

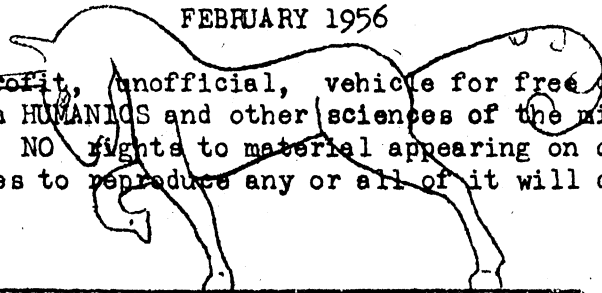
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IN THIS ISSUE

TO EACH HIS OWN: A Preface to Humanics	by Bob Collings	---	2
SCIENTIFIC METHOD IN DIANETIC RESEARCH	by Don Schuster	---	3
INTEGRATION - A Viewpoint	by Vox Pop	-----	4
HUMANICS	by Ronald B. Howes	-----	7
A VISIT WITH ALMA	by Alma Hill	-----	9
BOOK REVIEW	by F. C. Henderson	-----	10
RANDOMITY		-----	11
THE WHATZITS	by Tomsta Brook	-----	11
MORE RANDOMITY		-----	12

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TO EACH HIS OWN
A Preface to Humanics

Humanics is a Way of Life. Better yet, it is a Way of Living. There are many Ways of Life from which to choose, but each must find the single Way which best suits his individual requirement - the Way which leads to his personal contentment - his peace of mind - his health. Humanics is designed to fill such a need.

Of the many Ways of Life, it is immaterial to the end result as to which one is chosen. All paths lead to a single goal, even as the spokes of a wheel all terminate at the hub. Because of the variations between individuals, it is next to impossible to chart a single path which would be suitable in each and every case, and to say that this path or that path is THE WAY, is not only illogical, it is entirely misleading. Until mankind becomes completely homogeneous, such a thing is out of the question.

Each system of philosophy and each denomination of religion has orthodoxy as its major premise: each is orthodox unto itself, and heterodox to all others. By establishing an orthodox procedure, they place definite limitations upon their followers; and each attempts to convert as many people as possible to their particular line of thinking. In almost every case where an attempt is made to convert people to a particular line of thought, the act is prompted by the necessity of proving both to themselves and others that they are right - at least, that they are more right than anyone else.

Like a Way of Life, right and wrong must be judged on an individual basis - by the individual himself. While it is possible that a thing may be right (or wrong) for two or more people, it is not necessarily so; a thing might be right for one person only. All things should be judged on this basis.

A Way of Life has many facets, the rays of which penetrate to the innermost portions of individual beingness. But, if the average person is asked to express and define his particular Way of Living, he hems and haws, and ends up by saying very little, if anything. However, the average person is more or less consistent in his demands upon life. All he desires is pleasure, peace and contentment - with as little effort as possible. In a sense, he has the right idea, but the wrong execution. He strives so hard to realize these goals that he exhausts himself in the attainment - and thus never really finds the objects of his desire. In his search, he pays little attention to method, or lack of method, and he is usually unaware of the numerous habit-patterns which control his destiny. Although these habit-patterns formulate his particular Way of Life, he has little realization that he, himself, is the direct cause of his entire beingness, that he is a "self-made man" in every sense of the term.

A Way of Life might well be defined as being the sum total of individual characteristics applying only to the particular individual. It consists of beliefs engendered by decisions and agreements stemming from exposure to various data and experiences encountered on the journey from conception to present time, any present time. It is thus that THE WAY OF LIFE in regards to a given individual is that Way which he, himself, has chosen, and it is limited only by those limitations which he has placed upon it. These same limitations usually apply to the entire beingness, and are the result of social and environmental influences. Like the mind, a Way of Life is a social phenomenon. Such being the case, it is possible to chart a path which will follow a sequence of basic truths which are incontestable, and which can be applied both individually and collectively by a large number of people.

A path of this nature must, of necessity, make allowance for personal deviation, and be flexible and limitless. Also, it must be approachable at any level of personal achievement, be couched in acceptable terminology, and contain no restrictions of any nature; to be suggestive rather than directive. In effect, a bare outline of optimum living which can be used and expanded according to individual needs - and desires.

