

THE ARC LIGHT

A Journal of DIANETICS

Miami, Florida

May 15, 1952

No. 26

A SHORT NOTE FROM DEE

With an improved format and printing process, it is now possible to include photographs on the pages of The Arc Light. So, all you writers of Wisdom, we would appreciate a photo (or even a snapshot) of you that we might place beside the article you write. It sort of helps our readers to become better acquainted with you.

(I'm having my picture printed on this page because one reader guessed that I was between 40 and 50!)

We will gladly return your picture after we have made a negative of it for reproduction purposes.

Please remember, however, that we are not holding articles of merit from our readers just because the writer does not want his or her picture printed. We think it a good idea to incorporate "picture communication" as long as we have the facilities.

One other little note, and we'll make way for Peg and John: I have been looking over the dianetic periodicals this last month and have noticed something that startled me. As of this date, there are fewer publications in our field that are wide open communication channels than there were six months ago. Some of the papers have folded--at least we haven't seen them. Others have gone the hard road of bias.

I read Bill's editorial as found in this space the May 1st issue. There is a chance that some may interpret Bill as meaning The Arc Light is becoming biased. Well, I've known Bill for some time now, and my honest opinion is that you won't find a guy more liberal than he is. I'm quite certain that when he said The Arc Light would support any group or individual "who shows promise of ability to continue good hard work toward the best goals" he meant that The Arc Light is behind almost anyone active in the promotion of dianetics. What was meant by the editorial then, is that we are going to keep on doing what we have been doing, only more so!

We feel that some quarters are not represented. There are a lot of dianetic groups and centers and clinics doing good work that are not being heard from. What a wonderful thing if some of these folks would sit down to a typewriter for an hour and sort of summarize what they are doing. Give us a picture of the group or staff. Brother, that's real communication. It's good advertising and good sense.

And the world will know more and more about dianetics and will be able to give dianetics a more proper evaluation.



Publisher, Dee Swygard

Dorothy Swygard

* * * * *

FROM PEG & JOHN CAMPBELL

There are some features of the development of a human being that we've been considering that may be of help in rating the general status of an individual in his relationship to "clear". Personally, I haven't particularly liked Hubbard's tone scale; it seems a rather arbitrary scale, without direct structural relationship to the nature of a human being. It is useful---but in much the way the Rorschach Inkblot Test is. It's an arbitrary device, and like any arbitrary device yields only general information, not specific information that can be directly applied therapeutically.

I suggest that a better scheme could be worked out. We haven't done so in full, by any means, but it does yield some useful information, and by many people pitching in and helping to build it, we should be able to pin down some very useful diagnostic information that would directly indicate the therapeutic steps needed.

Essentially, it's based on this concept:

Every human being starts at birth with a highly competent, but almost totally undeveloped potentiality. The concept of "clear" is useful and necessary, but not adequate; a baby at birth has no aberrations in action, and is, therefore, a clear. We can imagine a five year old child who was completely free of aberrations, who was a perfectly healthy perfectly developed five year old child. He, too, is clear. Also, we can think of a 16 year old girl who is perfectly free of aberrations, and is everything that a 16 year old girl should be---a full clear.

Now let's consider these three situations three time-phases of the same individual; the same girl at birth, at five, and at 16. Obviously, the total available potential is the same. In no case is this clear girl achieving her maximum potential---because at 16 she is not yet mature, is not fully adult, and therefore has not yet achieved the maximum development possible to her potentialities.

It's been recognized that clears will have differences due to genetic characteristics; it must also be recognized clearly and consciously that a clear child is not equivalent to an adult. A child of 5 who acts and talks and thinks like a full adult is violently aberrated; no five-year-old has any business trying to distort his development so violently as that.

We need the realization that not only must we rate a person in terms of aberration-nonaberrated---i.e., in terms of "clear"---but also in terms of the degree to which that individual has matured.

