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Volney G. Mathison (inventor of Mathison Electropsychometer) conducting research in contact therapy.

ELECTROPSYCHOMETRICALLY-MONITORED TACTILE CONTACT THERAPY - By Volney G. Mathison

There is a type of preclear who presents a serious problem to the auditor. This is the preclear who becomes discouraged or resentful about the non-appearance of immediate magical results in his case. This problem, which is encountered in every form of psychotherapy, is ably and bluntly discussed by Dr. Frederick Perls in "Gestalt Therapy. Dr. Perls pulls no punches when he writes,---

"The strategy of motivating the patient to continue therapy is not particularly taxed at the very beginning. There is at that time the so-called 'honeymoon period' when what is uppermost is . . . the opinion that one's therapist is wonderful. . . that one will be the brightest, fastest-moving patient he has ever had, and that one will now blossom forth into that radiant and inimitable personality that one has always felt himself to be.

"It is when the 'honeymoon' is over that the motivating problem becomes critical. . . the glamor is gone and the road still stretches far ahead. This is likely to be the time of 'negative transference.' The therapist, who at first seemed to be all-knowing and all-powerful, has revealed his feet of clay. All he knows is more of the same, and the same

is getting tiresome. When this occurs, the case is likely to clog up with unexpressed resentment and be terminated by the patient." (Or be transferred to some one else.)

Dr. Perls also points out another extremely important aspect of the matter, and this is that the patient is often subjected to severe pressure and ridicule by the people he lives with, tending to cause him to terminate treatment:

"He may live with relatives who construe his actions as a 'weakness' to be treated for something 'mental' (Or, and more commonly, the relatives may become aware that as the patient progresses, "They find it less and less easy to domineer, exploit, overprotect, or otherwise control him. In this case the patient will have to struggle against veiled and open pressures to make him cease and desist from this 'foolishness.' Many patients succumb to emotional blackmail levied upon them by their 'normal' associates."

So, as a consequence of disappointment reactions or because of interference from relatives, many patients self-terminate therapy.

Whether a patient does continue treatment despite difficulties and slow progress depends enormously on the extent of transference or affinity evoked in the patient by the therapist. Some therapists categorically assert that they are opposed to transference. This pronouncement comes usually from those who are least able to evoke it. However, the word does bear some negative connotations; and in this paper I am using instead the word "affinity." When I write: "affinity evoked in the patient" I mean plainly that the patient has been caused, to some degree, to feel love for the therapist; and---more urgently---feels that the therapist has love for the patient.

The patient in whom the therapist evokes no affinity is extremely unlikely long to continue sessions with that therapist.

Further, the probability of the patient being able to deal on the verbal level with data which the patient regards as disgraceful, shameful, criminal, degrading, etc., also depends largely upon the degree of affinity that has been developed by the two parties to the consultative relationship.

-- Theoretical & Source Material --

A powerful means for evoking affinity has loomed up sharply in electropsychometric research. Credit for this is due partly to a remarkable non-medical lay analyst named Paul Roland. Roland is quietly and unobtrusively performing near-miracles day in and day out in veterans' hospitals. His specialty is institutionalized catatonics---patients who have gone so far down the tone scale of life that they no longer speak.

Roland's technique is simple, and so it will be simply presented without resorting to a mess of obfuscating verbiage. Roland's case-opening approach is to connect the patient to a psychogalvanic instrument and then to massage in a gentle and caressing manner areas of the patient's partly unclad body---head, arms, shoulders, neck, trunk, etc., meanwhile noting the instrumental reactions, and concentrating on the surge areas. Roland at the same time keeps urging the patient to speak; he inquires about the area under his hand and asks,--- "How do you feel here? Have you ever been anxious about this area?" etc.

Sooner or later, Roland's patients usually respond. One who had not spoken for years, on being asked,--- "How do you feel here?" suddenly sighed, relaxed, and murmured, --- "Better!"

The doctors who have observed Roland's work say that it acts, at least in its effects, as if there occurred a tactile transmission of affection or love from the therapist to the patient's most tense and distressed areas. To some readers it may seem startling to get such an evaluation from clinicians and other medical men, but this is what they say.

Some of the basis of Roland's approach was first presented in formal psychotherapy by Wilhelm Reich, a medical psychiatrist, who considers that psychic stresses are usually reflected in physical tensions in various areas of the body, causing pain and distress and possibly illnesses. (Reich, in his book "Function of the Orgasm" goes on to some further formulations that are not related to this particular phase of therapy.)