A science developed along these lines can only be the result of group effort. Individual viewpoints, being what they are, allow insufficient latitude for a continued response at a group level. This is due, of course, to personal limiting factors which could limit the group to a like degree. This condition is offset by a steady influx of new data, which would tend to create an imbalance in regard to individual limitations. That is, with personal viewpoints in a constant state of flux, values change, and previous limitations are negated.

The progression of a group of this nature would depend upon its flexibility. In effect, it would consist of a number of individuals working along personally selected lines; a loosely-knit group of individuals traveling in the same general direction. This, together with a constant flow of communication in all directions, would ensure the rapid development of those desiring to advance themselves. Individual desires and necessity levels could be the only limiting factors in a science such as this.

Humanics is so designed as a Middle Way. While it may be ever-fluctuating as a source of knowledge, it will be constant in its purpose. Its purpose? Individual welfare! Hinging upon Human Behaviorism, it is based upon a single premise: "The Mind is a Social Phenomenon". This is the starting point. From here, the interested individual can go anywhere within the limits of his desires. As its originator, Ronald B. Howes, says, "Now for the first time in his entire history, man is taking a good look at himself. He is probing with tools that cannot be invalidated, and, as this knowledge advances, this program of Humanics will become the central theme of science." And thus it will be!

SCIENTIFIC METHOD IN DIANETIC RESEARCH by Don Schuster

Last spring I heard a clinical psychologist give the following illuminating remarks: the staff of a large mental hospital decided to see how effective psychoanalysis was in helping their patients get better. On the basis of psychological test results, they discovered that psychoanalysis was helping 63% of the patients being analyzed to get better. Of course, they rubbed their hands and smiled - after all, 63% is a very good average. Next, another staff member was curious about the effectiveness of psychotherapy. Using the same procedure as in the previous test, he found that psychotherapy was effective in 63% of the cases also. Surprisingly similar to the first, our second man was still happy with his 63% results. It took a third staff member to wonder what happened to the patients when left alone: no psychoanalysis, no psychotherapy. The percentage of patients making improvement turned out to be the same figure as in the other tests, 63%! The results of these tests in this particular hospital were quite impressive, weren't they, until the third man checked a control group with no therapy to find the normal rate of incidence.

I hasten to add, psychoanalysis and psychotherapy in general have a much better record than in the example just cited. But, this example does serve to point out vividly a fundamental concept in research: the use of controls as a basis for comparison. "Controls" in this sense does not mean the knobs or indicators you turn to get a particular result, such as setting a thermostat to control the furnace. The word "controls" in this case refers to a similar group of people (patients) who did not undergo the experimental procedure. The test results of the controls therefore serve as a reference to evaluate the test results of patients undergoing therapy. In the example mentioned, there was no net difference between the control group and the group receiving psychoanalysis and psychotherapy.

Much of the psychological test data put out by the early Dianetic Foundations unfort-

unately suffered from the same fault: lack of real controls. An example of this: re-test scores on an intelligence test were graphically portrayed, from a slight decrease to quite a large increase. The average increase in IQ of about 20 people so tested was from six to eight points. Very impressive, and the tests proved it! Unfortunately again, there were no data from a control group. However, from numerous other sources, it has been demonstrated that the average increase in IQ is about 5-6 points higher on retest - the people remember parts of the test over a period of six weeks to a year.

Another type of fallacy is the nature of the selected cases. Sure, we all like to talk about our successful cases, but it's the average of all cases that determines just how good the procedures are. A football team has a successful season when it wins most of its games, not just because it won once against a highly touted and more formidable opponent. Something less than perfect in something less than all cases can still be very good and respectable as far as test results are concerned.

We now have highly skilled auditors - five years ago there was a fistful only. We have people who are thoroughly acquainted with appropriate experimental methods. What is needed in addition, are more auditors who are keeping careful and consistent records, no matter how brief, on every one of their cases.

In order to achieve a science of the mind that is a science of the mind that produces predictable and repeatable results, we must have a mature enough outlook to be able to look at a partial success, or even a failure, in order to evaluate what happened. This grown-up approach also calls for investigating the why of successful cases. The exciting reward of our successful cases should stir us to appraise realistically the bright promise of our procedures. In any field of human progress there have been some blind alleys and pitfalls. Some of the approaches have led to these blind alleys. Don't you think that it's about time we took a good look at where we are going in present time and make a map? A map is constructed by carefully considering the valid aspects as well as the pitfalls. Who knows, maybe the map will lead to that better bridge!

