

The Dianetic Auditor's BULLETIN

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Official Publication of

DIANETICS



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THE HUBBARD DIANETIC FOUNDATION, INC.

The Foundation has been chartered in the State of Kansas with these grants: "To study and conduct research in the field of the human mind and of human thought in action; and the application of the principles discovered therein for the relief and cure of all human ills which may be found to originate in the mind of man; and in connection therewith to further study, explore, develop and do research in the science of Dianetics, as discovered and founded by L. Ron Hubbard; and in furtherance and not in limitation thereof, to teach, educate, demonstrate, explain, show, publish and declare, by any means, the facts, findings, results, principles, and axioms ascertained in Dianetic research of the human mind for the cure, relief, and release from all human ills, and ailments which are derivative from engrams and psychosomatic control and command of the human mind, and body. To have and exercise all powers conferred upon a corporation by the laws of the State of Kansas."

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NOTE: Procedures set forth herein should not be applied until the auditor is familiar with "DIANETICS: The Modern Science of Mental Health" and "SCIENCE OF SURVIVAL: Simplified, Faster Dianetic Techniques."

EDITOR WALDO T. BOYD

Editorial

The first International Conference of Hubbard Dianetic Auditors contributed many things to the future of Dianetics. Many agreements were reached as to the best way to proceed on our future course of growth and expansion.

One of the best things to come out of the conference was the schedule of awards to be given for outstanding contributions to the field of Dianetics. The need for such a method of integration of effort has been clearly demonstrated during the past year. Many people working in the field of Dianetics have evolved valid ideas of procedure, but because there was no established policy of integration, many techniques came into popularity independent of Standard Procedure. In addition to valid ideas and techniques, many invalid procedures were also championed in the name of dianetic procedure.

The advent of invalid techniques being promulgated to the public in the name of Dianetics forewarns us of a condition that could become very serious to Professional Auditors who are forwarding Dianetics at a high level of integrity and ethics. The wholehearted acceptance of Dianetics by the public at large depends on a consistent level of benefit going to the public that is now being served.

The conference recognized the dangers that would accrue to Dianetics if a free and unregulated use of the word Dianetics were allowed to continue. Because of this recognition, the conference passed a resolution substantiating the fact that the name HUBBARD and the word DIANETICS are the sole property of L. Ron Hubbard and that any use of these words should be preceded by written permission from L. Ron Hubbard or his designated agent, the HUBBARD DIANETIC FOUNDATION, INC.

In order to make such a policy effective, the conference spent many hours working out a document of agreement which makes it possible for those people who are interested in the integrity of Dianetics to proceed in an orderly fashion to give its benefits to the public and at the same time have all valid contributions from the field integrated into Approved Standard Procedure.

Now that such an intelligent method of dissemination of Dianetic benefits has been constructed, it is incumbent upon each and every individual who is determined to maintain a high standard of integrity to lend all possible assistance to the prosecution of those individuals and groups who are only interested in diverting the popularity of Dianetics to their own selfish desires.

To this end the Foundation will welcome any information from its friends in the field concerning infringements, mis-application of Approved Procedures and the application of unapproved procedures and techniques. Upon such information, the Foundation will pro-

ceed to prosecute the use of dangerous and unethical practices, where they are represented to be Dianetics.

The Foundation is happy that Dianetics has earned the respect of many professions and activities and has become their indispensable adjunct. It is highly pleased that countless physicians, progressive psychologists, chiropractors, welfare workers and teachers have achieved phenomenal results with it.

It behooves every sincere dianeticist, wherever he may be, to protect and enhance this reputation. This can best be done by using only currently approved procedures and fighting those who refuse to do so.

Until such a time in the dim, distant future when there is little left to be discovered in the field of Dianetic theory and the evolved procedures, it is vital that new theories and techniques be carefully examined and integrated into Current Standard Procedure in relation to their validity. And who is better qualified to evaluate validity of theory and technique than L. Ron Hubbard and the department of Advance Research at the Foundation?

— D. G. P.

Associate Membership Renewal Notice

With this issue of DIANETIC AUDITOR'S BULLETIN many Associate Memberships for the year 1950-51 will have been terminated unless renewed. If you have not as yet renewed your Membership, be sure to send your check to the Foundation in time to receive the July issue of the BULLETIN which is now being printed.

Each forthcoming issue will contain a lead article by L. Ron Hubbard. Articles by professional auditors in the field will be printed as they are received.

Your past issues may be regarded as collector's items by now, for they are merely an indication of the fine and more advanced articles to come. With the organization of HDAs on an international scale, as reported at the end of this issue, and the emphasis on publication of a higher professional level, you can expect much more of your BULLETINS for 1951-52. Don't delay, and please send your correct address.

Preventive Dianetics*

From a lecture by

L. RON HUBBARD

With an introduction by J. S. DOUGLAS, M. D.

Some lines of aberration are encountered frequently enough in our present day society to be classified as social aberrations, or social engrams. One such notable reaction or aberration is, "I ain't done nothin'. Why pick on me?" and might be considered to be closely allied with the "Language is so inadequate" aberration. These two vectors of human aberration lie astride the idea we wish to put across when we use the word "ignorance."

Ignorance might be more accurately defined as a lack of awareness rather than lack of instruction. That of which I am not aware would be difficult to communicate from me to you. Therein lies one of our difficulties in language as applied to communication; although, of course, it is by no means the full extent of the language difficulties we encounter.

All unknowingly I might, when speaking to you in the most cordial conversation, key in your pet "I ain't done nothin' " engram. In doing so I may, still unwittingly, slightly lower your awareness and cause you to retaliate with bitter or biting words. Our conversation would then become an angry harrangue, and could conceivably disintegrate into a nasty brawl. Thus it can be seen that much of the difficulty encountered when human beings attempt to communicate with one another is entirely engramic.

The vast accumulation of engrams contained within our reactive minds is lying in wait for just the right key-in phrase; and since any particular engram fails to take into account voice inflections, gestures or well-meant smiles, the result is a literal interpretation which may be worlds apart from the intended meaning of the speaker.

You and I, when we key in one another's engrams, have definitely lowered our regard for each other. We are not quite as friendly as we were before, and might possibly avoid each other entirely. And yet how simple it all becomes, and how ridiculous to to take offense, when we understand the moronic mechanism behind the trouble.

Thus, one of the first steps in outwitting our engrams is to know that they exist. And since there are few words in any language — or few actions, for that matter — which are not part of the engramic content of some individual, it behooves us all to learn the truth about our reactive minds and prevent key-ins or engramic implantations.

Preventive Dianetics goes to the very core of all of mankind's difficulties. Policemen, ambulance drivers, nurses, athletic coaches,

* Advance release for HDAs and Associate Members. Soon to be published in booklet form.

umpires, school teachers, housewives, and anyone else who may come in contact with the injured, should have a high regard for the importance of absolute silence around those in pain or unconsciousness. Speaking as a physician, I would say that this applies especially to surgeons, anesthetists and internes in the operating room.

In the world of the healing arts a definite stand should be taken on this line of reasoning: **Any individual who is not fully conscious, who is not fully "himself," must have COMPLETE SILENCE in his vicinity.** As important as the safety campaigns which are encouraged for the prevention of accidents, as important as the public fight against cancer, tuberculosis and polio, is the importance of placing before the eyes of the American public the knowledge, first, of the existence of the engram itself and second, its prevention.