By full definition, "clear" must mean that the individual has achieved the level of development appropriate to his actual status. That's not an easy concept to express; a man 30 years old may be of a slow-maturing, long-lived strain, while another individual of 30 may be of a fast-maturing, short-lived strain. Age alone, therefore, is not an adequate determinant. The best way to express it is that a clear must be not only free of aberrations, but a well-balanced individual, with all aspects of his character development in equal development.

If we have a five year old whose right arm is in perfect development, and then, 25 years later, find that arm in exactly the same status, we have a badly unbalanced individual. The right arm is not aberrated---it just hasn't developed in keeping with the rest of the individual. But the arm has no scars, functions perfectly, is physiologically a perfectly sound arm. It's physiologically "clear", but the individual is unbalanced in development.

Similar phenomena occur at the mental level; it is those we have in mind.

It's easy to see a five-year-old size arm on a 30-year-old man; it's a lot harder to see a five-year-old size reaction pattern in a 30 year old man. What we have in mind is the need for constructing a general chart specifying normal characteristic behavior patterns that are proper and appropriate to given age levels. With such a chart, it would be possible to recognize that in situation A, the individual reacts on a typical 7-year pattern, while in situation B, his reaction is characteristic of the late teenagers. On the other hand, the individual's behavior generally is that of a "theoretical adult".

A "theoretical adult" is an individual who never learned how to be an adult by developing adult viewpoints; he did, however, learn to mimic the typical behavior of the adults around him when he was about 7 to 10. He constructed a composite picture of how

FROM PEG & JOHN CAMPBELL Continued

adults behave, and then mimiced that composite---the 10-year-old's idea of how an adult behaves. The result is his actions are, when no great stress is imposed on him, those of a typical adult. But under stress, since he doesn't have the developed beliefs and understandings of a true adult, he will relapse into unadult behavior.

Incidentally, we're all "theoretical adults" in one respect or another. You'll spend the next twenty years or so combing out the last of those, however; they aren't too important so long as they're just odds and scraps---the danger of being a "theoretical adult" comes when you're so much theory, and so little self, that you can't develop your true self. It's well worth while checking your major points of "theoretical adulthood".

That theoretical personality, by the way, can be found at many levels. For instance, you can have a 10-year-old who is actually a theoretical 10-year-old, in the sense that, at about 5, he got an idea of how a "big boy" acted, and proceeded to act that way. It's extremely damaging, because it precludes the child developing his own personality.

We've tried to chart some of the typical characteristics of different ages; we feel the project is worth a lot of attention, and we'd like to see what results others get. Undoubtedly, we have missed some important observations; equally, it's probably true that we've got some misplaced.

The most important age-level we've studied is the adolescent period. It's a highly critical period, and the period in which most human beings in our present society have stuck rather solidly. It's a period of enormous change, both physiologically and emotionally.

Among the typical manifestations of adolescence are:

1. Powerful urge to withdraw from the family. It's necessary that the adolescent break the ties with his past and develop himself as a free individual.
2. A powerful urge toward self-determinism. The child has a deep instinct toward external determinism; it's essential, because a child is not competent to protect his own welfare on the basis of his own decisions. But the adolescent, for his best development, must undertake his responsibility for his own welfare, and must, therefore, rebel against external determinism.
3. Tendency to form cliques, clubs, fraternities and secret societies.
4. Deep interest in theoretical sex. The adolescent wants to know about it, but is not, at a true, deep level, interested in performance.
5. Great interest in theoretical discussion generally---but not so much interest in performance, generally. Typically, as with sex, he will talk about it, have a keen interest in learning about it, but not be so powerfully interested, actually, at the performance level.
6. A growing conviction of his own immense powers. He has them as potentials, but they are not yet developed, and he can talk about them far better than he can demonstrate.
7. Particularly, he will be able to demonstrate some degree of erratic, uncontrolled phenomena of the order Dr. Rhine has been studying---the psi functions, as Rhine calls them. He usually feels, at one period, a strong sense of direct possession of the powers, a conviction he could use them, if he just wanted to.
8. A strange combination of cocky self-assurance, and complete collapse. The adolescent is half-way between being a child, with little independence, and an adult, with full, strong self-assurance. He vacillates erratically and unpredictably.
9. A degree of dogmatism and authoritarianism not found anywhere else under the Sun. He has all the answers. Parents are "old fogies", who don't know any better. Children are stupid brats. Only fellow adolescents are wise and deep and able to see the Great Truths of life. (Vide Greenwich Village, the home of scores of permanent adolescents.) Furthermore, his answers are always right, and he knows they're right, because he just knows. The adolescent is the mystic; he knows and doesn't have to tell how he knows---you have to have the wisdom of the adolescent to understand. (And the patience and understanding of a true adult to put up with it.)

