

# The Dianetic Auditor's BULLETIN

VOLUME 2, NO. 10

APRIL, 1952

Editorial .....	289
Efforts and Counter-Efforts .....	290
A Session on Effort .....	306
The 1952 June Conference .....	318

*Official Publication of*

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DIANETICS**

## 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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Published monthly as a source of information on new developments in Dianetics by The Hubbard Dianetic Foundation, 211 West Douglas, Wichita, Kansas.

The Hubbard Dianetic Foundation, Inc., Don G. Purcell, President; John W. Maloney, Secretary; Bette Jo Krehbiel, Treasurer; Waldo T. Boyd, Director National Press and Publications; Wayne L. Dunbar, Director of Training and Processing.

Note: Procedures set forth herein should not be applied until the auditor is familiar with the textbook SCIENCE OF SURVIVAL: Simplified, Faster Dianetic Techniques, and THE AUDITOR'S HANDBOOK.

WALDO T. BOYD  
Editor

## Editorial

Paraphrasing an old proverb:

A visitor walked through the corridors of the Foundation one day, and looked in upon the student auditors busy with their pre-clears. He stopped at the first door and inquired softly of the auditor:

“What are you doing?”

“I’m making five dollars an hour,” the auditor replied.

The visitor walked on to the next occupied room, and again asked his question:

“And what are you doing, sir?”

“I’m auditing this pre-clear!” exclaimed the student auditor.

The visitor moved on, and stopped at the last door in the corridor.

And what are you doing, sir?” he inquired of the auditor therein.

“I’m making this person a happier, healthier, saner human being, and the world, thereby, just a little bit brighter!” he said proudly.

And the visitor smiled, and went away, contented.

—WTB

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# Efforts and Counter-Efforts

(A Dianetic Study of Homosexuality)

An Excerpt from the forthcoming book by  
LYN STERLING, H.D.A.\*

It has been stated that the goal of Dianetics is a world without insanity. This automatically means a world without aberration in the inhabitants of that world.

The science of Dianetics approaches this goal by examining the counter-efforts which overwhelmed the individual, the emotions which affected the individual at these times, and the thoughts of postulates which followed that emotion.

Dianetic processing on the individual level contacts these efforts, unburdens the emotions, and recovers the original postulates which accompanied the failure of the individual's efforts against the counter-efforts of the environment. Thus the aberrative results from those failures are removed from the individual.

This is past time, however, and does not consider the consecutive moments of *now*, nor the tomorrows still to come. This considers only the counter-efforts which already have overwhelmed the individual, not those which may overwhelm him in the future.

The counter-efforts of the environment which overwhelmed the individual in the past, on a large general scale, are likely to continue overwhelming similar individuals in the

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\* SEX AND THE BASIC PERSONALITY by Lyn Sterling. The Hubbard Dianetic Foundation, Inc., \$3.00.

future until the environment no longer exerts those counter-efforts.

This would seem to involve processing on a group level, contacting the counter-efforts of the environment, unburdening the emotions of the environment, and recovering the original postulates which initiated the counter-effort of the environment against the preclear group. This can be brought about by the wide dissemination of data as it becomes available.

Any individual or group sufficiently high on the tone scale to recognize these differences and apply reason to the solution of the problems at hand must inevitably offer his assistance as auditor or moderator for those on both sides of the spiraling tugs-of-war existing between the groups within his culture.

The Dianeticist, making an effort to provide a world without aberration, seeks to raise the individual and group tone levels of those individuals and groups which might affect his own survival on *any* of the Eight Dynamics.

A bridge has been built to transport our present civilization toward a higher goal, but of what use is a bridge if those who would cross it occupy their efforts against each other, thus enabling none of the groups to cross?

Then a closer examination of the conflicting groups on the Second Dynamic would be desirable to complete this preliminary reevaluation of data and theory.

The Second Dynamic in our culture is partly composed of a broad majority, the heterosexually inclined group. This is composed of smaller divisions; the compulsive heterosexuals, the natural heterosexuals, and the bisexual hetero-homosexuals. There are differences of opinion between these divisions, but forced agreement, natural agreement, and tacit agreement combine and confirm the regularity and acceptability of the heterosexual outlet. These agreements also combine and confirm the general irregularity and non-acceptability of other outlets.

The Second Dynamic in our culture also includes the sex-

ual minority, a homosexually inclined group composed of the bisexual hetero-homosexuals (acute homosexuals) of the majority, and the chronic homosexuals.\*

Between the majority and minority there exists a constant conflict of effort against counter-effort against effort . . . ad infinitum. To resolve the conflict and remove the inevitable aberrations of that conflict may therefore involve running the effort within the effort within the effort . . . ad infinitum.

In the Second Dynamic conflict, the most evident example is the effort of the individual to be homosexual against the counter-effort of the environment which forbids his being homosexual.

“Every physical effort of the organism has been at some time a counter-effort.” This being the case, when did the environment of the individual impose a counter-effort *to be homosexual*? An examination of the period of the individual’s life *before* he makes the effort to be homosexual may answer the questions.

An unaberrated child may be expected to make an effort (this is necessarily a hypothetical assumption for the purpose of analogy, since the basic personality of the child must possess the necessary incentive and abilities for optimum survival already, without the child’s needing to “make an effort.”) to identify himself with his same-sex group. The child’s potential heterosexuality is an integral part of that effort.

When a child (or adult, or group) is joined by anyone making an effort toward the same goal as the child’s goal, the efforts common to both will be intensified. If, however, the secondary effort appears to be pushing the child’s effort by over-encouragement, or force, even though toward the same goal, the child will interpret this ACCELERATED EFFORT

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\* BISEXUAL: One who experiences a sexual release with either the same-sex or the opposite-sex.

ACUTE HOMOSEXUAL: The individual who occasionally experiences a homosexual outlet without a reactive compulsion to do so.

CHRONIC HOMOSEXUAL: The individual who is exclusively, or nearly exclusively, homosexual as a result of engramic commands to experience only homosexual outlets.

as a counter-effort, and will reverse the direction of his own effort.

Thus, if a child is making an effort to be like other boys but the environment imposes an accelerated effort toward the same goal, the child will reverse his effort instead of intensifying it, and the child then makes an effort *not* to be like other boys.

