

Walter Winchell

In New York

Memos to the Editor

Get ready for another "Under Cover" best-seller. The title: "A Measure of Freedom." The author: Arnold Forster... It has 9 pages of documented dynamite on Gerald L. K. Smith... Eleven pages of ditto on Joseph P. Kamp, who was given a jail term after being cited by Congress (more than a year ago) but nuttin' happen!... Who's his gold braided pal in the White House? The one with whom he swaps letters? (of course!)... This new book has 8 pages of documented atomic energy on Upton Close. It has 20 pages of hydrogen bombs exposing Merwin K. Hart, and nearly 100 additional pages on 20 other targets of this column. "A Measure of Freedom" will be in the book stores last week in March. Doubleday is publisher... I will mention it loud every Sunday at 8.

There is something new coming up in April called Dianetics. A new science which works with the invariability of physical science in the field of the human mind. From all indications it will prove to be as revolutionary for humanity as the first caveman's discovery and utilization of fire.

Remember all the denials by Keats Speed (and the N. Y. Sun execs) when it was first reported (here) that the Sun was to be peddled? Well, Editor & Publisher's leading essay headlines the sale: "Deal Early In '49; Secret Guarded"... The story adds: "It is a fact—now it can be told—that the World-Telegram's purchase of the Sun was ready for closing early in Dec." And Sun staffer I. Kolodin's piece on the eclipse (in The Sat. Review of Literature) reports "sale rumors were always attributed to the malice of Winchell"... Sun exec E. S. Friendly, the rumors say, will join the Times.

Good story for our Albany correspondent, if got: Does Gov. Dewey know you can place a bet in almost any cigar store, lunch-conette or corner candy shop in Albany as openly as you can buy a pack of cigs? Pads are openly displayed for bettors' convenience, according to Upstate readers.

From the Washington Times-Herald (By G. Dillard Gunn): "The audience rose and applauded when the Presidential party entered, but conductor Mitchell omitted the National Anthem to the relief of everyone including Mr. Truman, who must be getting tired of it."

We doubt that the President is tired of it. But if that music critic is—there are Other Places He Can Jolly Well Go... We can recall ten years ago when the Washington Times-Herald acted as though it not only hated The Star Spangled Banner—but had never heard it played.

Life's editorialist declares the Alsop brothers rate a Pulitzer Prize, which we second happily. For their colyming and the portion of an Alsop pillar the mag quotes, wherein they warn about "the ghost of a future war now haunting the world"... When Your N. Y. Correspondent warned about the same thing most Washington writers poo-poo'd the "irresponsible reporting," and Life was among the many which called us an alarmist. Hmmm.

DAILY MIRROR TUESDAY JANUARY 31 1949

moving slowly across the plains, motion on earth.

THE WORLD OF BOOKS

DIANETICS, The Modern Science of Mental Health. By L. Ron Hubbard (Hermitage House, 439 pp., \$4).

Reviewed by ISAAC ASIMOV

L. Ron Hubbard is an optimist. He believes the human being to be essentially sane and good, and the human mind to be, potentially, a perfect thinking machine. Furthermore, he proposes a new technique of mental therapy which, he claims, is so simple that it can be supervised by almost anyone who reads the book and so effective that, properly handled, it can eradicate all neuroses and most diseases.

The technique involves, essentially, a probing into the patient's memory; not merely back to infancy, but back to a pre-natal state which, it is suggested, the patient can be induced to remember with photographic accuracy. That, supposedly, is where the human being's perfect mind comes in.

Nothing, Hubbard argues, is ever forgotten and memories at the cellular level begin as early as conception! Remarks made by the mother, or by persons within hearing, are particularly remembered by the patient recalling his own fetal stages, and it is these remarks that are supposed to be the source of all neuroses and most diseases. This is particularly so when the remarks are accompanied by the pain of an attempted abortion or by a beating.