FROM PEG & JOHN CAMPBELL Continued

10. Characteristically, he is distinguished from the adult by his inability to explain clearly, sharply, and in defined and defineable terms, what it is he believes and understands. The adolescent hasn't yet worked out the hard, dirty, slogging job of making his great ideas and dreams come true. The result is that his dreams are unsupported structures, without solidly developed, laboriously interrelated structure. It's the lack of solid structure and process of development that keeps him rising and collapsing, as in Point 8 above. His great ideas have a curiously rosy hue, with curiously fuzzy edges.
11. The adolescent tends to be a fanatic about one thing after another. It may be World Government this season, but Communism next fall, and Religion this winter--but he'll be all out for it when he's for it. (The next season, last season's Great Crusade is silly kid stuff to him.)

I can't list all the points in detail here; it would develop into a full book to simply list typical behavior patterns of the different age-levels. And such a book would be of immense benefit; we'd all have the unpleasant experience of finding bits and pieces of ourselves described with poignant accuracy everywhere from Age Two to Age 25.

It's a tremendous advance when an individual succeeds in sweeping most of his personality up from the pre-adolescent stage; when he achieves that, he at least begins to have the necessary power to revolt against the dogmatism of society, immature parents, and the ideas of other people around.

Jack Horner working with a 15 year old girl on the west coast recently, appears to have achieved something approaching a total integration of an adolescent as an adolescent ---an optimum individual, in the sense of having achieved full development to the stage of development natural to her.

I haven't, myself, had any opportunity to meet her; my data is strictly second hand. But she should not, at this time, act or appear to be, adult. To do so at her age would be aberrated.

I do not believe that anyone, anywhere, has as yet even closely approached the development of a true, fully matured adult.

Incidentally, the characteristic of the adolescent is revolt, self-determinism, withdrawal, and assurance that he has all the answers. The next stage beyond that starts when he realizes that there are many answers---and they're all valid. We've called that "paradox processing"; essentially, it's what Joe Winter has been working with so hard and so fruitfully, as described in his new book, "Are Your Troubles Psychosomatic?"---the concept that there are many ways to solve problems, and that the single-answer approach of childhood and adolescence is not adequate. The adolescent is cocky and self-assured (he hopes!); the adult is far less certain that he knows all the answers, but has a solid, firm assurance of the answers he does have, because they rest, as do the answers of physical science, on consciously known, laboriously tested and proven performance. The adolescent is sure he can earn a good living, because he just knows he has the ability; the adult feels fairly confident that, circumstances being reasonably stable, he can earn a living, because he has done so successfully for a number of years.

The difference in their assurance is rather strange; the adult appears far less sure of himself than the adolescent---but the adult has proven performance to steady himself on, and the broader, freer mind that can consider and judge answers other than the ones he now holds. The latter factor makes him appear less certain of himself.

The adolescent rises like a kite, and sails far above the pedestrian houses below; the houses don't depend on favoring winds, however.

In the same sort of analysis, the characteristics of small children, older children, young adults, and mature adults all need to be worked out and fully understood.

Such a worked-out system would make possible the comparison of a person-as-he-is with the characteristics of various ages, and lead to a direct appreciation of the order of his problems.

Peg & John Campbell, 1457 Orchard Road, Mountainside, New Jersey.