AN ACCELERATED EFFORT APPLIED IN THE SAME DIRECTION WITH AN EFFORT WILL REVERSE THE DIRECTION OF THE EFFORT.

AN ACCELERATED EFFORT IS PARALLEL TO, AND IN THE SAME DIRECTION AS, THE COUNTER-EFFORT.

Then the application of an accelerated effort by the environment is one condition under which the environment imposes a counter-effort against the child's heterosexual potential, or predisposition.

According to what is now known about the anatomy and physiology of the sexual mechanism, the greater majority of children may be expected to respond in the beginning to any stimulus. The unaberrated child has an effortless and unrepressed curiosity in his own sexual reactions.

The environment of the child may impose a counter-effort against the child's inherent sexual curiosity. The child then exerts an effort against the suppressor in accordance with the learned data he has available to utilize and in a manner depending upon his tone level at the stress of the counter-effort.

The counter-effort against the child's sexual curiosity is usually expressed in terms of opposite-sex relations of adult reality, but not in terms of the child's reality. The child reasons that the counter-effort against his curiosity is a suppressor of opposite-sex relations. Thus, when and if the counter-effort overwhelms the child, his heterosexual predisposition may be reduced to apathy, but not his total sexual potential.

These efforts and counter-efforts exist on a sub-awareness counter-effort, but is misinterpreted by the child and becomes an effort *not to be heterosexual*. Awareness of homosexual patterns at a later age satisfies the demands of that effort and the adolescent's potential sexual activity exists thereafter on an exclusively homosexual scale.

A child might fail an ally who was attempting to prevent exploratory sexual expression prior to that person's death. The child attempting a life continuum for such an ally, and misinterpreting his or her advice against sexual exploration, could become chronically homosexual as a result.

These efforts and counter-efforts exist on a sub-awareness level. The parents are now aware that the child misinterprets their enforced effort, and the child's awareness of his agreement not-to-be-heterosexual is ordinarily occluded prior to his awareness of homosexual inclinations.

This then is a second condition under which the environment's counter-effort seems to encourage homosexuality.

There are numerous counter-efforts against adult heterosexual efforts also, which quite probably account for the final acceptance of homosexuality in many cases. These include moral prohibitions specifically referring to opposite-sex relations, economic factors, and marital problems. These counter-efforts are also often misinterpreted by the adult as suppressors against his heterosexual potential.

As the counter-efforts of the environment continue to overwhelm the adult's effort to be heterosexual, he accepts the counter-effort with this misinterpretation. His effort thereafter is NOT TO BE HETEROSEXUAL, as the counter-effort seemed to demand of him, and his behavior becomes exclusively homosexual.

Here then is a third set of conditions under which the environment apparently imposes homosexuality upon the individual.

Once the adult ascends the homosexual tone scale, society imposes a new counter-effort against the homosexual expression. The battle of effort against counter-effort is again play-



ed up and down the emotional scale. He armours his effort to be homosexual by making apparent concessions or pretense to the counter-effort, and in this manner may succeed against the countereffort. If he cannot succeed, he succumbs to the counter-effort of the environment and sinks to apathy on the homosexual scale also.

As previously stated, at apathy the effort and counter-efforts reverse. Here then the individual would be expected to adopt the counter-effort against homosexuality as his own effort. He would be expected (and by society, is expected) to pursue heterosexual outlets.

This is in direct conflict, however, to the previous reversal of efforts. The individual has already postulated the effort NOT to be heterosexual. Now he must also make the effort NOT to be homosexual. The two efforts are in constant direct conflict with each other.

These conflicting efforts may exist in the individual who has never experienced a homosexual outlet, in one who has never experienced a heterosexual outlet, or, if the efforts existed early in his life, in one who has never experienced either a homosexual or a heterosexual outlet.

This conflict of reversed efforts, each in contradication to the other, may be the direct cause of sexual incapacities and may be found upon further research to be the direct cause of sexual psychopathic deviations in our culture. The elimination of the counter-efforts of the environment which seem to encourage sexual aberration would advance the cause of sexual sanity considerably. A further examination of these counter-efforts of the environment against the minority group would be significant.

The counter-effort of the environment has agreed to make the homosexual group an illegal minority. The fear-and-punishment counter-efforts of society have succeeded in preventing any form of direct communication or expression of resentment. On the group level, the homosexuals have had no means of raising tone level above the 1.1 range of Covert Hostility or Misexpressed Resentment. The continuance of these counter-efforts significantly perpetuates the evidences

of aberration which the counter-efforts are ostensibly designed to eliminate.

As a result, there exists today in our culture a vast disorganized underground sexual minority, without a means of communication with the majority group. Communication within the group is limited to a weblike grapevine extending into every city of our culture.

It is significant to note that no public attempt has ever been made to state the homosexual's position in society as he feels it. His reality has never been explored; his potential threat to society has always been represented to the public by the most stereotyped members of his group and publicized in newspaper scandal sheets or used as the pawn of political campaigns.

The suppression of data and perpetuation of fear has been so intense that even the accusation of being homosexual is a threat to any citizen, guilty or not, regardless of other virtues or competence. The mere accusation is often synonymous to guilt, and no one is free of possible social ostracism and financial ruin which may follow such an accusation.

A close examination of the counter-efforts used by society to control homosexual incidence fits closely on the 1.5 level: using threats, punishments, and rumor to dominate others. At this level, alarming remarks are accepted literally, communication is perverted to entheta regardless of original content, the reality of others is destroyed, destruction will be brought about even when intentions are avowedly good, and truth is distorted to blatant and destructive lying. Fortunately, the persistence of the 1.5, though it may begin strongly, weakens quickly. When the 1.5 laws are passed, the public relaxes and a tone rise reduces the severity of the counter-effort.

This tone rise sometimes reaches as high as the 2.5 range of Boredom or Indifference among some heterosexual groups, but the "tolerance" of 2.5 quickly enturbulates again when the attempt is made to raise tone further, to a point where

resentments and realities might be compared and reevaluated.

In order to trace this pattern of effort-counter-effort earlier, the factors which cause a drop of tone level in the heterosexual majority must be considered.