INTEGRATION - A VIEWPOINT
by Vox Pop

The subject of Integration has many aspects. To consider them logically, one places them in the form of premises, both major and minor, to arrive at proper conclusions. Thus:

PREMISES:--

The Mind-Body Relationship is in a state of balance - out of consciousness except for verbalized instruction - when an individual is in an optimum condition for present-time living on the Earth Plane.

Present-Time Living is living Here and Now, without qualification.

The Thetan, the Higher-Mind (Concept Level), the Sub-Conscious Mind (Memory), and the Body-Structure proper, are the component parts of Man.

A State of Optimum Beingness is attained only when the component parts operate in Unity - and without Conscious Effort.

Unity can be expressed only when the component parts are in Oneness, no single part

acting separate from the whole.

Unity is not to be confused with Automaticity, which is Action and Reaction out of Awareness, and, hence, out of Present Time.

Full Awareness is attained with the unification of the Conscious Mind and the Higher Mind; the Higher Mind being the Central Control Function of the Mind-Body Relationship.

The Conscious Mind is the One and Only Director of the Unified Being; the other component parts being Functions of that Mind.

The Sub-Conscious Mind is the Memory Function which stores all information as it accumulates, in a Cross-Indexed System; those bits of knowledge which most impresses the Conscious Mind being filed for ready reference; other knowledge being available in the form of Conclusions on given Subject Matter.

It is Necessary to expend Effort only when overcoming specific resistences.

Efforts expended in any of the component parts of the Beingness Without Conscious Control, and out of Conscious Awareness, indicates a lack of Unity between the Conscious Mind and the Central Control Function, thus allowing Control of the Organism by various Outside Influences which have been acceptable to the Conscious Mind at one time or another.

Unconscious Control Circuits can exist only in those areas in which the Conscious Mind refuses to function.

Refusals to Function are based solely on the avoidance of Pain, which can be considered as being a Degree of Death, which is, in turn, Contra-Survival.

Pain, not being a Natural Function of the Organism, can exist only in the Conscious Mind, by Conscious Acceptance. Pain not recognized by the Conscious Mind cannot exist.

Pain achieves existence only as a direct result of Conscious Resistance to the inroads of any Outside Non-Optimum Influence.

Conscious Resistance to Any Influence, internal or external, creates an imbalance in the Mind-Body Relationship.

The Mind-Body Relationship Acts and Reacts only to the dictates of the Conscious Mind through its control or lack of control of the Central Control Function, whether conscious or unconsciously applied.

Lack of Control fosters Aberration, which disallows Personal Integration.

Personal Integration is necessary to Optimum Living.

CONCLUSIONS:--

From the above premises, it is readily apparent that the first step in any procedure aimed at a state of Better Beingness is the unification of the Conscious Mind and the Central Control Function of the organism. Also, that this unification can be effected in Present Time merely by acting on a decision to do so. In this case, effort must be expended to overcome a past decision or agreement which caused the separation.

As To What The Particular Decision Was, Or When It Was Made, Has No Bearing On Its Being Rendered Ineffective, Any New Decision Made In Present Time Supercedes and Nulli-

files Any And All Previous Decisions. However, this is true only when the New Decision is Put Into Action and is Kept In Constant Use! Belief, or disbelief, has nothing to do with this in any respect, nor has doubt or anything similar. The only thing that can Retard, or make Ineffective, any decision, is the Refusal To Act Upon It.

Deciding and Acting in Present Time is the prerogative of the Conscious Mind, and it is only by so doing that the Organism can be controlled in an Optimum Manner. It is thus that the Future is kept from becoming merely an extension of the Past: Present Time Decisions control future actions in all instances, with no exceptions, and as long as a Decision remains in force, it will be Acted Upon.

In view of this, it is only necessary to decide to be unified with the Central Control Function of the Organism, and Practice It, and the state of unification is readily attained. In the past, this statement could not be accepted; it is much too simple. In most cases, Intellect is recognized by its ability to make things complex: a mind that can expound in such a way that only a few select individuals can comprehend the import of the subject matter, that mind is indeed smart! Such postulates are not valid. Truth, by its very nature, is simple: a clear, concise statement of fact, no more, and no less. A mind hides its doubts and lack of knowledge in complexities, and offers little, if any, explanation of its profound statements. Our mistakes in the past have had to do with, not the lack of knowledge, but with the inability to utilize it. A decision without action ... is useless.