Reich was obliged to depend on verbal responses of the patient to manual explorations. EPM research indicates that this must have severely handicapped him; for I have repeatedly observed that neither the therapist nor the patient is likely to have any accurate idea as to where some of the most severe tensional areas are situated, until the

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patient is connected to the electropsychometer.

There is a further and critical reason why this therapy does not work without electronic monitoring. Without an electropsychometer, the approach is disturbing to most patients as equating to some sort of questionable and undue familiarity. Upon being connected to the measuring instrument, the attitude of the patient is remarkably transformed. Explorations of various areas will be specifically requested of the therapist.

-- Specific Technique --

The preclear should be comfortably disposed on a couch. The procedure begins with informing the preclear that the auditor wishes to initiate physical explorations in a test for areas of tension, and permission to do this is requested.

Upon receiving permission from the preclear, the auditor should first touch the wrists and hands of the preclear, meanwhile watching the surge meter. If a surge occurs, the preclear should be queried as to whether such contact is unpleasant, and if so, this therapy should not be continued. Complete honesty, without evasions or minimizing comment, is always to be urged upon the preclear, especially in surge areas.

If the therapy is to continue, the auditor may next press gently on each side of the preclear's face, over eyes, ears, neck, various areas of the skull, neck and shoulders, and so on. Cardiac and solar plexus areas may be pressed on and massaged with a circular motion, over clothing.

The preclear should be assured that the procedure is standardized; that is, the contacting of any part of the physical structure, particularly the head, does not imply that the auditor has the slightest belief that anything is wrong in this area.

Extensive research definitely indicates that the most effective results are obtained when each and every needle surge is frankly reported to the preclear. Remember, however, that this does not mean that the auditor is to do any evaluating. Report each and every surge and let the preclear do the evaluating.

Consistently sharp and recurrent surges in a localized area that show no reduction after several sessions, are apparently definite indications of organic disease. Recurrent surges in the cardiac region, in particular, would therefore indicate that an electrocardiogram should be run. If this is done---or has been done---with negative results, auditing certainly should proceed. Whether auditing should be carried on in a serious organic heart case is a problem that perhaps must be resolved by the auditor who finds himself in such a situation. Personally, I do not handle this kind of case, or at any rate up to now, I have as gently as possible refused to accept three or four of them.

-- Summary and Conclusion --

EPM-monitored tactile contact therapy has been found to be a valuable means for evoking high-level affinity. The procedure is not to be degraded to an erotic level. The approach must be gentle and genuine. Bluntly stated, strong affinity is maintained only by NOT permitting the situation to deteriorate into a physical sexual relation. This sort of thing has occurred long before the advent of electropsychometry; and when it does occur the consequence seems to be that so far as consultative psychotherapy is concerned, this terminates the case. If in some particular instance the therapist does not feel able to handle contact therapy in a non-tense, assured and professional manner, he may limit it to head, neck, shoulders, chest and back areas.

EPM contact therapy sometimes produces an astonishing tone rise, but the long-range effects do not appear to be lasting; therefore it must be integrated into or used as a preliminary approach toward other efficient techniques. But as to the evocation of affinity, the approach has been found to be consistently and lastingly effective.

Upon what is this lasting affinity to be based? There is a usable scientific explanation with respect to the fact that the therapist is directing his own and the patient's attention intensely toward tensional and distressed "psychically rejected areas." Then the effect may be integrated into a broader answer which is presented herewith in the form of a condensed quotation from "Carbon Dioxide Therapy" by L. J. Meduna (Pages 217-218). In this book, after two hundred solidly scientific pages, Dr. Meduna abruptly terminates his entire work with the following:

"We have arrived at the highest force of life, the force without which life can

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exist only on primitive levels. This highest force is---love.

"The love spoken of is not the eros of the Greeks or the amor of the Latins. It is the caritas (roughly equating to 'caring for' i.e., 'I care for you. I care for this tense, suffering, and rejected area.')

"This divine love, this supremely admirable love---caritas---exists. It smiles on a baby's face and glows in the mother's smile. This love is our hope when we are helpless, the deepest foundation and the highest attainment of our human society. Empedocles knew of this love and recognized it in the terrible force of the inner cohesion of the atoms. Jesus emphasized it: 'A new commandment I give unto you that ye love one another. . .!'