There appear to be many confusions and conflicts in our culture about sex. Consequently, as a group, the culture is likely to be more or less defensive in justifying sexual realities as they are understood or misunderstood. It would appear that the sexual tone level of our environment seldom reaches the 3.0 level and often falls below 1.1. There is then a predisposition toward enturbulation on the Dynamic. Conflicting realities are evaluated with great difficulty.

Thus the frequency of homosexuality in our culture as an invalidation of heterosexual reality has greater enturbulative effect than it would have in a culture with a consistently higher tone level regarding sexual behavior.

Many justifications for the suppression of the homosexual minority have been advanced. The tone level at these times, however, was not such that all the factors could be evaluated properly.

It is often feared that the incidence of homosexuality, if it is not controlled or eliminated, will result in race suicide. But one important factor is overlooked by this criticism. It is extremely probable, if accurate measurement were attainable, that "All the homosexuality in the world could not possibly curtail the population growth of this planet as effectively as could a single manufacturer of contraceptives."\*

While the homosexual group is fearfully suppressed, the heterosexual majority generally accepts both birth control and unnecessary childless marriages within its own ranks. The acute homosexual, on the other hand, though he may fulfill his procreative obligations quite adequately, is as bitterly condemned for his homosexual experience as are chronic homosexuals.

When these data are revealed, the critic of homosexual

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\* Cory, Donald Webster, *The Homosexual in America*, Greenberg, New York, 1951.

reality insists that the acts themselves, sodomy and fellatio, are unnatural.

There is evidence to the contrary, however, in that lower animals know and utilize oral and anal stimulation as well as genital, and the *homo sapiens*, by his violent objections, indicates a similar inclination, however successfully occluded and denied. This suggestion may be a considerable invalidation of data for the compulsive heterosexual.

Kinsey points out that 60 to 11 per cent, depending upon educational levels, of marital relations involve oral genital stimulation. There is also a number of individuals for whom anal stimulation is definitely erotic, although the activity is not frequent enough for statistical estimation.

That nature should need legislation to protect its own "laws" has its inconsistent aspects which seldom reach a level of awareness. It is to be understood that neither nature nor biologists were consulted when certain sexual activities were designated as acts which are contrary to nature. These same types of sexual behavior have been considered at other times and by other societies to be "natural" and occasionally even preferable to those which are currently accepted in this culture.

Sexual acts which are demonstrably part of the phylogenetic heritage of any species cannot be classified as acts contrary to nature, biologically unnatural, abnormal, or perverse.

It is significant to note that according to the laws, such activities are equally illegal for heterosexual or homosexual relations. In heterosexual society these acts are not overtly condemned, for they are seldom mentioned. Only the homosexual is commonly suspected of such behavior and condemned for it.

The most frequent basic cause for this which might be suggested would be the confusion of identities disseminated by newspapers. These publications often associate a murderer, a thief, or an alcoholic with sexual deviation if the individuals involved have had homosexual experience. In the reader's minds all homosexuals become probable murderers. The proportion of total murderers, thieves, or alcoholics who

are not homosexual is not stated, nor is this fact of omission called to the attention of the readers.

Unable to ferret out those who are likely to be the perpetrators of crimes among either heterosexual or homosexual groups, the public directs much of its animosity exclusively toward the already out-of-agreement minority.

Destruction of the opposing reality has been mentioned as a quality of the angered person or group. To accomplish this, a deliberate effort must be made to ignore the inconsistencies which, if considered, would raise the individual or group to the levels of reason. Reason demands the consideration of realities involved on either side of a conflict. It is safer to condemn first than risk invalidation of one's own data, when the retention of that data seems important to one's own survival.

A preclear will adopt the winning valence, or a group will adopt the winning valence when it fears an impending threat, regardless of the lack of reason for that fear. A winning valence demands a losing valence to win over. It is possible that this need for a feeling of superiority is a dominant factor in the motivations leading to condemnation of homosexual individuals and the group. Even the most aberrated heterosexual can feel superior to the homosexual by forcing the other into the losing valence.

The compulsive heterosexual, who must pursue highly masculine activity and eschew anything remotely less, will enturbulate easily when encountered by the homosexual, as an invalidation of his own masculinity. His antagonism is often explosive.

A factor which should not be overlooked is the envy for the freedom of the homosexual unions and separations, denied the heterosexual of 1.1 range who prefers promiscuity and is irresponsible toward the obligations which heterosexual marriage normally imposes upon him. Homosexual partnerships are made and broken by simply moving to another address.

Behavior, regardless of its initial motivation, is contagious, emotionally, engrammatically, and educationally. The dissemina-

tion of incomplete data by newspapers and periodicals is effective; once the original impression is planted, prejudice locks occur easily and frequently, due directly to the lack of information available to the analytical mind with which to evaluate incidents subsequent to the first impression and conclusion.

The firing of the State Department employees whose "moral weakness might be preyed upon" was an excellent example of such entheta behavior. There is no reason to believe the heterosexual employees are less likely to be blackmailed for extramarital activity which they might indulge in, but this apparent inconsistency was ignored.

Out of more than 8,000 employees (figures vary), ninety-one homosexuals were fired. This amounts to only one and thirteen-hundredths per cent of the total employment. If the statistics of the Kinsey Report are anywhere near correct, a far greater percentage remains employed in the State Department at this date. What move could have confirmed homosexual activity for blackmail purposes better than for the U.S. Government to give it public recognition and tacit sanction?

The maneuver may have had inestimable political value, but it is possible that Congress has invited the blackmailing of numerous individuals (both homosexuals and heterosexuals) who have protected their "moral weaknesses" from discovery, and who still remain employed.

It is interesting to note that those few who subsequently obtained employment in other branches of Civil Service were later dismissed although no function of security was involved in the new jobs.

The governmental attitude is also reflected by the Veterans Administration, which denies the benefits of the G.I. Bill of Rights to homosexuals, even though their discharges are medical and are not "dishonorable." This policy did not result from a political maneuver, as did the State Department dismissals, but was one of the last orders of a retiring Administrator, and has never been rescinded.