For instance, consider this possible decision: "My Conscious Mind and my Higher Mind are One Mind, and, since my Higher Mind is the Central Control Function of my entire Beingness, I am now in full control of every phase of my existence." Besides being a big mouthful, this decision kind of leaves one hanging in the air: what is Beingness, and how can it be controlled?

First, it must be recognized that such a decision, if acted upon, might bring about a change in almost every viewpoint that an individual has, here and now, in this Present Time. This being the case, a prerequisite for making such a decision would have to be an apparent desire to change; or a need to change. In effect, a decision or agreement to change must precede any decision involving a specific shift of viewpoint, and it must contain the proviso that any such decision will be fully acted upon. An action such as this takes much self-determinism, and involves a lot of responsibility. Individual Beingness is a personal Universe, and its condition RIGHT NOW is the result of decisions and agreements made in the past, and the way which they were acted upon. Many of these decisions may have been of the not-so-good variety and, instead of being nullified, they were ignored and forgotten. This is aberration: only a new decision can nullify the effects of an old one.

The term "Conscious Control" implies that all action is carried out in full awareness. Herein lies a vast responsibility. Also, to consciously control every action of the various components of the organism would entail a time-consuming element which would negate any advantage derived from even an optimum shift of viewpoint. In view of this, automaticity in the form of mental circuitry should be developed to handle the details of basic living and thus leave the Conscious Mind free to cope with situations, incidents, etc., as they occur. However, these automaticities must remain in awareness and subject to change on an instant's notice. It is thus that the problem of living can be simplified without detracting from the responsibilities entailed in conscious control of the entire organism.

Individual Beingness, by definition, is an individual universe involving each and every phase of individual existence: it is all-inclusive, but it is subject to any change which might be decreed by its controller; the Conscious Mind. In the case of an integrated individual, it could be said that "Beingness Is", because that individual would exist without qualification. (To be continued)

HUMANICS
by Ronald B. Howes

Theory is only an analogue. At best, theory can only be a verbal mobilisation of practice. It mobilises in words. You abstract it. In other words, you have abstractions, and then you have theory.

I would like to discuss a theory which I like to use as the basis of thinking in therapy: "There can be no engram unless there has been modification of the organism. It is my understanding, and my belief, at this time, that aberration, whatever it may be, is based on pain, and nothing else."

I do not believe, for instance, that a secondary, or a lock, can all of itself produce permanent aberration. If an individual were low in health, low in genetic endowment, low in intelligence, I might agree that a heavy secondary could produce aberration. But an individual in fairly high tone, intelligence, background, drive and dynamicism, I would say no. It takes destruction of tissue. It takes peril, loss, danger, to produce such a thing as an actual aberration.

Now suppose that energy in the form of pain is being impinged upon the organism. It normally produces an effect. See it, attack and destroy it. It seems that the organism has invested in it, in the thalamus, the hypothalamus, and indirectly in the brain and along the spinal cord, a set of functions we could call control centers. These can be demonstrated physiologically.

Suppose an individual is in a situation where pain is being impinged upon him. He will investigate, as it were, all of the particular mechanisms for avoiding or attacking pain. Suppose none of these particular mechanisms works.

Now a second approach comes into being. The organism is able to create a novel approach to the situation. Notice the word 'novel'. When one uses the novel approach, one is not using the endowment control centers. Endowment is used as meaning "endowed to it". When the approach is "not novel", one is using the endowment control centers. If the approach is "novel", one is not using endowment control centers.

This implies that one can bring about a new kind of control center functioning. If this is true, one would have to say that there is an endowment control center through which one is able to institute new non-endowment control centers.

Let's try another analogy, an analogy within an analogy.

Think of a river, and when you think of the river, think of a dam. The dam will consist of weirs. The weirs are all level. That is to say the tops are horizontal. The water flows over the dam. It flows equally deep and with equal energy. Consider this to be as the flow of energy in the human body, produced by itself, and this energy can be increased or decreased by the height of the water in the river.

Consider now that, under the control of the dam master, one can raise or lower the weirs. When an individual lowers one weir, water is drained off the norm and is rushed into the opening. Enormous energy goes through - a great deal of water.