"Any individual---newborn infant, adolescent, adult---if deprived of this love. . . has received the first impetus to becoming psychoneurotic. This is the transcendental significance of psychoneurosis as a phenomenon apart from the individual's misery; the greatest force of human existence, love, has been misused; thus life at its deepest biological root has been endangered."

The overly intellectual kind of auditor is urged not to be too squeamish in considering this particular type of approach. The preclear is not made up of mere words, thoughts, and verbalisms; he has a bony muscular blood-and-guts structure wherein he lives and suffers.

I have encountered one violent criticism of contact therapy. "This transference, this deliberate creation of high affinity produces a dangerous condition of bondage for the preclear," declares this objector. "It is nothing but a means for establishing a high degree of control over the subject, and I am bitterly opposed to it."

This critic, on examination with the electropsychometer, revealed at once that he had been the subject of "smother-love" as a child. Hence in his protest he tended to project his own case. This question may be posed thusly: Which is better, the real bondage of the preclear to the injurious events and persons in his past, or a temporary transference to an auditor whose sole function is to help the preclear stand on his own feet? As soon as the preclear is able to do this the auditor, of course, should by gradual stages reduce the degree of transference in the case.

VOLNEY G. MATHISON - 1214 West 30th Street - Los Angeles 7, California -

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FACSIMILE # SEX, OR 6 - By Dr. Addison O'Neill

This Facsimile has to do with the monthly periods of women. My contention is that it is unnatural, pathological, and a vicious habit fastened on the females of the race ages ago by some sort of engramic suggestion or event.

I base my conclusions upon the fact that human animals are the only animals who have this habit. Some races of natural, uncivilized people do not have their women afflicted this way.

One doctor, who devised a physical method of decongesting the uterus each month until it gave up the habit, has naturized several thousand women to a healthy, happy life, free from pains, aches, cysts, fibroids, cancers and other menstrual end-products, and who have gone through menopause without operations, dangerous x-ray and radium radiations and other unnatural procedures. This was published in 1934.

One singular fact about this naturizing method is that a woman who becomes naturized and afterwards has a daughter,-- this daughter never menstruates, either, but lives her life-long span without any of the discomforts of other girls and women. This has carried out to the third generation of the same family, proving that periods are but unnatural habits and therefore mental in basic concept.

The periodicity is maintained and accompanied by a slight increase in the ever-present moisture of the parts, and is free from coloration. This may last from one hour to one day. In this way, track may be kept of cycles, safe days and any other calculable event. Pregnancy is not interfered with in the least and births are normal.

It is possible that 90% of human ills are due to the 13 abnormal congestions per year, and many weaknesses of men and women may be due to hereditary conditions passed on

FACSIMILE # Sex, or 6. - Continued

from generation to generation and which weaknesses may show up in any organ of the body which has been weakened through repeated uterine congestions, and these predispositions to disease generated accordingly.

Dianoeticists are now to find out just how, when and where this habit started and run it out for individuals. This may be Fac. # Sex or 6, if you are using this terminology or Genetic Memory if you are working with that method. According to best information of reincarnation, people change sex from time to time, so this engram may be picked up from men, also, regardless of how, when and where the habit was acquired. I await reports from the field on this idea. Workers should discard all previous medical teachings, superstitions and taboo and make a fresh start in this inquiry with no antique ideas to hamper you.

I have been practicing 50 years and the above observations are in line with my experience. I view with alarm the present-day careless use of hormones. It is nothing short of criminal the way they are used without careful consideration and study of the case, just in a routine manner.

DR. ADDISON O'NEILL - 1814 Hampton Road - Daytona Beach, Florida -

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ON THE SYNTHESIS OF YOGA - By Richard W. Lundberg

I have been working up a series of short articles on various aspects of Sri Aurobindo's philosophy. I feel somewhat humble at attempting to bring to the Dianetic movement some understanding of the life works of a man, statesman, poet, mystic, of whom Dr. Spiegelberg of the philosophy department of Stanford University says, "I shall not restrict Sri Aurobindo's greatness to this age only. We have Plato, Spinoza, Kant, and Hegel--but they do not have the same all-embracing metaphysical structure, they do not have the same vision."

Since my previous letters, I have read another work of Aurobindo's, which I recommend to every Dianeticist. It is "The Synthesis of Yoga"--no synthesis of different systems of Yoga, but rather the key to integral self-fulfillment, which made the more meaty, "Life Divine" more understandable.