One homosexual had been medically discharged after contracting a venereal disease during a leave, which he vol-

untarily explained. In order that he might obtain educational benefits of the G.I. Bill to which he was entitled as a veteran, he appealed his case directly to the Veterans Administration, with the cooperation of a well-known social organization. In spite of the fact that his military record was above average in the call of duty, the entire case was dismissed in the form of a stenciled letter denying his right to appeal.

Although this is only one case, it is typical of many appeals which are similarly dismissed without further consideration.

The success of the counter-efforts employed by the environment has been so overwhelming that even those who recognize these injustices have thus far not dared to speak out, for they would then place themselves in direct line of fire of the antagonism usually directed against the group they defend.

The Caucasian who defends the Negro in the South has been in a similar position; at any time he may expect anonymous destruction of his property. Nor did the defender of the Jews in Nazi Germany stand any better chance of escaping the concentration camps than the Jews themselves.

A close examination of the laws pertaining to homosexual behavior reveals the lack of preliminary study of the causes of the situation requiring the law. There is a complete confusion of terms regarding behavior pattern.

Further confusion in thinking results from a lack of understanding about the boundaries between "normal" and "abnormal" sexual behavior. It is doubtful if complete agreement concerning ideal sex behavior would be attained from physicians, including psychiatrists and biologists.

The necessity of laws to protect the total society seems self-evident. But the result of these laws on a group depends upon those who enforce the laws rather than those who pass the laws. It is in the enforcement that the law will be used to benefit or aberrate the individuals of society, and the enforcement of these laws is left to the discretion of the local law-enforcement agencies, which leads to further inconsistencies.

Castration has sometimes been recommended or demanded for the apprehended "sex offender," on the theory that such dismemberment of the body decreases the activity of the individual. Although this may or may not be true, this does not take into account the immediate inability of any form of mental correction ever helping the individual after the dismemberment. A great many castrates, as a result of the effect upon them socially, have other complications appearing in place of earlier frustrations. These have no choice but to become or remain homosexual as a result of castration.

In addition to these other factors, once the individual has a police record, the slightest suspicion, justified or not, upon the individual may be sufficient cause for rearrest and subsequent conviction. Once such a record is established, there is little left to lose.

A society which attempts to suppress any group to the emotional level of fear can observe from the tone scales the form of behavior it can expect from that group as a direct result. In view of the new awareness of cause and effect present in the Hubbard Chart of Human Evaluation and Dianetic Processing, society can no longer be excused for disclaiming its responsibility for that reaction.

In his expose of police corruption, ex-vice squad officer Charles Stoker sketches an incident where the issue of homosexuality is a cloak for extortion activities of a police department.

In other cases, the homosexual group—meeting in locations always known by the local police agencies—becomes the public scapegoat for criminals who are difficult to apprehend, or where such racketeers enjoy the protection of the local agencies. Such extortion is made possible only by the paucity of correct information disseminated to the public concerning homosexual behavior. Under such conditions any moral issue which is raised is purely a superficial one.

Acting upon these observations cannot be misinterpreted as an acceptance of what seems to be a breakdown in general public morals. Changing the laws, or making them clearer, would decrease any such "immorality" which does exist by



bringing to a stop the consistent lowering of emotional tone of all factions involved. When the decline of emotional tone level subsides (and therefore the decline of morality), it can then be raised.

Seldom, if ever, is psychiatric or other mental alteration made available through the legislation, even in the event that the individual is eager for it, nor is any more reasonable method of handling the situation suggested or attempted. It is merely assumed that fear-punishment will reverse the individual's effort to be homosexual. This is not the case, however. The effort not to be homosexual and the effort to be heterosexual are totally different efforts, only indirectly opposite to each other.

In those few cases where fear-punishment results in a heterosexual marriage, many are purely for purposes of front. In others, where the individual seeks to escape the internal conflicts of his inclinations, marriage may serve this purpose. By denying rather than resolving his own conflicts, the individual chooses a tone level of misexpressed resentment which can only contribute to the continual enturbulation of the wife and any resultant offspring of such a marriage. Society is the loser; no one is the winner.

The legislators and social organizations apparently are not aware that their efforts against the homosexual often results in the individual associating heterosexual marriage with punishment, and in many cases it is probable that the fear-punishment program of the majority environment has encouraged the homosexual to avoid heterosexual marriage in the same way that one might seek to avoid an unjust punishment.

These social organizations have also not taken into consideration the period of adjustment which must follow for a homosexual to rise in tone to the point where heterosexual patterns can be accepted. The homosexual cannot be expected to change an established habit pattern overnight. There are new realities to adjust and new problems to resolve. The social program has done nothing to make this period easier for the homosexual, and a great deal to discourage it altogether.

Segregation of a group eliminates the interassociation with

the majority group, and this results in many misconceptions and resentments for both groups. Since society rejects individuals who are known to have had homosexual experience, it forces many such persons into continued exclusively homosexual patterns.

The goals of society can be obtained easily by raising the overall dominant emotion of individuals and groups within the total society: by reducing the prohibitions on communication, by recognizing conflicting realities, and building an affinity connection. Raising the emotional level of the child will reduce predisposition, and raising the level of the present homosexual will offer him the free choice of remaining homosexual without affronting society, or to adjust to heterosexual patterns as he resolves his own problems of adjustment.

Due to the lack of sufficient data, the public has confused psychopathic sexual behavior with homosexual behavior, although the frequency of those sexual psychopathics with homosexual experience is no greater in proportion to the total number of homosexuals than the frequency of sexual psychopaths with heterosexual experience. The homosexual is as eager for the sexual psychopath to be removed from society as are the parents of the victims of psychopaths. But since he is not enabled to speak honestly, the homosexual is forced to remain silent and any assistance which he might give in the apprehension of such individuals is automatically prevented.

On a social level, it is for each person to ask himself what he personally objects to in the homosexual, and then ascertain if these objectionable qualities are present in everyone with homosexual experience. It is for each person to decide his degree of responsibility toward the aberration or objectionable characteristics of these individuals and their group.

The current laws concerning homosexuality, regardless of stated intent, seem to have two beneficial results: One, increased popularity with misinformed morals-conscious voters in the next election for the representative introducing the law, and two, increased budgets for local governments accruing from resultant fines. It is extremely doubtful if the benefits derived from these laws compensate for the increased aberration enforced upon the targets of the laws.