FROM BILL POWERS, HDA

Dear Dee & Bill:

After having tried to understand what the business of control-centers was all about for several months, now, I think I have come up with a functional analysis that will hold water. The question has been for me, "What does it feel like to shift control-centers?" I was not entirely satisfied with the ideas about feeling little pains here and there, because to me they are still just somatics, probably from birth (for me). I can turn on a pain-facsimile in my head just about any time I want to, now, without shifting control-centers. But there is a lot of data, put out by Hubbard and by others, which indicates that the idea of control-centers has some good observations in it. The piece that fit into the rest of the puzzle so neatly was the statement that a shift in control-centers occurs during & after a failure.

Now, the broadest of failures might be something like the failure to live a full and happy life. At first, we are engrossed in the whole wide world around us, interested in everything that is going on around us. This wide interest continues until something goes wrong with our achievement of the goal of overall happiness. That is, a failure occurs. As soon as this "something" goes wrong, our attention turns to the area of failure, to set it right. If at the time our attention goes to the failure, we find that we have to solve more problems that we had foreseen in order to right things again, our attention draws in closer, and we investigate even a more specific part of the problem. If no answer is forthcoming, we are likely to spend the rest of our lives engrossed in trying to solve this one little aspect of living.

Here's something like the way it happens, by analogy: (which reminds me - I've been kidded for speaking a lot in analogies, around here, and one evening at a party next door I was banging away at the piano, not paying too much attention to what my left hand was doing, when one of the boys hollered at me, "That's a good analogy!"). Anyway, the analogy, no hands;

Suppose Joe decides that he would like to go for a drive in the country, to smell the new spring flowers. He wishes to increase his affinity for MEST. So he climbs into the car, starts it, backs out of the garage, and the motor dies. Up goes the hood and Joe perceives that the distributor is smoking.

He gets out his tools and opens up the distributor, whereupon he discovers that he does not have the right-sized screwdriver to loosen the connection he needs to repair.

He goes into the garage, stands in the middle of it, and tries to remember where he put that little screwdriver the last time he used it. Ah, it is in the small toolbox, which is three miles away being borrowed. Undaunted, Joe, who has a home workshop, decides that he can probably make a screwdriver in a couple of minutes by filing down a piece of bar-stock he has in the basement. On the way down to the basement, Mrs. Joe asks, "Weren't you going to the country?" To which Joe replies, "Certainly, as soon as I find a piece of steel." Mrs. Joe, using semantic telepathy, nods.

The piece of bar-stock is about four feet long, and Joe discovers that he can't saw off a piece the right length because the blade in the hacksaw is broken and it is Sunday, so he can't get another one. "Well," he thinks, "I will not let this stop me." So he starts filing through the bar-stock, which is $\frac{1}{2}$ -inch thick steel.

Eventually, he gets the right-length piece, and begins to shape the end of it into the screwdriver he needs. He discovers that his file has become dull filing through the bar-stock, and the only other file is a super-fine one - all the rest of them are with the screwdriver, three miles away. Undaunted, he begins polishing away at the piece of steel with his superfine file. His tone is getting lower, so he manages to break the little file into three pieces. Fuming, he doggedly polishes away with a $\frac{3}{4}$ -inch-long piece of the file. At 6:30, Mrs. Joe calls him up to dinner and asks him if he is not going to put the car away, and wasn't he going to drive out in the country today?

"I changed my mind," Joe says. "I do not work in the workshop enough any more and all my tools are going to waste."

The next Sunday, Joe spends the day collecting all his tools, and starts four projects in the workshop. If you mention driving out to the country, he will give you a blank stare and ask, "What for?"

FROM BILL POWERS, HDA Continued

Joe has shifted control-centers. Whereas before he was interested in the larger aspects on enjoying control of MEST, including working in his workshop, he now enjoys MEST only in his workshop. He has taken part of his activities and made it into his major pursuit - because of a string of failures. It is as if he has moved his center of awareness into a part of him that cannot see as much in life.