Aurobindo's thesis is that man stands midway between God and the material world, MEST (Hubbard's term for the physical world, Matter, Energy, Space, Time). Each person contains, deep in his soul, a "spark of the Divine," cast down to illumine the ignorance."

To rise on the tone scale, one must stand aside, and allow this spark to lead one to the higher levels. The three lower levels consist of inertia or effort, energy or emotion, and thought. The proportion of these used determine the position on the tone scale. In various proportions one is apathetic, angry, or happy. But thought alone cannot maintain one in a higher level. To become "clear" one must leave the surface tone scale, and unite with the Divine spark deep in the depths of the personality. In effect, one gets off the tone scale, so that ARC (Affinity, Reality, Communication) is built up so strongly that one doesn't pick up locks. We must transcend and exceed ourselves.

Aurobindo uses Sanskrit terms for these concepts, and one must use Coulter's ARC ideas as well as the structural ideas of Korzybski for bridging the gap between the languages of Dianetics and Vedanta. I feel that I can perhaps best serve this synthesis at present by making a dictionary of the two sets of terms, which I will send you in small installments.

To return to Aurobindo, we take up the controversial and misunderstood idea of "eliminating the ego," which all yoga has as its object.

"Ego" is defined by Jung as "a point of reference." It is not a real thing like Theta (Hubbard's term for the spiritual self) or MEST, but is rather a Shadow, cast by engramic computations. The engram chain cut us off from our source, called the "individual Shahti." The nearest to this concept is Kitzelman's "E" although Kitzelman himself never succeeded in formulating this theory in understandable terms, at least not to me. It was only after reading Aurobindo that the pieces of the puzzle of mind fell into place

ON THE SYNTHESIS OF YOGA - Continued

in a unified whole.

Shahti is supported by Ishwara--the ruler, or God viewed as a motionless being. Shahti might be called the creative force directing emergent evolution, and contains two elements--one Pahriti, is the inertial power of nature. It is Pahriti that causes water to flow down hill, organisms to be born, live and die, and engrams to be received and maintained. The other term is "Purusha," which means "watcher." It is possible when observing any action, to detach part of one's mind and watch the action, or to watch the effect of restimulation upon oneself--a faculty Hubbard never developed, as this idea has never been expressed in any dianetic literature.

It is ironic that the founder of Dianetics should miss the one point that makes processing possible at all! This gives a quick test of the possibility of processing being helpful. If the pre-clear is aware of Purusha watching in the background, the case can be helped. No Purusha--no gain! If it is not there, or can not be developed, a year of processing under Hubbard himself would be simply wasted. For Purusha is also the "knower" for whom the processing is done. Purusha is present in all nature even watching the course of rivers, and the movements of the stars. Purusha has power to control Pahriti, and so also to control the effect of engrams. It does so by simply sanctioning or not sanctioning actions. So if a pre-clear is not aware of Purusha--Purusha is still present, but operating behind a veil.

Purusha, then is basic personality; and "ego" is sort of dub-in-Purusha. To the extent that ego is present, Purusha is bound and gagged. When ego is absent, Purusha is free and acting--with a sureness and wisdom that no auditor can attain to. For Purusha is the fourth part of man's nature--the supermind.

The supermind is something that can be put in words only with great difficulty, for words are the tools of mind, the imperfect and distorted mirror of truth; while supermind is the knower of truth seen whole in all its correct relationship. It makes its works known by intuition while the mind gropes in ignorance, replacing one half-truth by another half-truth.

An analogy may make the deceptive nature of the ego manifest. Consider a new automobile. The maker puts a limitation on its operation. It must be driven at a certain slow speed for the first thousand miles, until the parts are worn to a smooth fit. Then the limitation is removed. So too, ego is a stage through which individuals must pass before they can enter into the vastness and power of the supermental states. Nothing is changed, but the individual sees himself as he is and knows where he is going and how to get there.

Again, "None are bound, none are free, none are seeking to be free." There are several roads to eliminate ego. These are the way of action, the way of wisdom, and the way of love. I will deal here only with the way of action.

We must surrender our works and the fruit of our works to the Divine. We begin by doing ourworks, not for reward, but as a sacrifice to the Divine. This applies to all our actions. With certain reservations, one can almost say that the use of the words, "I did it," is in inverse ratio to the distance one must travel to "clear." Incidentally, charging a pre-clear a fee is a break of affinity, as one can easily find by asking pre-clears how they like HDA's. The answer is always, "Nice fellow, intelligent and all that, and trying hard, but I kept thinking about the money. It is pretty expensive for the small amount of gain received."

