none from organized medicine or society at large.

FROM: An Earlier Letter of Dr. E. E. Rogers, Reference Above.

I can render any 1.0 case or psychotic accessible by fasting him. Of course, as now, he would have to be under control, that is where I had access to him. Fasting is the cure for disease. Building up comes later. In moderate disease both can be accomplished at the same time as in my Daily Regime. In severe diseases: absolute fast. The more severe, the more severe the fast.

No pretended death case would remain there more than a few days if he got nothing but water. The same for the psychotic. He would darn soon be ready for auditing in the tone of 1.5. Is that good?

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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 Publisher prints these articles and letters as a matter of record of what has been thought and written in the Field of Dianetics.