Unfortunately engrams can be produced much faster than they can be reduced, and without some sort of preventive program mankind puts an almost impossible task on the mental therapeutic arts. Just stop giving people engrams and maybe we can do something with the load of engrams already manufactured.

— J. STANTON DOUGLAS, M. D.

PREVENTIVE DIANETICS is a subject which may, in the long run, be even more important than the general subjects of processing. Through the observance of a few sensible rules, people are released from the necessity of processing. The way to accomplish this is to keep people engramless from the moment of conception throughout life. The entire program could hardly be put into effect overnight, but there are intermediate steps which can be taken. That is to say, we have a means of determining what steps we should take in order to cause the minimal number of accidents in the society, the minimal number of deaths because of engrams and the minimal number of sicknesses because of engrams.

It is a very simple formula. Around a woman who is injured, who has been jolted, shocked, or who has just received news causing her great grief, say nothing! Around any person who has been injured or who is anaten, say nothing, not even "Sh-h-h-h!"

The second stage is to prevent the key-in of already acquired engrams by keeping things very calm, by not quarreling, for instance, in the vicinity of a child. If no disasters strike in the vicinity of a child he may have a large bank full of engrams and never for a moment suffer the consequences of any one of them. This is an almost impossible goal, but it is one which must be met.

In addition, one should give consideration to the pulling of attention units up to present time on the necessity level. An artificial necessity level can be created by placing someone physically in danger of his life. One workable method is to drop a man off a yard-arm 75 feet down into the sea. A person's whole life flashes

before him when he is drowning; he is coming up to present time. Hardly anyone is not better off for having been almost drowned, provided the drowning itself does not become an engram. Of course, when specifications such as these are laid down the whole thing immediately becomes impossible.

We are accustomed to an aberrated society, and we consider the reactivation and restimulation of engrams as normal average procedure. It has become a part of our educational strata that if so and so is done to a person, such and such results accrue. Actually, such a generality is ridiculous. You will find out, in dealing with aberrations, that if you do such and so to "A" and do the same such and so to "B" you are going to get two widely different reactions. Having read the novelists on the subject, and having been indoctrinated with the educational patter, we erroneously agree that humanity reacts in a certain way. It doesn't happen to be true.

We are educated into the belief that when someone comes in and says, "Your mother is dead," the person replies, "Boo, hoo, hoo. I loved my mother very much," and thereafter goes into a sharp decline. One could feel very bad about mother's death, and yet if he had no basic engram, after the funeral be in excellent shape. The painful emotion engram depends on the physical engram for its action. It can do no harm if there is no basic engram on which it could depend.

Consider a person who has a very quiet prenatal bank. He might have had a childhood wherein practically every day contained a prenatal quarrel and very teacher he had in school may have disliked him heartily, but these things would not affect him greatly. He would acquire some rather odd educational data about the world, to be sure, but he would find some way to apply it.

The general breakages of affinity, for instance, would be almost impossible if there were no basic engrams. The breaking down of a person's sense of reality would not happen. If an engramless person was told rather consistently by somebody: "Well, you're wrong; you know you are not right. You just don't know about these things," instead of breaking affinity, and communication and reducing his reality he would only lightly say, "Oh, you just don't have all the facts." The end product of this would be that the child, if he is a little child, would have the idea that his parents were not bright. A secondary product would be a marked decrease in the number of illnesses.

The prevention of the engram, all by itself, would give us a brand new society. If everybody agreed to keep his mouth shut around a person who has been injured, who is ill, or has any analytical attenuation, in a matter of 35 to 50 years there would be an entirely different, healthy and happy society. If society, by some means or other, even without knowing a thing about Dianetics, its techniques and applications, would agree that it is worse than killing a man to say anything around a person who is unconscious, within

the course of a generation there would be a marked change for the better in the whole pattern of life!

It is tragic that man did not accidentally uncover this long ago. Had he known it was so injurious, he would have long since declared that speech in the vicinity of an injured or aggrieved person is immoral. But the engram is an invisible thing, whereas the taboos imposed on society have sprung automatically into being when a visible result accrued from an identifiable action. Now that the terrible effect of such an action is known, it will probably enter into the moral structure of society within a very few years. Beat your grandmother, rob banks, do anything, but for God's sake, keep your mouth shut around an unconscious person.

A young girl was in the hospital for an appendectomy (one wonders why; her mother died of cancer of the intestines — the girl was in her mother's valence, and a situation containing grief was immediately followed by the necessity for an appendectomy.) After the operation she was running a fever, and a dianetic auditor, a friend of the family, dropped in to visit her.

"How old are you?" he asked the girl.

"I'm 9," she answered, although her present-time age was obviously in the 'teens.

Her grandmother, who had attended her during the time she had had mumps, was there in the hospital, just as she had been in those past days of sickness when she had said, "Well, now, honey — I'm going away, but I'll be right back to talk to you."

So the auditor asked the girl questions about the time she had mumps. She suddenly recognized the similarity of her present illness to the feeling she had during mumps, and came up to present time. The doctors who had been treating her with penicillin returned to administer another shot — but she had no fever; she was in excellent condition. There were some very puzzled people there for a while.

What had happened? Here was the cure: an age flash. Age flash — straight line memory as to what occurred at that age, and then up to present time. Down went the fever to normal almost instantly.

The indoctrination of people into silence in the presence of sickness is very, very difficult, until suddenly they experience something, such as the nurse who attended this girl during her appendectomy.

While the girl was under ether, one of the nurses had walked into the operating room and started to babble about the next patient scheduled for an appendectomy. The girl's father, present at the operation because he himself is a doctor, and knowing his Dianetics, motioned angrily for silence. The nurse reluctantly broke off conversation.

Later, he walked beside his daughter as she was wheeled from the operating room, and at this point the same nurse again

approached, insistent upon getting her message off as soon as possible. The girl was not yet out from under the anaesthetic when the nurse remarked:

"She can't hear anything. She's unconscious!"

The father glowered at the nurse and barely restrained himself from striking her.

The nurse only stared stupidly at him, probably making mental calculations as to the father's degree of balminess.

The girl came out from under ether while the nurse was busily buzzing around her room. The father was there still. The nurse, perhaps thinking to squelch the old man once and for all, spoke to the father:

"What were you talking about? You know that people who are unconscious can't remember anything like that."

The girl looked over and smiled at the nurse. "Were you talking about somebody talking?" she asked.

The nurse, smugly sneering, said, "Yes, I was. Now, do you remember anything about what happened back there in the operating room?"

The now thoroughly conscious girl replied, "Oh, yes. I remember what you said. You were telling the doctor something about the person who would be operated on after me."

The nurse, looking very ill, walked out.

There are several general conditions of anaten, and thousands of situations wherein anaten is present — a person, for instance, who is just recovering from an operation is in a very perilous state. Apparently conscious, apparently able to speak, but at best usually in amnesia trance, he will come up into a lighter trance, with pain, anaten, and the works.

There was a woman in a local hospital who had recently delivered a child. She was hemorrhaging rather badly, and had been for several days, lightly and then heavily again. Her people, as well as the doctors, were much concerned about her life. A doctor who was acquainted with dianetic techniques happened to visit and recognized the possibility of post-operational suggestion.

"Whom did you see immediately after delivery?" he questioned the woman.

"Nobody," she answered weakly.

"When did this bleeding start?"

"About two hours after my baby was born."

"Whom did you see immediately after the bleeding started?"

"Nobody . . . nobody . . . oh, yes! The nurse came in and she said . . . something . . . I'm not sure what."

"Try to remember what she said."

"Why, she said 'I'll roll you down now'."