The discovery of dianetic processing will be a great asset both socially and personally in the conflicts between heterosexuals and homosexuals and the various irregularities of the Second Dynamic manifested by both. The Dianeticist will be able to eliminate these aberrations in proportion to his understanding of the differing realities of his preclears.

Thus far, Dianeticists have made a concerted attempt to establish ARC exclusively with the heterosexual, and as a result these same efforts have had a tendency to prevent many homosexuals from seeking dianetic processing. Not correlating the Kinsey statistics nor considering all the factors behind the causes for homosexual compulsions; grouping him on the 1.1 level of the tone scale whether he, as an individual, belonged there or not; and the over use of the ambiguous term, "pervert" have broken affinity, ignored his reality, and have completely shut off communication between the homosexual and Dianetics. Exceptions to this have been those few isolated cases whose enforced shame had already lowered them so low on the scale that such epithets confirmed his own adopted efforts of shame and guilt.

Recognizing the above factors will go a long way to establish ARC with the homosexual and make it possible for him to come freely to the Dianeticist without fear of admitting his homosexual experiences. Processing can only concern and benefit those whose potential homosexuality is foreseen in the adolescent by the discerning parent, or those who are in personal conflict with their environment and come willingly to the Dianeticist. Enforced processing is as unsatisfactory as enforced fear and punishment, or grief and shame. By dissemination of data, let it be known what Dianetics has to offer, and let the homosexual assert his self-determinism in acquiring the alleviation of his personal conflicts.

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## A Session on Effort

*(Concluded from March Bulletin)*

AUD: "Are you ready to go through this again, now?"

AUD: "Ok. Start at the beginning, please. When I give the starting signal, move clear through from the beginning to the end of the incident. Smoothly from one end to the other, if you please. One, two, three, four, five." (snap!) "Please start."

PC: "I'm in present time."

AUD: "Ok. We're going back to the appendix operation, through it on the effort level, picking up all the efforts, all the details involved, the efforts. Moving through now?"

PC: "Yes. (yawn) Had a visio flash after birth, late life. My neck is tense again, but not so bad as before. Seems all I can do is yawn (copious yawning) . . . this is much faster . . . my arm still feels like its fastened, though. Everything else is easier but that arm . . . general feeling in the three layers of muscle . . . maybe there aren't three, I don't know. It feels like three. (laughter) I just thought of the possibility that that flash answer three was three muscle layers . . . Few prickles in my fingers . . . dull aching feeling where they cut me . . . I've come up to the point where I'm crying for water. That's where I woke up."

AUD: "Is this same . . . are you still in the operating room?"

PC: "Oh, no. I'm through the whole thing."

AUD: "After you've been moved back to the dormitory?"

PC: "Yes." (yawn)

AUD: "Let's move on up until you're feeling better. Until you get to feeling good."

PC: "Three days. I went for a ride in my car. I sneaked out. I wasn't supposed to leave the hospital for seven days but I sneaked out the third day and went for a drive."

AUD: "Were you feeling good then?"

PC: "Yeah."

AUD: "Have you jumped over this period?"

PC: "No. I went through it. With effort."

AUD: "That's good. Now are you ready to move back and go through this again?"

PC: "Uh huh."

AUD: "Ok. I'll give the starting signal again. Start at the beginning, go through right on up to the time that you go for a ride afterwards. Ok. Please start." (snap!)

PC: (one minute elapses) "New flick of effort this time. The actual cutting . . . less noticeable effort this . . . still feel my arm is bent too far back, though."

AUD: "Do you feel anger at this?"

PC: "That's strange; that's just what I did feel. Why in the hell does she bend my arm back so far? . . . . (yawn) Six hours later . . . the effort to walk . . . upright, and the effort not to walk upright . . . it hurts . . . (laughter) there's also the effort not to eat that squishy food . . . it reminds me too much of when I was a little kid . . . (yawn) . . . second day I walk around and talk to some of the gang . . . back in bed . . . go to the movies that night . . ."

AUD: "Does this occur when you're in the Navy?"

PC: "No. Back in 1948. I went to a Navy hospital . . . veteran's hospital . . . afternoon of the third day . . . get in my car and take a nice long ride . . . there is a constant effort to protect the wound.

AUD: "Are you alone?"

PC: "Yes. Gradually decreasing effort from this day on . . . protection . . . it extends until the 12th or 13th day."

AUD: "Do you want to go on through that now?"

PC: "I'm through it."

AUD: "Good. You're really going through fast!"

PC: "I've been trying to tell this as well as I can but it's going too fast for much detail."

AUD: "How do you feel at the end of this period?"

PC: "Very good, except that I have a sense of loss of time. I should have reported in for work . . . I missed eight days . . . there is a sense of wonderment at how fast the healing took place . . . sense of anger at the doctor for not believing me about the anaesthetic . . .

AUD: "Ok. Are you ready to go through it again, now?" (some trouble with the recording machine at this time; auditor making repairs or adjustments). "Are you ready to start this again now, on the effort level? Ok. Please go through from the beginning clear up to the time you are feeling . . ."

PC: "One moment, while I run out this machine . . . . (PC apparently straight-wire's himself on the interruption of a few moment's duration). All right."

AUD: "Ready to start? Ok, please start." (snap!)

PC: "I'm aware of efforts further around the wound."

AUD: "The efforts in the place? . . ."

PC: "Yes—they were there all the time but didn't stand out before . . . (yawn). Went through it up to the third day without my neck being stiff this time. Just my back . . . later . . . effort to rise there to drink the water . . . (yawn) . . . getting out of bed to go to toilet . . . back to bed . . . something new . . . on the fourth day an effort to have a bowel move-

ment that I can't have . . . they give me an enema . . . feel effort to resist the water for fear of breaking the stitches where the appendix was . . . (yawn) . . . discharged eighth day . . . by the twelfth day I'm pretty normal. Fifteen days later I'm playing tennis."

AUD: "Ready to run through this again now?"

PC: "Yes. You dirty cuss!"

AUD: "Are you moving through it?"

PC: "Yes."

AUD: "Good."

PC: "I feel a general bodily effort this time. Resist the knife . . . to resist the things that are pulling the muscles apart . . . just felt the pins they stuck in to see if the anaesthetic was working . . . out of place."