Consider now, the individual in an "engramatic" state. The perceptic of pain has now reached the point where he must do something about it. Destruction is taking place. He tries all the endowment tricks. They do not work. He now institutes a new situation where he attempts to free himself of the pain by a novel approach. Either a novel way of fleeing, or a novel way of attacking.

He does this by what? He sets up a control function, as far as we are concerned on a

physiological basis by changing the threshold of stimulation function of a group of cells. He lowers it. He lowers the necessary amounts of glycogen and oxygen that will trigger and allow a group of cells to function as though they could indeed control the actions of the whole organism.

As a sidelight, there is, in all probability, a hierarchy of control points in an individual from the standpoint of energy, threshold assimilation or response. Those that are the closest are those that require the least energy. They control respiration, pulse rate and heart beat, etc. Those that are the highest are those that control the highest mental faculties.

In unconsciousness the blood is pooled in the interior organs. The blood centers, controlling the blood supply to that portion of the brain that produces the higher mental faculties, have no energy available to them. But those centers which still control respiration, heartbeat, etc., have enough energy impinged upon them so that they can direct.

However, once you lower the river, or lower the threshold of stimulation, or lower the energy available to that threshold below the critical point, you are dead. And you stay that way. The only thing that will bring you back to life is an outside impingement of energy that will raise your energy back to the threshold point.

In an emergency of pain, the so-called engramatic situation, for the duration of it you are attempting to control the situation, to control the pain.

When one postulates a particular motion, an attribution, an attitude, an action, or a performance that is novel, and that solves the problem partially or wholly, the description of the execution becomes a physiological function which I would call the non-endowment control center.

The non-endowment control point is that "novel postulate" which is born out of the incident. I would say, empirically, that this novelty is not novelty at all. Potentially it is possibly a conglomerate or extension, or extrapolation of all the other endowment control points. But they are aggregated differently, a new synthesis.

The eventual topography of control centers begins to determine future, new, non-endowment control centers, and we sink deeper and deeper, and have less and less true orientation referring back to the original reality.

Reality can be considered to be like this: at some point since the development of the organism, the individual has direct contact with things as they are. This means that tomorrow is just as soon as today, and that the day after tomorrow is just as soon as tomorrow. Where you are is as close to you as Pike's Peak. You are in direct contact with the act.

When you are in less than direct contact, when you are abstracting, YOU HAVE CREATED REALITY. That is reality, that function of abstraction having less than direct contact.

The execution of abstraction is the execution and development of reality. Therefore, one can have a new reality because one can abstract differently new portions of direct experience. The function of any therapy would be to enable you to maintain as much direct contact as you wished, and complete control over your execution of abstraction.

How does one put the individual back into contact with himself, with his functioning as a unitary being, so that with the least effort, and always with pleasure he may utilize his potential energy. We will consider pain to be a threshold mechanism and what you have to do is take all those non-endowment control centers and raise the threshold back to the norm. (To be continued)

A VISIT WITH ALMA

by Alma Hill

(Cont'd from Jan. Issue). Why do wood smoke and hot bread and broiling meat smell sooo homey? They say a newborn child can swim by nature if put into water. Taint so; they are balanced wrong. I didn't want mine to lose any natural abilities, so I filled the tub nice and lukewarm the day I got him home from the hospital, lowered him in, and let go. Down he went. And was he indignant. Failed entirely to understand my intentions. Remembered it the next bath too. However, after enough proof of subsequent reliability, he got so that if I held his chin up for him, he would go all around the tub on his own power like a little frog. Had a wonderful time. Now he likes high diving to such a degree that I prefer to stay away and not look. Might intrude on his concentration, eh?

But I wonder how it might have been had I known exactly what he should do and how he should feel, to balance in water. Newborns' heads may be too big and too weaknecked; or are they? Thus it is with parents and children, Control is destructive, but how much is still necessary?

And oh, that tapering off, what infinite adjustment and judgment it does require. Old people should never die, but fade away to where they aren't missed. I am old enough to be able to say this from all viewpoints. You wait and see, if I can, I'll retire to a nunnery in the end of my days.