Now, I'm not sure it's even important to worry about the physiological aspects of control-centers. If we can deal with the postulates and decisions we have the battle won. The rest will fall right out, automatically. Using this idea of narrowing interests we can locate shifts in control-centers very easily. This sort of thing happens, for instance, when we finally agree to make a statement about what we will be when we grow up. It happens when we decide to specialize in anything. Every time in your life that you narrowed your interests, you were shifting control-centers.

Perhaps I should make a note as to my use of the words "Control-centers!" I'm not using it in exactly the same way that Hubbard does- rather, I'm speaking on a functional level, as if there were a great number of control-centers, each of which is a member of a group of control-centers that controls members of a group of lower control-centers. As far as I know, they might all be inside one or the other hemisphere of the brain; that is, what I am talking about might be considered as a finer subdivision of Hubbard's control-center idea. Or then, again, it might be totally different things that Hubbard and I are talking about. It really does not matter here, as I am interested for the moment in function. The University of Michigan Physiology Department, by the way, has some good evidence that structurally there is a control-center type of arrangement.

Just ask a person what he is, and you'll get an idea as to how many control-centers down he has slid. If he says, "I'm a physicist," or a mathematician, or a laborer, or a socialist, or a dianeticist, he is probably occupied full-time in what was once only a part of himself. If he says, "I'm busy and interested in life," he's O.K.

So, to repeat, to locate a shift in control-centers, ask the PC to tell you of times when he lost sight of a goal, or when he became interested in a detail of the goal, or when he ran into some difficulties getting closer to the goal and had to stop and fix something first. Ask for times when he couldn't decide, because in order to decide he had to decide something else first, etc. Every time that his attention was narrowed to a smaller sphere of living, acting or feeling.

I know a guy who just loves to get his head scratched. This is because he liked the feeling of getting his hair washed, which he liked as a kid because it was part of being with his mother when she was friendly, which was part of getting his family to like him, which was part of getting all his friends to like him, which was part of getting everybody to like him, which was part of getting what he needed to survive, which was part of surviving in general, which was part of feeling that life was pretty wonderful. He is now an emotional specialist.

I've got some more things to say, about the "I", and some other things, but I think I will let them go until I have time for another letter. After all, I don't want to start thinking that letter-writing is all of life.....

Sincerely,

Bill Powers, HDA, Dianetic Processing & Research Foundation, 111 E. Oak St, Chicago 11, Ill

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SIMPLIFIED PROCESSING. By J. W. Welgos, Fairhope, Alabama.
(A Non-Directive Method in Eidetic Psychology. 19 p. \$2.00, May 1952)

1. The basic technique is that used to clear Ron Howes. Development of full internal communication, so the subject may become a release and can finish the job of becoming optimum by himself.
2. By giving a few incidents to run, he can run himself. There are two types of cases:
 - Wants to change himself - Wants the environment to change.
 - With no shifting of responsibility to the "Guide". With a self-determinism to become optimum. There must be complete and absolute honesty with self.

SIMPLIFIED PROCESSING Continued

3. The decision to become optimum.
4. Conviction that it is possible.
5. Solving the present time problem.
3. The source of all aberration is the desire NOT to be alone.
4. The tools of processing:
 1. For opening an incident.
 2. For discharging the incident.
 3. For reaching one's own thoughts.
5. The most aberrative emotions - sympathy, blame, shame & regret.
 - Raising the subject's tone.
 - Seriousness as an aberration.
 - Pleasure moments.
 - Other's pleasure moments.
6. If the subject really wants to become optimum, he can do so. - The 6 tools: Action, Counter-action, Emotion, Counter-emotion, Thought, Counter-thought.
7. Working on internal communication.
8. Basic personality knows the case.
9. The re-evaluation of each individual incident. - The "service facsimile" may be an incident he "knows" should be run.
10. Basic personality must be allowed full reign. - Nothing can happen to a self-determined individual unless he agrees that it can happen. - In every case there is a point where the individual feels that he can now run anything that presents itself.
11. The "Big Run". - The rise & fall of tone.
12. All incidents will be run when they are ready.
13. There is no such thing as an accident. - Each such "accident" will be found to have been deliberately planned. - Variations of Basic Technique.
 - Elimination of loss of control.
14. Running failures:
 - Meditation - Trying & Doing - Choices.