The doctor had her run the words again, brought her up to present time, and the bleeding stopped. It looked like straight magic to the MD's who didn't know Dianetics.

This is deadly serious business. Here was an instance of a nurse placing a human being in danger of her life. The whole period of post-operational complication could have been prevented. Just those few little "harmless" words — "I'll roll you down now"— left unspoken would have made all the difference.

Preventive Dianetics enters the field of industry very solidly. Consider a person who has worked several years in the same area, a steel plant perhaps. There is the roar of the furnace, the odors, the feel of the floor including the sounds made by walking on this particular floor. Every time he is injured in that area or is slightly anaten or restimulated he receives all the environmental perceptics.

One day he hits his head and somebody yells, "Give me a hand over here!"

The possibility of keying in something in the prenatal banks at that moment was great, but the bundle of all the environment is most certainly keyed in.

Next, some weeks later, he burns his hands. Somebody says something to him — it doesn't matter much what is said — and the environment is once more keyed in.

One day he comes to work not feeling so well. He has an engram in restimulation, and the restimulation of the environment, of course, is responsible. He throws the wrong lever and two men die — two men who work in a different part of the plant. It doesn't take a very big mistake in a steel plant to kill someone.

An engram in restimulation for one chap caused him a particularly bad cut on his hand. For three days he made various unconscious attempts to get accidentally hurt; three accidents, one for each day. He managed to do things with that hand to injure it, until the last accident, which occurred when he endeavored to raise a stuck window with a broken pane and nearly succeeded in carrying out the command of the engram. That is just an example of what an engram will dictate, and a person unknowingly follow.

A doctor known to the Foundation suffered a dislocation of his shoulder. "I would feel so much better if I could get it out" was the engram at the bottom of that pile, as was found in a subsequent auditing session.

Have you any idea how much horsepower it takes to actually disjoint and disrupt a shoulder? It took him three years, but he finally found a way. Of course, he didn't know he was obeying an engram, but all of a sudden it came to him during processing. "That's why I had to get my shoulder out," he said, suddenly. "It was said at birth . . . 'if I can just get this shoulder out, he will be all right'."

The "accident" in which he succeeded in satisfying the engram happened in this manner: He was in a hospital one day and hap-

pened to note that one of the X-ray machines had developed a short-circuit, and that this machine stood within a few inches of a cold-water pipe. He playfully touched the X-ray machine and the pipe, lightly so as not to make too good an electrical contact. He seemed to be one of these inexplicable people who enjoy the feel of electricity.

Three days later, as he stood near the same machine talking casually to another member of the staff, he leaned on the X-ray machine and grabbed the water pipe with the other hand. He yelled for somebody to pull him off, but he had a very firm grip on the pipe. They pulled his shoulder out of joint during the rescue.

It is interesting to study the statistical curves on accident rates. In one industry they go by twos and threes and then fall off and none will occur for a long while, like the old railroad superstition — "where there is one wreck, there will be two more wrecks." And there will be! Everybody says so! Two more men will take upon themselves the responsibility of having a wreck, as a reactivation of engrams.

It doesn't take many hours of research into accident reports to discover a very strange fellow, the "accident-prone." He walks around trying to find an accident, and when he fails to find one, he has one all by himself. He is the man who keeps hospitals, morgues, and cemeteries in business, although the unfortunate part of it all is that he causes so many injuries and deaths to others before he himself is finally removed.

The data assigned to accident-prones, although not thoroughly checked, seems to demonstrate that there is a sort of telepathic aspect to accidents, a mass hysteria. It would seem that an engram is the best broadcaster in the field of telepathy. The reactive mind and the animal body seem to have long since developed an alarm system for the herd, and having developed this alarm system, it now functions best in a large crowd.

We are in the same spot where an alarm reaction telepathy is concerned, as with the mathematician's two-dimensional worm, which crawls along a two-dimensional plane. One day it bumps into a post, but crawls on saying, "No, there's nothing there . . . imagination . . . couldn't be . . ." It crawls by another day and encounters the post again, but still is not convinced there is anything there. It is aware of the existence of something, but of course is unable to think in a third dimension.

We know that there is something there — we keep nudging the post.

Did you ever walk into a room where people have been quarrelling? Did you feel the "tenseness"? Perhaps you thought it was merely because you did not like to see these people fighting, but there was an actual impact involved, a form of alarm telepathy. Sometimes two people who are strangers become involved in an argument. The first person will say, "Yeah, go soak your head!"

and the second will come through with the other half of the engram, the other valence: "So's your old man!"

Affinity becomes a reverse charge and becomes grief, on a tone scale or spectrum. The spectrum begins at the top with a cohesive force of love, and at the bottom a fear or shock reaction. This fear or shock reaction could be broadcast and cohere a herd into flight. Often the observance of sudden accident will cause several mistakes and accidents to be made in the vicinity immediately afterwards.

Preventive Dianetics is the heart and soul of accident prevention on the highways. It is an old, old saw with traffic departments that 10 per cent of the drivers cause 90 per cent of the accidents. It wouldn't be a far miss to say that 100 per cent of the accidents are caused by engramic restimulation. If a mechanical failure causes an accident, somebody failed in design or in accurate repair. Design or mechanical ability must have been inhibited just a little by something for the engineer to have failed so signally in design based upon principles in which he was so thoroughly educated. A mechanic might have had a headache one morning, so when fixing the steering apparatus didn't quite seize down the bolts, or he forgot a cotter-key. Or the highway department might have been just a little bit careless about an oil slick . . . "Well, it doesn't matter anyway," to quote an engram on this.

Have you ever noticed that in the vicinity of an accident, other accidents happen with grim regularity? A traffic department, thinking a reminder of the carelessness of someone else would be a useful teaching medium, started the practice of putting up crosses wherever a highway death occurred. All of a sudden it seemed that all the crosses were piling up in one spot, one after the other. They did away with crosses, finally. There was a suggestion of death there. Anybody coming by with an engram to trigger said, "Yes, here's my chance." Another cross.

Joe Jones is driving down the road. He has an engram which makes him habitually drunk, and perhaps the same engram says, "You can't see straight, you don't know what you are doing." By some perceptic or group of perceptics this engram goes into restimulation, and screech! Across the road, into an on-coming car! Three or four people die in that other car — three or four people who had nothing whatever to do with Joe Jones' engrams.

We are as brutalized and careless on the subject of auto accidents as were the Romans watching the gory massacres in their Arena. We manage to have each year practically as many traffic deaths as there were men in the Army in World War I. And they aren't light accidents. They are destructive to lives and property. People seem to think "we have to make the highways better." If you have people driving those highways who aren't emotionally disturbed in the direction of accident-prone, you could hang the highways at a 45-degree angle and no one would fall off them.

The ambitious engineer wants to see a highway budget worth billions of dollars. He goes to the legislature and hangs on the taxpayers those billions of dollars with the chief argument: "We are going to prevent accidents by building a huge cloverleaf." Very very beautiful but very superfluous. We check the accident statistics for the super-highways; they are higher than ever!

A small change in the licensing of automobile drivers would do away with about 99 per cent of highway deaths and accidents. A very small change. It would merely be an arbitrary selecting out of those people who have had accidents. When someone has an accident in which somebody is injured to the point of hospitalization, revoke his license and make a fine of one hundred years in jail for anyone driving a car with his ticket pulled. The highway death toll would become negligible, because people who have accident-prone egrams will have been selected out. Highway accidents would then just about cease to happen.