About these no-turning roads to clear; they get you to be several kinds of clear, from what I've noticed. They are something like this: you can resist nothing but enforce all you feel like - this is most of the boys, lord love 'em - or you can resist everything and enforce nothing. These are found in great numbers and are able to carry on their own affairs with no guardian or anything, work fairly steady and keep out of court. On many payrolls you will even find those who resist nothing, enforce nothing, and, infact, do as little as they possibly can get by with - for all I know to the contrary, they may be so many that they swing the elections when prodded right. And, of course, a lot land in monasteries, which still is a contribution to society, or we wouldn't have any. Or finally one could resist nothing, enforce nothing, do nothing, feel nothing, harm nothing - six feet under.

I must say a person does have something to do with all these nothings; but dang it, in theory all you have to do to become clear, I mean CLEAR, Clear, that is, you either breathe in long enough without exhaling, or you exhale long enough without inhaling, while remaining alive, and if you can do just that enough, I give you my solemn word, you can do anything else you want to. Just use your determination and whang at it, now.....only too often the learning is gained by events which make the knowledge useless, without making it transferable to others. This way leads to death, but it leads to death through a full and useful and active life.

How much perfection is enough to try for? Danged if I know. I try. Why not try? Same as many other, I miss. Maybe because I don't know enough yet; or maybe because I am still alive and there is an inner wisdom that chooses to move, even when any move is to some loss. I just don't know it all; and you know very well that when one notices the need of more knowledge, there may be time to use it then, or there may not. So what, though, life is worth it.....

A little philosophy inclineth men's minds to atheism; but depth in philosophy bringeth men's minds to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further.....Bacon.

BOOK REVIEW ... PSYCHONETICS: A NEO-PSYCHIATRY ... by Constantin Paul Lent.

I In which one does not treat the mind alone, but the entire body. Psychonetics may be used by anyone of average or above intelligence, and some may be able to cure themselves without outside treatment. The book is informative and teaches various techniques of treatment. It also contains a glossary of Psychoanalytic and Dianetic as well as Psychonetic terms.

II Dianetics begins with a belief that recordings are made of every event in a person's life and that these recordings may be "played back". In the play-back, it seems as though one were transported back to the time of the original event. Certain events in the past have more import upon the mind than others. Dianetics calls these incidents engrams - events that were vital in the struggle for survival. These recordings were found to extend farther back into the past than had been previously thought possible.

III THE FREUDIAN THEOREM. Freud found that information in the sub-conscious mind was recoverable to the patient and that its influence could be eliminated. Forgotten incidents were revealed to have the power to cause mental aberration and disease. Freud induced the patient to talk about himself and his past and to re-experience the episodes in his life which were traumatic.

IV THE DIANETIC THEOREM. The roles of heredity and environment. The present genetic entity may have evolved from a single cell. The role of survival and reproduction is an instinct present in certain cells. Every living cell is an individual holding within itself all that it needs for existence. Do these cells carry "memory" with them? Even a single one-celled animal can remember experiences. Cells have an automatic sort of co-operation mechanism within themselves which allows them to band together and work with other cells.

V THE IMPORTANCE OF MEMORY IN DIANETICS. Epicenters and control centers. Once we know how the aberration is brought about, the remedy suggests itself. How one goes about obtaining optimum individuals is described.

VI COMPARISON OF THE DIANETIC WITH THE FREUDIAN PROCESS. Both systems blame the contents of the sub-conscious mind for those impulses which we label aberrated or neurotic. They both teach the opening up to the conscious mind of the workings of the sub-conscious mind. There is some factor which impressed perceptics either into the tissues themselves or into some sort of Theta-Body, which stores them for future use. In Dianetics it is claimed that the sub-conscious mind is very stupid and literal, and it is very easy to confuse and command it.

VII THE GOAL OF "CLEAR" IS VERY HARD TO REACH IN DIANETICS. A good auditor does not impose his own standard values on the preclear. Dianetic processing is very simple, yet not easy to apply. The auditor merely exposes the content of the reactive mind to conscious awareness - the analytical mind.

VIII DIANETIC TREATMENT has helped many cases that did not respond to psychoanalysis. But, only clever and skillful auditors succeed in Dianetics.

F. C. Henderson.

NOTICE...Recently, it has come to my attention that certain individuals are charging a fee for coaching others with synergetic tools. This is to remind all concerned that no one is authorized to charge a fee for synergetic coaching. Synergetics belongs to people freely helping themselves and one another. (signed) Art Coulter, M.D.