Notes From a Second Reading of Simplified Processing By J. M. Welgos.

You can strive for an optimum condition!
You have nothing to lose but your aberrations.

Body Awareness - INTERNAL COMMUNICATION.

Basic Personality knows best what to do.

Re-Evaluation of each incident in your life.

Run Out an incident which you know is the source of all your troubles.

This is the "Serfax", the basic source of all your major aberrations.

You ARE responsible for your own condition.

General incident running may be brought to a halt by the basic personality & the switch made to body communication running.

Responsibility in the incident must be re-evaluated.

Areas of unconsciousness are not considered as important as formerly.

The "Big Run" is taken to be the running of all the agreements with his environment from the beginning of this life up to present time.

There are no "accidents". - Accidents are deliberately planned. - Most illnesses are too.

Reviewed by: F. C. Henderson, 323 East 53rd Street, New York 22, New York.

FROM CECIL WILLIAMS

Ron Hubbard, I regard as one of the prime discoverers in human history so criticisms of him often read like mediocrity reproving genius, or, in dianetic language, a preclear admonishing a clear. Nevertheless it is plain that between the publication of the Handbook and the appearance of The Science of Survival and later works, dianetics had suffered, not a sea change, but a processing of sorts. While this is to Ron's credit, demonstrating that his ARC is triangulating, Dianetics is shown to be not the panacea it was once hoped. Nor can we be sure that the therapy, while new in modern times, was unknown in ancient times. We do not know all that went on in the precincts of the temples of healing in archaic Greece and elsewhere, and Dwight H. Bulkley has drawn attention to the relation between the dianetic yawn and Yogic pranayama.

Boil-off symptoms, "cold prickling sensation, nervous twitchings, drowsiness, sleep," and what we now call psychosomatic cures, were characteristic of the treatments of Mesmer. These symptoms were then held to be manifestations of what was called animal magnetism, which, of course, is not the magnetism of the magnet, as Reichenbach, who made some investigations into the subject, pointed out. He called it od.

It is popularly supposed that mesmerism and hypnotism are synonymous terms, but, in truth, they are very different. The hypnotist strives to make the subject unconscious; the mesmerist, by means of passes, with or without the aid of magnetism proper, to drive out bad animal magnetism, or od, by good. Sleep, with the mesmerist as with the dianetician, is accidental, and in neither case is control of the will sought. Ron's discovery is a great advance and it would be only poetic justice if malefic hypnotism, which drove out beneficent mesmerism, should be, in turn, dispossessed by dianetics.

But there is a warning to our new science here. AUTHORITY (caps, please!), to whom the otherwise intelligent Benjamin Franklin, in a reactive moment, lent his weight, was able to discredit the evidence for mesmerism because of public awe of its savants. People believed without comprehending and still do, as witness the absurd interpretations of relativity which our intelligentsia swallow. "Savants hate to learn!" Jung sagely remarked, and one day will gather up all the power of prestige and officialdom in an attempt to discredit and crush dianetics by lies.

Someone has said dianetics is superior to the wheel, but they had no wheel in ancient Peru. Because no one thought of it, as nothing ever rolled in Peru? Ridiculous! Because, my guess is, the Inca savant-priests were agin it. So let dianeticians prepare to quit themselves like - dianeticians.

I do not share, at least not to the same degree, Ron's and A. L. Kitselman's fear of the future, or their apparent fear of it. Some day I may be emboldened to explain why I think though the going may be tough, it will not be disasterous.