A particularly important phase of Preventive Dianetics is encountered when dealing with the pregnant woman. People ask, "Should you audit a pregnant woman?" The question cannot be answered unqualifiedly. If the woman's aberrations are causing her to do things which are injurious to the child to the point of costing its life, yes, audit. But if she can get by until after the child is born, use straight-line memory only, being careful not to delve into any grief charges.

If the woman is encountering severe nervousness, morning sickness or debility, the auditor may find it necessary to process, as she may give the child a very bad birth, or the child may be in danger of its life due to a prospective abortion attempt. The auditor has to judge these things, weigh them, and bring to bear a lot of thought on the particular situation. If the morning sickness is relatively minimal and she can suffer through without any great injury to the child, he had best stick to Preventive Dianetics. He must realize that any engram he might run — particularly a grief engram — would likely transplant.

A pre-clear undergoing processing often has certain somatics which cause abdominal pressure. When that pressure is increased, even mildly, there is a transmission to the unborn child, a transmission which is particularly strong in the presence of a grief engram. When the pregnant woman cries convulsively, sobbing in grief, it will transplant in the unborn infant.

The transplant will even have the auditor's data in it: "Let's go over it again. Let's go back to the beginning. When I count from one to five the phrase will flash into your mind." These are very uncomfortable commands to have in an engram.

Consider the professional auditor 20 years from now, running the young man who was the foetus during the mother's processing sessions:

Auditor: "Let's return to the moment when . . ."

Pre-clear: "Let's go over it again . . ."

Auditor: "Return to the moment when . . ."

Pre-clear: "Let's go over it again . . ."

It will be in his engram. The auditor then asks the pre-clear, "Who died?" Checking his data carefully, the auditor finds that no relatives are missing; they are all present, yet there is a death there — somebody's death. Someone is dead all right — in mother's engrams. Maybe her great-grandfather, which removes the incident three or four generations for the bewildered pre-clear. He couldn't have known his own great-great-grandfather, and yet he has an engram about his death.

A heartbreaking thing takes place sometimes. If you ever run across a young girl who is pregnant and who is unmarried, present society having the attitude it now has, check up on this one. Is she wearing something, lacing herself in such a way that she will not become obvious to others? If she is, that poor child she is carrying will receive a continuous engram, every moment it is laced in there so tightly.

Cases of moral turpitude should never be handled in the fashion encountered in this society. The system is utterly wrong. No matter how wrong the act may seem, there is no valid excuse for ruining the health of the girl and the sanity of a future child just to be morally retributive. As many doctors have gotten into trouble by saying, a good contraceptive is more efficacious in these matters, and a knowledge of contraception is far better than ignorance of sex. Some of the most serious cases to come to the auditor's attention will be people who have been born of a woman who conceived them out of wedlock.

Preventive Dianetics definitely enters the field of morals. Morals come about to reform harmful practices. Everything that is now a moral was at some time or other harmful to the race, and was carried forward by contagion beyond its useful life-span. If Dianetics has not yet found morals to aid society, it is not because Dianetics desires an immoral society. A rational, moral society is definitely desirable, but a rational morality at this time demands that diseases and other origins of morals be brought into the open so that they can be treated and cared for. They can be stamped out of all societies in the world, since the weapons are now available for the accomplishment of this end.

A moral, going forward by contagion, becomes in itself a social aberration. The main body of social aberrations that are carrying forward today are old fragments of morals which have been forgotten by the race. It would be difficult to trace their inception. First, they were practical considerations, used for a very definite and helpful purpose. Then, coming forward, they break up and their use is outmoded, but they are a set code and become an aberration. An aberration is nothing more than an irrationality.

Morals, in themselves, are fine, but they are not well understood by society today. Dianetics hopes to make them a little better

understood, realizing that they are a most vital problem. As is the case of "ethics."

Ethics has long stood the philosophers on their heads. From the dictionary, ethics means "moral sense," but looking under "morals" we find that they are "ethics." But ethics are not morals at all. Ethics have to do with a code of agreement amongst people to the effect that they agree to conduct themselves in a fashion which will attain to the optimum solution of their problems.

Morals, on the other hand, are introduced into the society to resolve harmful practices which were inexplicable or impossible to treat in a rational manner. An artificial law was created in which there would be no optimum solution, but which would serve only to keep this and that from happening. Morals are arbitrary solutions to a problem.

If in society today a moral code injures the life of an individual and does not enhance the life of any other individual, that morality is destructive and should be struck from the culture of society. It is an unfortunate truth that several of the morals kicking around today hinder society without helping it. They get to be a rather involved problem, usually running into a severe financial problem, since an agency must be hired to enforce them. Blue Laws are legislated. Vice squads are recruited. There has even been an Organization for the Suppression of Vice Squads.

A certain vice squad had an ulterior vested interest in the morality of a community in which it operated, to the extent that it waged blackmail from information it gathered during enforcement of Blue Laws. The "vice" squadders waxed rich from their racket, until the organization for its suppression was formed.

Morality is more than questionable when it takes a high school girl, sends her to a doctor's office for an abortion, wrecks her glandular structure by so doing, and impedes her dynamics. It is more than suspect when it gives that same girl a deep sense of guilt, along with an engram which, kicking around and festering in any reactive mind, will undoubtedly trigger the majority of the other engrams in the bank. If we as people say this is necessary, the dwindling spiral of aberration has descended further than we might have guessed.

The auditor will often run across a case where a girl has been handled in this fashion. Usually, it is the high school girl who has gotten "into trouble." She becomes a juvenile delinquent and a label is put on her so that she becomes a moral liability to society. Her parents sometimes ship her out of town to have an abortion. Sometimes a judge on the bench will declare that a "legal" abortion be performed on the girl, "in the interests of justice."

On the other hand, if she has the child, the secrecy, the grief and the talking during the lowered anaten of the girl all add to a very nasty engram bank for that child.

As the auditor works back through one of these engram banks he will find himself wishing to God somebody had shot that judge or hanged those parents or throttled those gossipy old ladies, because he just has to wade and wade through the grief and secrecy, guilt and shame. All of these in the prenatal area of the so-called "illegitimate" person who is completely guiltless; his sole guilt being the fact that he was the biological reaction which occurred to his mother at the beginning of his own life span.

Thus enters the adoption problem. It sometimes happens that a pre-clear does not know he was adopted until it becomes evident that the dramatizations of his foster-parents are not found in his pre-natal bank. If a child is without his original parents, one of two things must have happened: the parents have been killed sometime after birth, too early for the person to remember, or it is what is called a moral turpitude or poverty case. There is something wrong in that person's life, to cause his adoption after his birth. Upon this factor exists the racketeers who trade in children.

There is a vicious adoption market going on in which a thousand dollars buys a child. This has something to do with law-breaking, etc. But consider what the purchaser is getting — a rough prenatal engram bank. This history of adopted children is not as good as it might be; but even so, the child has been done an enormous favor. The dramatizations which are in the prenatal bank aren't duplicated in the postnatal bank, leaving the words for the most part unrestimulated. Occasionally, however, the person has had enough material keyed in at the time of his adoption to make his case pretty difficult.

This calls for Child Dianetics in a hurry. In other words, the sins of the little high school girl so self-righteously condemned fall upon the head of an innocent child and then become inflicted upon well-meaning foster-parents who had nothing to do with the original situation at all. In this way the very crooked course and hidden path of contagion runs through the society.