AUD: "Oh, they stuck pins in you to see if the anaesthetic was working."

PC: "Yeah."

AUD: "Were you supposed to jump if it wasn't working?"

PC: "I don't know."

AUD: "If you had clipped somebody on the nose they would have known it wasn't working?"

PC: "Yeah" (laughter)

AUD: "Continue."

PC: "There's just a bit of discomfort now . . . neck is quite relaxed . . . the effort to rise and get water and the effort not to let it hurt, at the same time . . . the effort to walk to the toilet . . . the effort to stand there while I relieve myself . . . and a comparatively big effort to get back in bed—they don't help me a damned bit . . . get very tired with just that little walk . . . (yawn) . . . bed next to me is an alcoholic that has been operated on for hernia, and he has a

d.t. attack after the operation. I feel an effort on my part to keep him in bed . . .”

AUD: “Did you keep him in bed?”

PC: “No, he got up, ran around the place naked; the prudish nurses sent a corpsman after him . . . you’d think those nurses (yawn) would be a little more educated . . .”

AUD: “Because they had to send and get a corpsman he broke his stitches, is that it?”

PC: “Yeah. He didn’t have any clothes on. Fantastic, the things people do to protect their social feelings . . . Efforts when the cars pass me, to keep them a safe distance so they won’t hit me. I know that if I get hit and have an accident, it will break the stitches. I’ll get in trouble for being out. I don’t know what they could do to me, a civilian, but I still didn’t want them to know I was out. The effort to get released from the hospital—a general effort feeling; it isn’t any place in the body, particularly, just that I’m tired of being in that place . . . that’s about it . . .”

AUD: “Ok. Are you ready to go through it again?”

PC: “Uh huh.”

AUD: “How do you feel now?”

PC: “Am a little on the tired side.”

AUD: “Ok. Are you ready to go through this again?”

PC: (expresses exasperation, laughs) “Nuts!”

AUD: “Have you started, or shall I start you?”

PC: “Yes, I’ve started, goddammit. This arm is tired . . . I wonder what they did to my arm . . . why did they use such a big needle? I wonder if that is why my arm gets tired? Eyes are watering like this—I wonder why?”

AUD: “Are they watering now?”

PC: “Not at this moment, but they have been . . . it’s a



burning . . . might be silver nitrate at birth . . . at least that's what I would say it was (yawn) . . . nothing happens to my eyes in this incident (yawn) . . . present time."

AUD: "Up in present time? Ok, shall we go through again?"

PC: "Aw, nuts." (exasperation)

AUD: "Let's go through it one more time, please. Are you going?" (snap!)

PC: "Yes. Doctor's counter-emotion . . . I'm just another sad-faced G.I. that don't know what the hell the score is as far as he is concerned . . . he's big, high and mighty . . . no ARC in that doctor . . . (voice becoming strong and more like present time) . . . it wasn't as far as the anaesthetist was concerned, but to the surgeon I was a lump of meat . . . the nurse that wrapped my arm on that board—she must have hated me . . . I know she didn't, but she sure did a thorough job . . . no tension in my neck, just slight change in my arm . . . present time."

AUD: "Ok. Now this time we'd like to get all the counter-effort. Contact the counter-effort as you go through, please. You contacted some of it last time, and I'd like you to contact it thoroughly this time. At the starting signal we'll start at the beginning and go clear through to where you feel good again."

PC: "I don't feel any counter-effort. This is counter-emotion."

AUD: "Well, pick up the counter-emotion. That's fine. Any counter-emotion or counter-effort that you have here, please contact it all as you go through."

PC: "I don't know whether to call it counter-effort but when she sticks that needle in my arm . . . you might call it counter-effort. I have an effort to oppose it. (sigh) The counter-emotion of the nurse as she brings me this soft food . . . I don't like it . . . 'You eat what you are told. You'll eat what we give you, or go hungry'."

AUD: "Does she say this to you or is it just . . .?"

PC: "This is a feeling I get from her . . . no, she's very nice. I'm putting these words in her mouth (yawn). I just get a small feeling of some kind, where the old wound was . . . it's a counter-effort, but I don't know how to place it . . . this is a healing, somehow . . . present time."

AUD: "Ok. Are you all through on that level? Let's go through it again now, and pick up anything, any counter-emotion, counter-effort, anything remaining in these categories. Is this ok?" (snap!)

PC: "Feeling of well-being . . . at this point I feel I could tie into another engram . . . (laughter, auditor joining in) . . . I'm thru it . . ."

AUD: "Ok. What about the emotion? You picked up a little emotion there in the feeling of well-being. Let's go through it this time and pick up all the emotions if you will, please. You picked up counter-emotions and counter-effort; now let's pick up your own emotions. Ok, please." (snap!)

PC: "Apathy . . . I don't feel it so much anymore. There is a definite lowering . . . as I think where I am . . . when I give my control centers to this gang . . ."

AUD: "Is this a conscious emotion?"

PC: "Yes, at the time. I actually give it to them without saying a word, but the words mean, 'here I am. Without you I don't survive, and with you, I do. You are educated to know these things, so here I am. Do with me what you will.'"

AUD: "Would you call this emotion, or thought, or both?"

PC: "Thought, but there is an emotion of apathy here. Because I don't want to give people control over me. I did this as a survival measure; it's either this or else. I'm in bad shape. I never did pick up the reason why I got this appendicitis, but I had it. This is one time the doctor didn't make a mistake in diagnosis . . . let's see . . . there's an emotion of anger in here

. . . when he doesn't take my word for the fact that my metabolism rate . . . how shall I put it . . . I know that my body throws off poisons more quickly than normal, than is normally known in medicine. I have had two experiences prior to this, and upon this I base my computation. And I get mad when they won't take my word for it. Some apathy, some anger. I get angry, definite anger when they tell me to put that sheet up over me and be a little more modest, because I think this is no place for modesty. Rising from apathy as I call for water I'm coming out of apathy . . . angry because they didn't bring me water . . . cheerfulness."

AUD: "How about the anger when they strapped your arm to the board? Did you contact that this time?"