Cecil Williams, 49 East 7th Street, Hamilton, Ontario

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TO THE EDITOR - FROM A. J. S. McMILLAN

In your issue of 1st January you publish an article "Human Development" by J. W. Campbell, Jr. which makes the very valuable and important distinction between the problems of acute neurosis and 'dramatizations' and general chronic aberration. I expect that many people have found it easier to treat a pc by dianetics when he has an obvious and acute dramatization or neurosis which is foreign to his normal life pattern than one with a chronic aberration which is part of his normal life pattern and Mr. Campbell's article makes it quite clear as to why this is so.

I would however question Mr. Campbell's definition of dianetics, surely a truer definition of dianetics would be to say that it is the science of self determinism? While it is true that engrams are at the root of aberrations, surely the important point is that it is the self determined decision of the individual to accept those engrams that cause him to become aberrated? Further, the self determined acceptance of decisions, conclusions or postulates made at an earlier time in life are the root cause of attitudes which may or may not be aberrated, and these attitudes are probably the cause of the chronic aberrations referred to by Mr. Campbell.

FROM A. J. S. McMILLAN Continued

In further support of my criticism of Mr. Campbell's definition consider Advanced Procedure and Axioms and the Handbook for Preclears. In Both these books (by far and away the most valuable material that has been published about dianetics) there is very little attention paid to engrams as such, in fact, a pc can work his way through the handbook by himself without running an engram at all (presumably) and the Minneapolis clear shows the possible results of the use of this material.

In my own work I have considered somewhat the same problem of the chronic pattern as Mr. Campbell, although more from the point of view of the 'normal' 'sane' and 'well adjusted' individual and have dealt with it by examination of attitudes on all dynamics. If the auditor talks to the pc about the attitudes he uses towards things in everyday life, after a bit of questioning it usually appears that the attitude can be summed up in a phrase. For example, if one is examining pc's attitude towards other people it may be that it can be summed up by some such phrase as: "People are against me" or "People are indifferent to me" or in the case quoted of an individual chronically shy of women, the descriptive phrase might be something like: "Women are cruel and mean tempered". (Note that this phrase is descriptive of the attitude and is not an engrammic or command phrase so that there is no point in running it.)

Having crystallised the attitude into a phrase, ask the pc by straight wire to remember earlier times when this attitude was used back to the earliest. Consider in each case whether it was useful attitude, whether it is always applicable, times when it was not, etc. Then examine it in present time as to whether it is a serviceable attitude or could a better attitude be used and so on until the pc agrees that it is not a useful attitude (if this is really the case). Of course, if the attitude is sound, it is not necessary to pursue it in this fashion, but only attitudes that are aberrated.

It appears advisable to examine pc's attitudes towards himself, other people, what he thinks other people think of him, the past, present and future, sex relations, groups, life, religion, decisions and advice, crime and punishment, God, gods and supreme being. Usually attitudes in relation to other people are very productive. These are only suggestions and can be modified at the discretion of the auditor. This fits very well into Acts 3 and 4 of Advanced Procedure leading naturally on to handling of truth and trust/distrust.

It is very important that the attitude of the auditor should be as non directive as possible, he must avoid anything like a leading question. This is very difficult, but should be done as conscientiously as possible because we are concerned with what pc thinks is his attitude not what the auditor thinks is the pc's attitude, and so the auditor must be very careful not to colour the pc's attitude by his own suggestions.

This is based on the article on postulates in "Advanced Procedure and Axioms" and is all done by straightwire. In fact, it is not really necessary to have an auditor at all, anybody will find that it pays very good dividends to examine his own postulates and his own attitudes towards almost everything that crops up in everyday life.

I am, Yours sincerely,

A. J. S. McMillan, 5 Oakfield Road, Briston 8, England

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 this material as a matter of record of what has been thought and written in the field of Dianetics.

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Back Issues, December 1951 thru May 1952,
25¢ each.

Plus & Minus, E-Therapy Journal, Three
Back Issues, May 5 and 20, June 5,
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- I. The Arc Light, A journal of Dianetics
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 - II. Plus & Minus, A Journal of E-Therapy
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