It is impossible to draw a line and say, "Don't adopt children." That would be no less than silly, because people want children and they will go right on adopting them. But when making a choice, look over the mother's record. Under what circumstances was this child conceived? Were the mother's parents very stern parents? Was the mother driven from home with the precious bundle in her hands? Or under her belt? These are considerations, very definite considerations.

Towards the prevention of the high divorce rate, Preventive Dianetics enters the field of marriage. The divorce rate today is at an all-time high, but many, many of these marital mishaps can be prevented.

People all too often choose their reactive-mind partners. That is to say, Gertrude actually marries Uncle Bill, only Uncle Bill's name happens to be George, and the only similarity with Uncle

Bill is maybe the way George wears his hat, or the tone of his voice when he laughs. Uncle Bill was Gertrude's staunch champion all through her youth, so she, of course, marries Uncle Bill, only his name's George. Very confusing!

And then she finds that — because restimulation makes her take on the valence she was occupying as a little girl — she does the things which please Uncle Bill; only these don't please George. Up to the time of her marriage she was a strong, self-reliant woman — now she is a weak little simperer who has to be protected. She expects certain things from Uncle Bill. He took care of her a lot; took her swimming, was very nice to her and at one time when she was sick, he brought her all her meals in bed.

She initiates this "in bed" trick on George, only George doesn't understand anything about Uncle Bill. He merely gets resentful toward a wife who insists on eating her breakfast in bed. His ally was a nurse by the name of Alice, and he thinks Gertrude is Alice.

So between Gertrude's thinking George is Uncle Bill, and George's thinking Gertrude is Alice, we find these people aren't married to each other at all, but to a couple of allies. It is evident that such confusion of personalities will result in an occasional divorce.

Two reactive-mind partners restimulate each other enormously, but society demands that they remain together. Two people who should never be in sight of each other live together, restimulate each other, driving each other's health and efficiency down in a dwindling spiral. And at the same time they may have a terrific compulsion to stay together! The engrams say, "I love you. I just don't dare leave you. I'd die if we were separated." And this husband, in whose coffee she would just love to put arsenic, has to sit there every morning at breakfast, across the table from her, because his engrams say, "I love her. I have just got to love her!"

How would Dianetic processing prevent divorce? The science of mental health cannot guarantee to resolve the old morals of society. Marriage is apparently a constrained and maybe just a tiny bit artificial institution of society. There is no evidence as to why it should be a truly natural institution, but we apply a natural law to it.

In the processing of a married couple you may be treating two people who are naturally antipathetic. Releasing them through processing may bring one of them up to a point where he suddenly decides, "Well, I don't have to stay with this woman" and then promptly leaves. Because of this, someone someday may throw an uncomfortable harpoon into Dianetics by saying that it breaks up marriages.

Dianetics, properly and unselfishly used, does not break up marriages. It brings together partners whose marriage is really on the rocks but who genuinely wish to remain together. The

To this end, a technique which has been employed in several cases with consistently beneficial results will be described. Employing this technique, line charges have been extended often through four to five days, never less than two days, and, in at least one case, a full eight days. The rules of procedure are:

1. The auditor should make certain that the line charge once initiated is truly **basic line charge**, i. e., originates in the basic area, contains a major aberration, and is **not** another form of laughter phenomenon, for this technique is desirable **only** in handling basic line charge as described.

2. The original incident should **not** be run until all other aberrative material which can be utilized to sustain the basic line charge has been contacted and de-intensified.

3. Contagion of the line charge to other material — **any** other material — should be encouraged. Rarely will the auditor have to do much “pushing” to accomplish this; pre-clears usually discover much “amusing” material without prompting at this time; indeed, during a “break” between sessions the pre-clear may be again started laughing by the most innocuous-sounding words accidentally heard or read.

L. Ron Hubbard and others have observed that the line charge is greatly encouraged by the auditor’s adoption of an agreeable and jocular attitude, interjecting an occasional good-humored or mock-serious comment should the charge lag a bit. If the line charge seems to stop on a phrase, its repetition several times ordinarily starts the charge anew, unless, of course, the phrase in question was suggested entirely by the auditor. In this case, it is possible that the suggested phrase may be so alien to the pre-clear’s own line charge material that it causes him genuine puzzlement; in such a case the auditor should quickly return to **known** line charge material or comments **known** to be amusing to the pre-clear.

4. The original incident or its phrase which initiated the basic line charge should be re-contacted only when no other material will sustain the laughter. The line charge should then be re-initiated, and once well-re-established, the auditor should return to steps 2 and 3 above.

5. The pre-clear will generally beg the auditor to permit him to stop laughing; the auditor should comply with this request only in the event of obvious, real, physical necessity.

6. During the entire period of the extended line charge, including the intervals between sessions, the pre-clear will rarely have much attention in present time, and the canceller is of doubtful value; therefore, the pre-clear should be attended at all times while awake during this time. The pre-clear must **under no circumstances** be permitted to drive an automobile or to be responsible for the safety or well-being of himself or others.

7. Any length of time may elapse between the actual sessions; however, because of the effects described above and the pre-clear’s

general unpredictability during this period, it is desirable to run the case as intensively as possible until the line charge is exhausted.

8. The original incident should be run as a complete engram following usual standard procedure only after all means of extending the line charge have been exhausted.

From observations, what occurs during the running of a basic line charge in this manner is that the pre-clear examines aberrative material plus all its key-ins and locks, at a rapid rate with a corresponding increase in the intensity of the tone-rise expressions, which are indicative of a virtual tone "4" on the material contacted. Further, the degree to which the material is aberrative apparently is greatly dependent upon the number of ways in which it could be literally interpreted or misinterpreted by the pre-clear. This is determined by the pre-clear's **verbility** — verbal ability — an aspect of **symbility** — ability to apply and manipulate symbols — which is a direct function of basic intelligence. Since the aberrative material forming the basis of the line charge is most important in the pre-clear's case, it is most likely that it forms the principal basis on which many of the chains of engrams may be cross-linked; therefore, running it out should "unlink" most or all of the chains. Experience, so far, indicates that exactly this does occur with the described technique, an invaluable preliminary to smooth, systematic erasure with maximum ease.

Often, in running through some material toward present time, the pre-clear will encounter a grief incident. At this point the tone of the laughter changes slightly so that it may become indistinguishable from sobbing. This is not greatly prolonged, however, yet grief so contacted is apparently discharged completely. Fear, terror, guilt, shame, and other strong emotions so contacted discharge with similar ease under these conditions.

A careful review of many cases was made to determine the effects of **suppressing** basic line charge once contacted. This has unfortunately resulted from an auditor's forceful insistence that the pre-clear stay in the original incident or go to another specific incident, or by otherwise invalidating the data forming the basis of the discharge, thereby usually driving the strongly-linked material into recession. This has been evidenced by a subsequent **drop** in the pre-clear's general tone level, accompanied by a **marked decrease in the level of Dianetic accessibility**.

Properly handled, the extended basic line charge results in tone rise of the pre-clear which is immediately apparent to all observers. The aberrative material contacted is completely de-intensified, nothing contacted remains in restimulation nor can it ever again be the basis of aberration, and any habit patterns based upon it will be altered rapidly as sufficient new data is acquired. A surprising improvement in perceptics is often noted: in several non-sonic cases, pre-clears were startled to "hear" the different voices repeating the aberrative phrases. Further, the improvement in the case is of a more basic character than that effected by the usual

discharge of emotion that the thorough reduction and erasure of material underlying late-life emotion precludes additional locks on this area, and chains of engrams once unlinked can never again be crossed except by new occurrences in present time. The extended basic line charge can therefore be regarded as extremely desirable in effecting great permanent improvement and in preparing the pre-clear for truly systematic erasure of engrams.