This change in our orientation, from ourselves as the center of existence, to God as the center, enables the Purusha to come through and take up the lower nature and purify it and to grow and uplift.

RICHARD W. LUNDBERG - 219 Clayton Avenue - San Jose, California

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LEVELS OF ORGANIZATION - By John & Peg Campbell

In trying to understand our own experiences, one of the most severe problems is getting understanding of such situations as those the child encounters, when he is punished

LEVELS OF ORGANIZATION - Continued

for doing something that everyone else around him is allowed to do freely.

One typical example of this came up about three years ago, when my then-nine-year-old daughter started using "damn" rather noticeably. I objected. She counter-objected that I used it, her mother used it, and the neighbors used it. If we could, why couldn't she?

Her question was perfectly valid. Yet we all know that it's wrong. What is the answer?

Curiously, the answer is to be found in Bertrand Russell's solution to the paradox "Is the Class of All Classes Not Members of Themselves a Member of Itself?" That paradox stopped the development of symbolic logic for a while, until Bertrand Russell, who had originally proposed it, found the solution. The answer: The question is meaningless, because a Class of Classes is a different level of organization (Type, in Russell's terminology) than a simple Class. Therefore a Class of Classes cannot under any circumstances be a member of itself.

The concept that different levels of organization constitute a real difference of nature is exceedingly important. With that in mind, the answer to the nine-year-old's question is easy. "You may not use the word "damn" because you are of a different level of organization. The word is permissible and acceptable at the higher level of organization of the adult, but is not permissible nor acceptable at your level of organization."

It is extremely important to recognize the validity of that general principle. A child is not a small adult; a child is a totally different level of organization, and the rules that apply to adults do not necessarily apply to children, and vice versa. It is absolutely wrong for a parent to seek to force a child to accept adult level concepts and behavior; it is equally wrong for the child to attempt to take on adult behavior patterns of its own accord.

You'll find many an ancient conflict in yourselves and in others based on a sense of injustice wherein a child has been denied a privilege accorded all those around him.

Some of the levels of organization that must be recognized and studied are:

1. Child.
2. Adolescent.
3. Adult.

And paralleling these:

- 2A. Girl-Boy.
- 3A. Woman-man.

Overriding these is the differences of personal, individual ability-competence. Thus, an exceptionally brilliant child or moderately competent parents---the child hit the jackpot, and got a combination of his parent's best genes---may have a higher level of mental organization, at 10, than his parents have at 40. This makes for trouble; the parents appear stupid to the child; they are. Also, this child will find playmates of his own age-group unsatisfactory, because of his higher mental ability, while he can't play with children of his mental level, because of their far greater physical competence. The exceptionally stupid individual gets into a reverse situation, naturally.

The actual range of intelligence in humans, incidentally, is not shown by modern intelligence tests. The tests were actually cooked up to produce a smooth, single-peaked curve, and it took some cooking to do it. The result is that there can be an enormous difference in competence between two individuals of the same IQ rating. The actual range of intelligence is not 1 to 1.5 or so, but nearer 1 to 1000. I am personally acquainted with individuals who could not learn, in three hours of patient coaching, something that another individual comprehended fully in a ten-second sketch of the concept. The second individual was able, after a ten-second sketch, to apply the concept in a thousand different ways in normal living.

That is an important factor; the individual must find what his own level of organization is, and determine to what extent his efforts to find friends has been impeded by that problem.

It is exceedingly important, too, to recognize the following point: Society is highly aberrated on the point of man-woman relationships. Men do not think like women; women do think as well or better than men---but very differently. A woman's instincts are different; she cannot be happy if she seeks to fill the man's role; a man cannot be happy if he is not purely, 100% male in his reactions.

The resistance of accepting fully and proudly the nature of the individual's own

LEVELS OF ORGANIZATION - Continued

sex is a resistance to finding one's own level of organization. It won't work; it will be a primary source of misery. Genetically, you were built to be a particular, special, unique individual; unless you accept that that particular special thing is a fine and proud thing to be---how can you expect to be happy? How aberrated would a dog have to be to start trying to cluck like a hen, and sit on eggs? And what quantity of misery at-the-idea-of-being-a-dog would it take to make a dog behave like that?