PC: "That's when I was in apathy . . . cheerfulness after they gave me water . . . very interested in my surroundings . . . noticed that people were all looking at me . . . I guess I must have made a bit of racket calling for water . . . I laugh, and my wound hurts. Then I go down a little bit when I go to get up, because I think they ought to bring me a bed-pan, but they just tell me to get up. 'Bed pan hell, get up and walk,' the corpsman says. I came back up to cheerfulness after I did get up from bed, to realize that I *could* do this."

AUD: "It was an accomplishment?"

PC: "Yes . . . I'm in present time." (Tape runs out at this point. New tape put on.)

AUD: Ok, from present time, do you want to scan out this interruption?"

PC: "Yes." (does so)

AUD: "Ok. Shall we start over the incident now?"

PC: "Ok."

AUD: "I'm interested in your emotion, all of your emotion. Shall we start at the beginning again? (snap!)"

PC: "I should have apathy at this point, but I don't feel it . . . I just don't care about the whole thing . . . I can tell you what the emotion was then, but I can't pick it up."

AUD: "Ok. Can you smell the operating room, now?" (A device by the auditor to get the PC back in the incident).

PC: (after some moments of attention on smell in recall) "Might be imagination, but there seems to be a faint odor of phenol . . ."

AUD: "Let's pick up your emotion and move on through. Can we do this now, please?" (snap!)

PC: (yawns) . . . Anger part . . . cheerfulness . . . I'm on anger level right now, in present time, but I know where the cheerfulness is . . . contact it I express it now . . . present time."

AUD: "Let's go through it again, and pick up any counter-thought that may be in this incident. Go through from beginning to end and pick up all of the counter-thought available, if you please." (snap!)

PC: "I can't give this to you on a verbal level."

AUD: "Ok, silent level."

PC: (some minutes elapse . . . laughter)

AUD: "Did you pick up the counter-thought?"

PC: "Yes."

AUD: "Shall we go through it again on the counter-thought level?"

PC: (laughter) "This is enough."

AUD: "Now we want to go through it on the thought level. These are your own thoughts, and postulates, decisions, conclusions . . . now first of all if possible, contact the time when you decided to have appendicitis." (snap!)

PC: "The answer is no."

AUD: "Is there any other thought previous to the incident itself and concerning it, which we can now contact?" (snap!)

PC: "Yes."

AUD: "Ok, let's now contact any other thoughts that are now available concerning this incident." (snap!)

PC: "I had an attack prior to this. And I felt how silly it was to get appendicitis. I know what it was; my wife tried to get me to go to the hospital, but I wouldn't do it. I just went to sleep. Just the thought of how silly! How inconvenient. I won't have it! And I didn't."

AUD: "Is this returning to anything else?"

PC: "Yes. I have a definite recollection of thinking that at some other time it will be more convenient. A hell of a thing to think! Rather have it some other time! Instead of saying I didn't want it. So I did." (laughter).

AUD: "Is there any thought here as to when a better time would be?"

PC: "Future."

AUD: "Now, contact any of your thoughts that precede the attack itself, if you please."

PC: "I can't seem to recall any particular thought in relation to this."

AUD: "Ok. Let's have another flash. Are there any postulates preceding the attack itself which are now available?" (snap!)

PC: "No."

AUD: "Move on the thought level to the beginning of the incident, anything concerning the attack, on through the incident, if you please."

PC: "I think I shouldn't be carrying this luggage down to the car. I think they are awful slow in diagnosis. I know what it is, and they should just by seeing me

. . . I think that's an awful long needle they stick in my spine . . . I think I wish I hadn't had this . . . this wasn't necessary. That's all."

AUD: "Are you in pain at the time?"

PC: "Oh, boy! I don't feel that pain now, but I remember having had it. I think one of the nurses is pretty . . . I think one of the doctors is awful stupid . . . I think one of the corpsmen is on the way to becoming an alcoholic. He was drinking out of the medicine cabinet . . . I think it's a very nice hospital."

AUD: "Are there any conclusions or decisions regarding the operation itself? Any postulates?"

PC: "No, I don't find any."

AUD: "I'd like to have a flash on this, if you will, please: Is there . . . should we run through this again on any other level?"

PC: "Incident."

AUD: "All right, let's move through it again on the incident level."

PC: "Not now."

AUD: "Not now . . . you mean some other time?" (snap!)

PC: "Yes."

AUD: "Is there anything else we should do in connection with this operation, at this time?" (snap!)

PC: "No."

AUD: "Let's have another flash here . . . we started on birth . . . shall we go back now and go through this birth?" (snap!)

PC: "There's grief there."

AUD: "Does this mean that we should go back and run the grief off?"

PC: "Not now. That's something for another session."

AUD: "Is there anything else that we should run this session?" (snap!)

PC: (laughter) "Cigarette!" (laughter).

AUD: "Before the cigarette, will it be ok if we scan the session?"

PC: "Ok."

AUD: "Would you like to scan this silently?"

PC: (few minutes silence) "Ok."

AUD: "Let's scan it once more please. This time, if there seems to be anything that occurred in the session that should be verbalized, you will do that, please? Okay."

PC: "Prenatal incident . . . I marked that off for future reference. Let's see . . . this is where I'm a blob, I'm trying to grow. I remember now. I've got it. I just knew there was one there that I couldn't see."

AUD: "Is there anything that should be done about it now?"

PC: "No."

AUD: "Ok. Do you remember at the beginning of your operation you turned your control centers over to the doctors?"

PC: "Yes."

AUD: "Did you take that back?"

PC: "I took that back long before Dianetics."

AUD: "How many more times should this session be scanned?"

PC: (laughter, after moment's hesitation) "I just scanned it three times."

AUD: "Is this enough?"

PC: "Yes."

AUD: "Is there anything more we should do this session?"

PC: "The session's over!" (laughter)

\* \* \*

*(The auditor computes that birth should be contacted and*

*completely run out soon. This session has already used up all the available time for both PC and auditor. PC felt good for next few days and birth had apparently not been restimulated by the contact made in this session. The auditor thinks birth will very likely be available for a complete run at the next session. Elapsed time of this session, about two hours, fifteen minutes.)*

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## The 1952 June Conference

The 1952 Annual Conference opened in Wichita on Tuesday, June 10. As early as Friday, June 6, people began to arrive in Wichita to participate in the annual dianetic gabfest.