Case History 1069

March 19, 1951

Pre-clear is a male, 28 years old, and began processing in May of 1950. No attempt was made during processing to contact any specific aberration and, in addition to the improvement documented in this case history, other specific changes have been noted. A report as of October 10, 1950 after 127 hours of processing indicates four major areas of change in addition to complete absence of any ulcer symptoms. These additional areas are:

1. No colds, Previously had frequent colds, accompanied by high fever, sore throat and aching body. Spent three to seven days in bed recovering.
2. Much more at ease in groups of people.
3. Long periods of depression are no longer present.
4. Relationship with five-year-old son has undergone a marked change. Both pre-clear and son enjoy each other much more than was ever possible prior to therapy.

The symptoms of the aberration treated in this report include pain in stomach, intense during attacks, vomiting, nausea, loss of appetite and weight (15 pounds), nervousness, irritability, frequent vomiting (particularly with breakfast), recurrent mild stomach pains at frequent intervals during the day, particularly when tired. After examination by a physician which included a series of X-rays, the condition was diagnosed as duodenal ulcer. Medication was prescribed and the pre-clear was placed on a strict diet. The symptoms were constant and had remained constant for eight months since their first occurrence, with frequent attacks which would cause considerable pain.

During the normal course of processing, an incident was contacted which was apparently an attempted abortion. There were strong somatics connected with the event in the region of the abdomen which had been affected by the ulcer. There was much discussion in the engram between the pre-clear's father and mother about the advisability of having a baby.

Father: I suppose I should make more money.

Mother: Be a damn sight more pleasant.

Father: When would you want a baby?

Mother: I don't know, maybe never.

Father: You wouldn't know what to do if you had one.

The key-in for this incident had occurred during a highly emotional discussion over the advisability of having a second child. The first ulcer attack had occurred shortly after this discussion. The engram and its key-in were contacted during the first thirty hours of processing and reduced upon first contact. Immediately after the reduction of the engram, the ulcer symptoms disappeared and have not returned. After 140 hours of therapy, the engram was contacted again and erased. A second set of X-rays was taken after the erasure of the engram to determine whether the absence of the ulcer symptoms indicated any physiological change.

Two series of X-rays corroborate the evidence of the disappearance of the symptoms. A gastro-intestinal series taken on September 27, 1949 resulted in a diagnosis of duodenal ulcer. The barium sulphate was administered for fluoroscopic examination and the first picture of the series was taken immediately. Pictures followed at two-hour intervals. The series started at 9:00 a. m. and no breakfast or food was allowed before the series was started.

A second gastro-intestinal series was taken on December 9, 1950, and the analysis of the X-ray specialist was that the stomach functions normally; stomach lining slightly thickened with evidence of a healed peptic ulcer. In the second series, the barium was administered under fluoroscope and the first picture was taken at 8:00 a. m. The second picture was taken at 12:00 noon with approximately two-hour intervals between the remainder of the exposures. No breakfast or food was allowed before the series was started.

A gastro-intestinal specialist consulted by the Foundation gave the opinion that the second series of X-rays showed improvement over the first, although there still remained some evidence of the original condition. Function appeared to be normal at the time of the second series. In none of the films of the second series was there a complete absence of the light streaking of barium in the affected area.

The File Clerk

File Clerk questions come from readers of the DIANETIC AUDITOR'S BULLETIN. Questions of a technical nature are preferred and should be addressed to The Editor.

Q: When an engram is contacted, can it be picked up any place in its sequence; i. e., middle, near end, near beginning, etc? If so, does one proceed from the point of pickup immediately to the end, or attempt to get beginning first? Both techniques have been tried with the following being observed:

a) Trying to get the beginning immediately is sometimes most difficult and sometimes has caused loss of incident.

b) Engram has been run from the point of pickup to end, but when beginning is finally reached, material in later portions sequence seemingly is reduced (viz., not as strong as in first run).

A: Your observation (b) is pertinent and to be expected. It often happens that an engram is not contacted at its beginning. Many times the point of entry is a command such as a denyer or a holder which, until contacted, denies or holds the engram. Sometimes the point of entry may be the most strongly keyed-in phrase or that part of the engram with the most intense somatics. If the engram seems to have been picked up in the middle and is rolling smoothly, proceed to the end, then go back to the beginning. If earlier data is forthcoming and old data begins to drop out, fine. Time-shift a few minutes before to make sure you get it from the time the engram turns on; but while data is forthcoming, roll through it. By getting what is available first, the loose ends will become available more quickly on subsequent passes.

Q: Can engram incidents reduce in segments; i. e., the middle portion, the beginning portion, etc?

A: The object is to run out the complete incident with all perceptic, as it was recorded. Phrases per se cannot reduce as adjacent data on the same track will become restimulated. That is also the danger of reducing a segment at a time. In general, run segmented engrams only if the file clerk hands them out that way, or, during a long session, run a segment up to a point in the incident where the pre-clear no longer feels uncomfortable. Make sure, by ascertaining if the pre-clear is in present time after the session, that no holders or callbacks have been restimulated from the ensuing segments.

Q: If somatic reaction indicates that an engram has been contacted, yet considerable work by auditor and pre-clear fail to get its complete contents, and efforts to get a denyer, grouper or holder produce nothing (in addition, going earlier also draws a blank), is it best to return immediately to the incident contacted or wait for a later session? My results have been:

a) When returning to the engram from the attempt to go earlier, the original unreduced incident sometimes became occluded.

b) When trying to get the original at a later session, it is most difficult to get back to the engram because seemingly it is no longer present.

A: If an engram is contacted by the somatic reaction, and no other data is perceived despite diligent work by the auditor, there are probably other areas on the time track or other levels of accessibility which would be more productive. Run out what is available and proceed elsewhere. The only time an engram should be attempted with poor perceptics is if it promises to be the basis of analytical demon circuits. In this case, even a slight deintensification of the circuit commands might be well worth while. If there are very poor or no perceptics other than the somatic reaction on a late engram, chances are the basic will also be too occluded by circuitry for anything but deintensification. The best policy is to straight wire whatever type of control circuitry or valence problems that seem to make the perceptics poor. Trace these down through locks, if necessary, to the underlying circuit engram. If due to a misconception as to how much engram data was available for reduction, a pre-clear has had several incidents contacted which will not reduce by any standard techniques, he may, after every attempt has been made to deintensify what has been contacted, be brought up to present time through pleasure moments and straight line and allowed to settle for a few days.

Q: During a session working a prenatal (3 months), the pre-clear was able to obtain the contents of his mother talking; however, the pre-clear stated that his father was saying only "Mumble, mumble, mumble." This was run several times with no other content to the father's voice. Has this been observed in other sessions, and is there an explanation?

A: There are several possibilities why the father was unable to be heard. The first, most obvious one is that father wasn't talking loudly enough to record. A second might be that father is giving pro-survival data to which the reactive mind tries to cling. A third could be that the pre-clear's father might be an occluded ally under a grief engram, putting the pre-clear in the father's valence. Still another reason might be commands which selectively turn off sonic on father. It would depend on previous experience with the pre-clear's case to decide which of the above possibilities applied.

Q: For an assist on a minor injury, must the assistee have pain recall?