What misery must be behind a human being's efforts to be something, anything, other than what he fundamentally, genetically is?

JOHN & PEG CAMPBELL - 1457 Orchard Road - Mountainside, New Jersey

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DEAR EDITOR,

I hope you will allow me space to protest against what I consider to be injustice both on the part of the editor and one of his contributors. I refer to the attack on the Founder of Dianetics by John W. Campbell, Jr. It is decidedly unfair and below the average of journalistic standards to permit a man to be assailed without explaining the circumstances. All we are given is Campbell's evident distortion.

All we are told is that Hubbard says he was prevented from doing something and that Hubbard is wrong. He is wrong, Campbell says, because he trusted people and made two mistakes, Count them, two! Besides successful businessmen, who apparently oppose Hubbard, must be right because they are businessmen. But about the facts of the "split" we are not told a single word.

Instead of which, with what Pope calls the fool's itch, (see his Essay on Criticism, lines 32-33). Campbell proceeds to pillory Hubbard. He puts him in the stocks as "the great Whofus" in an attempt to reduce Hubbard's status as a genius.

This is H. G. Wells' "Kingdom of the Blind," all over again. The blind could not comprehend what the oneeyed man could see, so they proceeded to destroy him.

With the exception of one man, I have read something by all whom Campbell extols as the equals of Hubbard, and while their work is to be commended, to my mind they are lacking in that intuitive insight which Hubbard displays and which makes everything he says, no matter in what manner he says it, worthy of being listened to with respectful attention, even though, at first, it violates your preconceptions.

After all, if there had been no Hubbard, none of these people would have been heard of in this field, nor would there have been any ARC LIGHT, and Campbell would have had to find some other worthy person to deride.

CECIL WILLIAMS - 49 East 7th Street - Hamilton, Ontario Canada

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DEAR FRIENDS,

I received some copies of THE ARC LIGHT, which is splendid. Liked the high level of theoretical discussion. Thank you very much for it - if you can, keep them coming this way. All material arriving at above address is passed around, not only between members of the Dianetic Center of Israel, but too amidst other people interested in Dianetics.

We cannot, to our sorrow, pay you, due to the currency restrictions. But if you can use stamps, I shall send you same, in payment.

Some copies of the "Handbook for P.C.'s" and of the "Axioms" are urgently needed here. Would there be some friends willing to send us used copies? Thank you in any case.

Four persons here had "death engrams recall", including the writer. Some recall included detailed existence of an individual (male) in the 17th century. Thought at first it was dub-in, but the visio, sonic and somatics kept accumulating. Reduced like normal perceptic-engrams. The running of that epoche was acting on me like a pleasure incident. Am not sure now that it could not be dub-in all the same, but corroboration from other sources tends to validate this information. What is the situation over there?

We keep working over here. If modern techniques are forthcoming we shall arrive to

DEAR FRIENDS - Continued

good results in the course of time. By the way, we got the address and contacted (some of us) the Dianetic group in England, but I would like to know if other groups exist in Europe, Asia or Africa.

Thanking you, I remain, yours in friendship,

MAXIME R. GOLDENHIRSCH - P.O.B. 11, TEL-AVIV, ISRAEL

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DEAR DEE & BILL,

I would like through the Arc Light to express thanks to everyone who has sent us information. It has been a great help.

Campbell's letter in the March 15 issue incites me to the following. The emphasis seems to be to develop self-determinism or mutual-determinism or other ability, etc. At least it is usually expressed thusly. I find greater clarity in all phases of processing to explain that we are simply helping to uncover what is there. What is there may be determinism or the ability to erase locks and engrams. People are often surprised to discover, like the French-man that he had been speaking prose all his life. (I forget the exact source.)

I ask. Is there anything which was painful to think about once but is so no longer? Similarly for other concepts.

Hubbard, Kitzelman and others have been dropping hints about something. I have been trying to synthesize this something. So far I have two pictures and parts of others. I would be happy to hear other opinions.

There is a universal mind for the human race, or for all life. This mind can be tapped. Or when clear we simply discover that we are part of a single entity having some function to perform. (An analogy can be brought in for cancer if wanted.)

There is another universe where energy beings have for some reason decided to enter and conquer the material universe, (for conquer use any word you please). When we are "clear" we become aware of this interrelationship between universes.

That's all.