All day Sunday and Monday, pre-conference discussions were in progress. Although the discussions generated considerable heat at times, the air-cooling and conditioning equipment was up to the job of keeping the contestants cool.

By the time the conference was officially opened on Tuesday morning almost twice as many delegates were in attendance as had sent in prior registrations. All sections of the country were represented. Delegates were here from Texas, California, Washington, Massachusetts, New York, Illinois, Minnesota, etc., etc.

The keynote of the conference was sounded by Don Purcell in his opening address Tuesday morning. The conference, according to Don, was designed to do three jobs: First, the conference would communicate recent developments at the Foundation in the matter of clarification and organization of processing; second, the conference would work toward a further expansion of rational dianetic organization; and third, the conference would give delegates a chance to exchange experiences and results in dianetic auditing.

Lectures and demonstrations by A. E. van Vogt were the highlights of each day's activities. Van's lectures were



built around the new Auditor's Manual and explained how it provided a precise outline of procedure for the address to any case. His demonstrations were particularly interesting, showing some of the techniques he has developed for making the tough, occluded cases respond.

Four group seminars were conducted daily, led by Gene Benton, former Director of Training at the old California Foundation, now living in Los Angeles; Harvey Jackins, of Personal Consultants, Inc., Seattle, Washington; David Russell, Dean of English Literature, Southern Methodist University, Dallas, Texas; and Wayne Dunbar, present Director of Training at Wichita. The four seminars were conducted simultaneously each afternoon and the seminar leaders moved from one group to the next so that each group could have the benefit of the particular point of view of each leader.

The annual banquet was held on Wednesday night in the private dining room of the Innes Tea Room on the top floor of the Innes Department Store. In lieu of an after-dinner speech, Don Purcell and A. E. van Vogt told about some of the interesting cases that have been handled at the Foundation during the past year. Imagine having an institutional psychotic case brought in for processing at 9:00 A.M. Monday morning and being presented with a happy, relatively normal individual at 11:00 A.M. THE SAME DAY. According to Don, this is the kind of work Ross Lammoreaux was turning out when he was auditing for the Foundation last year.

On the other nights of the conference a business meeting was conducted from 7:00 P.M. to 9:00 P.M. The plans made at these meetings promise much for the future of Dianetics. With the closing of the business meeting each night one would suppose that the activities of the day would be at an end but such was not the case.

Thursday night after the business meeting the group from Minneapolis headed by Don Shuster played a tape recording made by Ron Howse, and Bill Burrows told us how his symptoms of Multiple Sclerosis had been eliminated by dianetic processing.

Thursday night Gene Benton played some recordings of some interesting cases he has handled in the past year. These recordings would indicate that among his other talents, Gene also has a great talent as an auditor.

Friday night the group assembled after the business meeting to engage in a warm discussion of theoretical Dianetics, ably led by Harvey Jackins. On several occasions Peggy Benton threatened to steal the show. She has just recently won a scholarship at Chicago University for her theory on the nature of the universe.

As usual, the Foundation contributed another new book to the fast-growing shelf of dianetic books. For several weeks past the staff has been working on a book called *The Auditor's Manual*. This book is an enlargement and extension of *Advanced Procedure and Axioms*. It contains an explanation of the various techniques developed in recent months and an outline of procedure for the advancement of any case. It also contains a short chapter on the processing of psychotics. This book is made up in a 22-ring loose-leaf binder with a soft leatherette cover. Material for the present contents of this book was taken from the work of auditors in the field as well as work done at the Foundation.

This book will be the auditor's guide book. It is the plan of the Foundation staff to continue writing new sections for the manual from time to time. These will be furnished to the owner of the manual as a free supplement service.

This account is not the main report of the conference; just the appetizer. The material presented at the conference was of such importance to the people interested in Dianetics that all lectures and seminar sessions were recorded. As soon as these can be transcribed and edited the Foundation will publish a Special Conference Edition of the *Bulletin*. This will be a complete blow by blow report of the lectures, seminars and business meetings. This is a large job and will require some time. We hope to have this Special Edition out sometime in August.

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# SAFETY

a lecture by Paul Cress  
Sgt. of Police,  
Youngstown, Ohio.

We have hinted from time to time about resuming the tape recording rental service; although this is still somewhat in the future due to the backlog of work, your editor has put forth an extra effort to bring you a tape which we at the Foundation feel will greatly arouse the enthusiasm of individuals who have remained loyal to their groups and to Dianetics.

Although the title is, perhaps, unimpressive, the subject will open the door to opportunity for many who have wondered what practical value Dianetics might have for them. We urge you to write in for rental of this tape. Ten copies are available at three and three-quarters inches per second speed, double-track. The lecture is one hour long, followed by a one-hour discussion amongst the group hearing the original lecture.

Rental .....\$5.25

The Foundation has two Eicore tape recorders for sale. These have had about one year of intermittent use, and are in good condition. Original price about 115 dollars. Used price (less microphone) .....\$60.00

## FOUNDATION DIANETIC RESEARCH

AS ANNOUNCED DURING THE INTERNATIONAL CONFERENCE, THE FOUNDATION PLANS TO FORMALIZE A SCIENTIFIC RESEARCH PROGRAM. IT NEEDS RESEARCH SCIENTISTS FROM ALLIED FIELDS, EQUIPMENT, ADDITIONAL SPACE AND GENERAL OPERATING FUNDS. THE FIRST YEAR'S COST IS ESTIMATED TO BE \$170,000.00. YOU LOYAL PEOPLE HAVE ASKED HOW YOU COULD HELP US. WE WOULD BE INTERESTED IN AN INDIVIDUAL, GROUP OR ESTABLISHED ORGANIZATION WHICH HAS BEEN SET UP TO AID THE HUMANITIES, OR SCIENCE, WHO WOULD OFFER US ASSISTANCE. IF YOU KNOW OF SUCH PEOPLE OR ORGANIZATIONS, CONTACT THEM. IF YOU ARE WITHOUT INFORMATION, INQUIRE. IF ALL OF YOU PUT FORTH AN EFFORT, YOU WILL MAKE POSSIBLE THE FIRST FORMAL SCIENTIFIC RESEARCH IN DIANETICS.