A: Yes, for best results. The decrease in healing time will depend mainly on the amount of recall. But pain is only one of the perceptics needed for optimum assist performance; it is best to have as many as you can get. Also, watch for holders, such as, "You just wait here till I get —" the doctor, somebody else, water, etc. Breaking any holders that may be present will also help the assist.

Success Crowns First Annual Conference of Hubbard Dianetic Auditors

The week beginning June 25, 1951, was one of special significance for everyone interested in Dianetics. One hundred twelve HDAs, representing every section of the United States and Canada, met in Wichita, Kansas, for the dual purpose of attending a special course of instruction on new techniques and to form an International Association of Hubbard Dianetic Auditors.

The convention opened at 8:30 a. m. on Monday with registration of the conferees and their assignment to Seminar Groups. Each member attending received a copy of the special student edition of **SCIENCE OF SURVIVAL: Simplified, Faster, Dianetic Techniques**, as well as a copy of the **HUBBARD CHART OF HUMAN EVALUATION**. Everyone assembled in the auditorium at 9:30 for the opening address by Don G. Purcell, Foundation president.

Promptly at 2:00 p. m., L. Ron Hubbard lectured to the conferees and to the staff of the Foundation, using as his text his new book. Each day thereafter, through Thursday, he lectured on various aspects of the refinements of Dianetics.

Thursday evening the conferees attended a banquet given by the Foundation staff. The first bound copies of the new book were presented at the banquet to those who had ordered the manuscript edition. After the four-course dinner, which was attended by representatives of both the local and national press, James Welgos representing the HDAs, presented L. Ron Hubbard with a plaque commemorating many of the names of great thinkers in the past. Mr. Hubbard in turn presented the plaque to the Foundation. Following the presentation, Mr. Purcell made the 1952 award announcement, which follows this report.

Friday, the business section of the conference began at 9:00 a. m. with a question and answer period, followed by discussion on a proposed contract and licensing agreement between the Foundation and HDA clinics. Agreement was reached as to the context, aims and purposes of the contract. Discussion concerning the certification of auditors who complete the professional course was then entertained, followed by a discussion and election of a Board of Ethics and Standards. The Association of Hubbard Dianetic Auditors, International, was then formed, headed by A. E. Van Vogt, President, and Thomas Leggett, Jr., Executive Secretary. Mr. Leggett will reside in Wichita, and will work in close liaison with the Foundation. Committees on publications and Dianetic Groups met and made recommendations to the Association.

Discussions were continued on Saturday, and a vice-president elected for each of the six regions. In the middle afternoon Mr. Hubbard gave a final lecture with a question-and-answer period, after which the conference was officially declared to be concluded.

Following is a complete list of the persons attending the conference:

- Perry H. Appleton
Media, Pennsylvania
- John Armstrong
Cincinnati, Ohio
- C. B. Avera, Jr.
Lake Wales, Florida
- Esther Ross Avera
Lake Wales, Florida
- Dr. Gordon Beckstead
Phoenix, Arizona
- Kenneth P. Barrett
Oakland, California
- Burke Belknap
Edwards, Mississippi
- Mr. Lee Berline
San Antonio, Texas
- Mary Blackman
Fort Worth, Texas
- Don Blount
Kansas City, Missouri
- Billi Bowen
Denver, Colorado
- Harold Bruce
Wichita, Kansas
- Howard Bryce
New York City, N. Y.
- Leo Burnett
Wichita, Kansas
- Ernest T. Butterworth
Santa Ana, California
- Elizabeth Byall
Philadelphia, Pennsylvania
- George Buffington
Hudson, New York
- John M. Campbell, Jr.
New York City, N. Y.
- Constance Carlson
Berkeley, California
- Perry A. Chapdelaine
Fairhope, Alabama
- Thomas R. Clifton
Boulder, Colorado
- Mrs. Martha Courtis
Ann Arbor, Michigan
- Laurie Conway
Baltimore, Maryland
- David Cysewski
Seattle, Washington
- Mrs. Jean Cysewski
Seattle, Washington
- A. S. Coriell
Basking Ridge, N. J.
- Conrad Crowder
Oakland, California
- Everett DeJager
Rossmoynne, Ohio
- David Diamond
Leetonia, Ohio
- M. V. Dillingham
Kansas City, Missouri
- Don Duncan
Kansas City, Missouri
- Wayne Dunbar
Los Angeles, California
- Alan A. Engelhardt
Bayside, New York
- D. M. Eubank
Raytown, Missouri
- Phil Ettien
Seattle, Washington
- John F. Fitzpatrick
Wichita, Kansas
- Norman Fritz
Independence, Kansas
- Mrs. Doris Graffam
Houston, Texas
- Bob Green
Wichita, Kansas
- Mr. and Mrs. J. S. Greenfield
Bowling Green, Ohio
- Mrs. Inez Graf
Chicago, Illinois
- Richard U. Hays
Oakland, California
- Janet C. Hays
Oakland, California
- Carroll Hennick
Baltimore, Maryland
- Norman Helling
Seattle, Washington
- Jack Horner
Van Nuys, California
- Arne Hermann
Houston, Texas
- R. L. Heilman
Pekin, Illinois
- Harvey Jackins
Seattle, Washington
- Laverne Jammaron
Coronado, California
- Norman James
Wichita, Kansas
- Carl T. Jardine
Coronado, California
- Margaret Kahmann
Seattle, Washington
- Raymond E. Kinney
Los Angeles, California
- E. C. Krieger
Cincinnati, Ohio
- Doris Lambright
Wichita, Kansas

Mamie Lilly
 Santa Anna, California
 Lester Levenson
 New York, N. Y.
 Ruth Leckman
 San Francisco, California
 Thomas Leggett
 Plainfield, New Jersey
 Monica Macomber
 Coronado, California
 Ken Marlin
 Washington, D. C.
 Wilda P. Mackenzie
 Washington, D. C.
 Mrs. Nan McCurdy
 Coral Gables, Florida
 Gordon J. McCurdy
 Coral Gables, Florida
 Mr. and Mrs. Delbert McElvain
 Seattle, Washington
 Clint McDade
 Fairhope, Alabama
 Robert McLeod
 Los Angeles, California
 Mr. and Mrs. Dan Mantel
 San Mateo, California
 Edward Matjasich
 Milwaukee, Wisconsin
 Ferd Mann
 New York, N. Y.
 Mr. and Mrs. Mauritz Nappe
 Colt's Neck, N. J.
 Robert Nichols
 Suffield, Connecticut
 William H. Nelson
 Niagra Falls, N. Y.
 E. J. Nonmacher, Jr.
 Wichita, Kansas
 Irving Neuman
 New York, N. Y.
 George Arthur Owen
 Hood River, Oregon
 Rae Perrier
 Wichita, Kansas
 Joan Amelia Preston
 Austin, Texas
 Laurence Platt
 Wichita, Kansas
 Mr. and Mrs. Walter Remy
 Indianapolis, Indiana
 Herbert Rhodes
 Regina, Sask., Canada
 Mrs. Jackie Robinson
 Hollywood, Maryland
 Dr. E. E. Rogers
 Vancouver, B. C.
 David Russell
 Dallas, Texas
 Mary E. Ryder
 Larchmont, N. Y.
 George E. Seidler, Jr.
 El Cerrito, California
 Donald Schuster
 Minneapolis, Minnesota
 Robert L. Sewell
 Santa Ana, California
 Francis Simpson
 Wichita, Kansas
 Hal Seyle
 Coral Gables, Florida
 Robert J. Smith
 Chicago, Illinois
 Mr. and Mrs. George Sheffer
 Denison, Texas
 Frank Silver
 Martinsburg, West Virginia
 Wallace Snodery
 Kansas City, Missouri
 Richard F. Steves
 Kansas City, Missouri
 Idella Stone
 Sierra Madre, California
 Mrs. Marcel Sylvain
 Brome, Quebec, Canada
 C. C. Street
 Philadelphia, Pennsylvania
 Basil Vaerlen
 San Francisco, California
 Mr. and Mrs. A. E. Van Vogt
 Los Angeles, California
 Forrest Warren
 Fairhope, Alabama
 George Ware
 Plainfield, New Jersey
 Mr. and Mrs. Melvin Wells
 Red Bluff, California
 Mary Wheeler
 Independence, Iowa
 James Welgos
 Fairhope, Alabama