B. R. ROSS - P.O.B. 1057, Haifa - Israel

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PUBLICATION REVIEW

Prologue to Survival, Parts 1 and 2; (Phoenix, Arizona, 15 March 1952) Part 1: \$1.50, Part 2: \$.75, both together: \$2.00. Available from Psychological Research Foundation, Inc., P. O. Box 2317, 616 N. 3rd St., Phoenix, Arizona.

This little publication is essentially a transcription of the tapes of an interview with Ronald Howes, the Minneapolis MEST-clear. It is attractively done up, well edited, and contains a surprisingly accurate transcription of the tapes which are otherwise difficult to make out.

The interview tapes, for those who have not heard them, are in question and answer form, with two interviews spaced about a week apart. Part one of this publication reproduces the interview verbatim, together with some of the disorganization of material which seems to be inherent in the interview technique used. Part two is a very good job, I think, of reducing the content to about one third of the total and editing out much of the unessential content. Both parts contain introductory material by members of the Minneapolis group and by Dr. Gordon Beckstead, HDA, who edited the publication.

Part two is of interest, I think, in containing letters from two auditors describing some experience with two other MEST-clears. Briefly, both other MEST-clears were produced by application of the techniques promulgated by Hubbard about December 1951, available in Handbook for Pre-Clears and Axioms and Advanced Procedure from the HDF in Wichita. Various viewpoints and accomplishments of the individuals are reported, altho nowhere near the amount of material contained in the Minneapolis transcriptions is involved.

PUBLICATION REVIEW - Continued

I would recommend heartily that all groups and as many individuals as possible avail themselves of the publication here described. I have heard much controversy as to whether or not Ron Howes is "clear". For myself, I am not concerned. On the other hand, many interesting ideas as to the nature of the life and thought of the human organism are contained in the interview, as well as much matter descriptive of the newer techniques. I would have been pleased to have had the transcript when I first heard the tapes themselves. The tapes contain much more than the transcripts, but are poorly recorded and difficult to follow without some sort of guide.

Reviewed by John R. Farrell - 2927 Florence Street - Berkeley 5, California

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

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HUBBARD DIANETIC COLLEGE
Associate

Certification

HUBBARD DIANETIC AUDITOR
(H. D. A.)

Applications now being received
for:

ELEMENTARY

SUMMARY

ADVANCED COURSES

DR. NAN McCURDY

122 Avenue Minorca
Coral Gables, Fla.
Phone 83-6813

DEE & BILL BOOK SHOP

1370 N. W. 86TH STREET
MIAMI 47, FLORIDA

We are always ready to be of service to our friends. There have been quite a few write to tell us that they would like very much to be a subscriber to the Dee & Bill Book Shop rental service. The only reason that they haven't done so was the fact that they couldn't find a six-dollar bill running loose anywhere. Well, Dee and Bill have had a conference over the supper table (you may call it a board meeting if you wish) a few minutes ago. And have decided that if the reasoning behind the book rental service is to hold any water at all, we must get rid of that six-dollar bill idea.

Now, I pointed out to Dee that it is next to impossible to lower the rate on this service. Dee suggested that we cut the year in two and that would probably solve the problem. How's that I asked my spouse. Dive into those beans while I elucidate she said waving her fork in my face. If the year was cut in two, then the subscriber would have a six-months service for three dollars.

That's O.K. with me. What are we having for desert. Dee went to the kitchen and brought forth a dish filled to the brim with a Brown Betty. That is a good idea alright. If the library is to grow we need books and more books Dee said. I took a big bite of Brown Betty. Maybe with my mouth full of food I might have some brilliant thoughts like Dee was having. Dee went on. I think we should keep the fact in front of the folks that they don't need oash to gain access to the book rental service. I swallowed real quick to add to this. Yes, we should emphasize that three good books will be considered a good trade for a year's service. I think you should finish your Brown Betty and get into the other room at the typewriter and get out an ad sheet.

So, I'm at the typewriter to tell you all that the whole thing is simpler nowadays. Send us \$3.00 for six months subscription to our book rental service. Send \$6.00 for a full year if you like. Or you may send us three good books in trade for a year of service. Better send us a card first to see if we agree with your choice of good books. But actually, we are easy to get along with. Have turned down very few so far.

The idea of the book rental service is to make as many good books on everything helpful available to all possible. We think it obvious to all that we cannot make a penny with rock-bottom rates like that.

This should satisfy Dee (I trained her early)---will get back out at the table and have another helping of luscious Brown Betty.