Foundation Personnel Attending

Don G. Purcell
 Margaret Purcell
 John W. Maloney
 Mr. and Mrs. Charles Leonard
 Mr. and Mrs. Waldo T. Boyd
 Mary Jane Gill
 Richard DeMille
 Mr. and Mrs. Ross Lamoreaux
 Mr. and Mrs. Paul Koontz
 Mr. and Mrs. Jonathan Koontz
 Mr. and Mrs. David Mac Lean
 Agnes Clark
 David Dobbs
 Bertha Santos

The 1952 Awards

to be presented by

THE HUBBARD DIANETIC FOUNDATION

Preamble:

As a theoretical science Dianetics had been in existence in the mind of one man for a little over 12 years. As a practicing science Dianetics has been in existence for a little over a year — but still in the mind of one man.

From this you can easily infer that there has been a woeful lack of original thinking and investigating in the field of Dianetics generally. The task of developing and advancing Dianetics as a science has, despite the vast and tremendously costly researches of the Foundation and numerous pseudo-efforts in the field, devolved upon one man — L. Ron Hubbard. True, Dianetics has been imitated and adulterated by self-seeking individuals, but there has been an appalling paucity of honest, genuine, workable and carefully-tested contributions from any source but that of its discoverer.

This is the inescapable fact that Dianetics must face, both as a science and as a continuing public service institution, and it faces it realistically in its first conference assembled.

If Dianetics is to progress, if Dianetics is to make its full impress upon a long-suffering humanity in the quickest possible time, this deplorable state affairs cannot and must not exist. L. Ron Hubbard does not want it to exist; he indicated as much in his book when he invited the world to try Dianetics and make it work even better than he promulgated it. And the Foundation does not want it to exist, and indicates it now with the announcement of this — the **Program of Awards for 1952.**

THE AWARDS:

1. For the best paper on Dianetic Theory the Foundation will award a cash prize of \$500.

2. For the best paper on Dianetic Technique the Foundation will award another cash prize of \$500.

These two awards are open to Professional Auditors only. The works must be well written, must make a distinct contribution in their respective branches of Dianetics, and as theses must be comparable in length and scholarship to those submitted for a college master's degree. Further, these prize-winning papers will be published in book form by the Foundation, such permission being a condition of the award.

Theory and technique papers of the runners-up also may be published by the Foundation, either in pamphlet form or compiled as a book. For his efforts, the contributor will receive a royalty of 10% of the profits from his work or his proportionate share of this royalty if the works are combined.

3. A cash prize of \$500 or its equivalent in a Professional Course at the Foundation will be awarded for the best essay on the contributions of Dianetics to mankind and a practical plan for its

future advancement. This award is open to any and all professions and to any public citizen over 18 years of age.

The prize-winning essay must be at least 3,000 words in length and permission to publish will be implicit in the acceptance of the award.

4. To the Professional Auditor who during the year has contributed the most outstanding public service in his community, either by resolving an extraordinary case or advancing the application of Dianetics in a recognized public institution, the Foundation will award a Medallion of Merit.

These, in essence, are the Foundation Awards for 1952 and some of the rules concerning them. Complete details will be announced in the press and in subsequent Foundation literature. The competition begins as of today and ends on midnight of May 1, 1952. The awards will be announced at the Conference next year. Judges will be L. Ron Hubbard, myself, the Director of Training and those of the staff who are certified Professional Auditors. Officers and employees of the Foundation or their families are not eligible to compete for any of the awards.

The best of luck to all of you, but for your sake and ours, may the best Dianeticist win!

Bag of Tricks

Oftentimes the pre-clear will have a present-time worry, problem or anxiety that completely blocks his attempt to contact past experience, one that continues session after session because it can't be resolved. So you say, "All right let's assume that what you dread has actually happened. Let's move into the future and contact that catastrophe. Please tell me about it." From that point you run the "thing" as you would any other lock or engram. It seems to do the job, for the pre-clear finally says, "Nuts! Isn't it silly worrying about a thing like that?" And progress resumes.

— Ken Marlin, HDA

Does your pre-clear hate you? Does he push your buttons deliberately and with malice aforethought? Does he show a positively miraculous knowledge of just how to irk you? Thank him kindly, have the locks and engrams he's brought into sight for you run out — and go after the ARC breaks that make him act that way!

As a child, the pre-clear was teased a great deal by the neighborhood kids and as a result has some really high-power ARC breaks. He's been an outcast from the group, which is bad. Look for it and try to blow it, thus unblocking Dynamic Three.

Foundation Services

The Foundation acts as a coordinating center for all Dianetic activity. It seeks to acquaint all members and all interested persons with the theory and technique of Dianetics. For those who do not wish to undergo a full Professional Course it arranges shorter periods of lectures and demonstrations. Full cooperation with all agencies or persons desiring to test or use the tenets of Dianetics is the basic desire of the Foundation.

Processing

A limited number of persons can be accepted for Dianetic processing at the Foundation. Of particular interest to those who are able to stay near the Foundation for only a short time is thirty-six hours of Intensive Processing in one week. For conditions of admission and other particulars please communicate with the Foundation.

Professional Course

Professional Certification is granted only on successful completion of the Professional Course at the Foundation. A professional dianeticist is a Hubbard Dianetic Auditor and must comply with the regulations and ethics of his regional and state dianetic associations. In addition to other privileges and services, he receives THE DIANETIC AUDITOR'S BULLETIN so long as his professional standing is maintained. Arrangements for beginning the Professional Course may be made by contacting Foundation Headquarters, Wichita, Kansas. The fee for the Professional Course is \$500.00.

Associate Membership

An Associate Member receives THE DIANETIC AUDITOR'S BULLETIN and is entitled to a question and answer service from the Foundation. No Professional Course is required of Associate Members. Associate Membership is open to anyone interested in the science of Dianetics. Membership may be applied for at any time. The annual fee for Associate Membership is \$15.00.

Important Notice

The Hubbard Dianetic Foundation at Wichita, Kansas, is the national headquarters of Dianetics and continues as the original source of the science of mental health which was discovered and developed by L. Ron Hubbard.

It has no connection with any other Dianetics foundation, society or association at the present time and does not endorse nor sponsor such unofficial activities.

To protect the public from misrepresentation, efforts are now being made to franchise reputable and accredited Professional Auditors who wish to and are able to set up **clinical** branches in other cities.

Nevertheless, the national Foundation at Wichita, Kansas, remains **the only organization authorized by L. Ron Hubbard to teach the Professional or any other Course, to research on and approve new Dianetic techniques, and to publish Dianetic books and papers.**

Those who violate these injunctions do so illegally, for personal gain or to create confusion. They are doing the public irreparable harm and rendering a great disservice to Dianetics.