Dianetics is presented as an "engineering science," as opposed to the "non-scientific" findings of what we might call orthodox psychiatry. This is not immediately evident from the book, which is expository rather than deductive, and is certainly in no sense mathematical (a characteristic one would naturally expect of an "engineering science"). However, it must be pointed out that the book is admittedly aimed at a lay audience, with the purpose of spreading the principles of dianetic therapy as quickly as possible, in an attempt to beat the hydrogen bomb to the punch.

That the book is startling is evident, I believe, even from the short description of its contents here. It might even be dismissed out of hand as incredible were it not for the fact that Freud's theo-

ries (to say nothing of Einstein's and Galileo's) must have seemed equally startling and even incredible to their contemporaries. The author claims that his theories have been proven by the fact that 270 patients out of 270 that underwent the therapy have been completely cured by dianetics of whatever had been bothering them.

What can one say to that except that these days it is a brave man indeed who would dismiss any theory as unbelievable. The author invites investigation of his claims by psychiatrists and medical men, and it would be interesting to see what they say.

Of course, if what Hubbard claims for dianetics is true, there will be no stopping it. One man will "clear" another, until within the lifetime of those living today, all the world will be free or almost free of disease, insanity and evil. On the other hand, if Hubbard is mistaken, we are led to the melancholy conclusion that the world will continue as is.

It will be interesting to wait and see. It shouldn't take more than a few years to check up on dianetics.

Randalls Island Operas Begin Season Friday

Having had to postpone the opening of his outdoor series of operas last week because of rain, Alfredo Salmaggi announces that the season will get under way this Friday with a performance of Bizet's "Carmen" at the Triboro Stadium on Randall's Island. Completing the week-end schedule will be "La Boheme," which will be performed on Saturday evening.

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BOOK REVIEW, JULY 2, 1950.

How to Backtrack and Get Ahead

DIANETICS: The Modern Science of Mental Health. By L. Ron Hubbard. Introduction by J. A. Winter. 452 pp. New York: Hermitage House. \$4.

By ROLLO MAY

ON the first page of "Dianetics" L. Ron Hubbard states that as a result of the theories presented in this book the "hidden source of all psychosomatic ills and human aberration has been discovered and skills have been developed for their invariable cure." A book which makes such claims needs to be scrutinized carefully.

If dianetics—the author's name for his "science of the mind"—justifies these claims, it should, of course, be accepted and embraced gratefully as a forward step in a field where new discoveries are of the greatest importance. If the new theory does not justify its claims, careful scrutiny should serve to minimize the harm the theory may do and help us learn from its errors how better to pursue the goals of mental health.

Dianetics, says Hubbard (whose publishers describe him as "mathematician and theoretical philosopher"), is an exact science like physics and chemistry, though far simpler than those sciences, and its application is on the order of engineering. The theory is based on the assumption that all aberrations of human conduct come from "engrams," which are impressions of stimuli—or events—made on the protoplasm of the tissue of a cell. The "analytical mind"—by which is apparently meant man's rational capacity—is described by Hubbard as like a computing machine, mathematical in its accuracy; it never errs except as wrong data is fed into it.

The "reactive mind" is where psychological trouble begins. Here engrams accumulate in the form of "memory banks" and cause aberrations. In therapy the auditor, or therapist, helps the patient to get at the engrams by "returning," which is Hubbard's term for the recalling and re-experiencing of past events. "To 'erase' an engram means to recount it until it has vanished entirely." The final goal of therapy is that the "engram bank" be completely discharged; then the person is "clear" of aberrations and psychosomatic ills.

WHEN we scrutinize that terminology, we note that Hubbard is applying new words to some common phenomena long accepted in standard psychotherapy and psychoanalysis. "Clear" is roughly parallel to the term "clarified" in psychotherapy, and "returning" is another name for the recall of early experiences such as occurs in psychoanalysis. The "engram" theory is simply a new hypothesis for something long recognized, namely, that early events may leave power-

ful though unconscious impressions on a person.

But what is new in this theory is the bizarre length to which these hypotheses are carried. For example, the author holds that "engrams" may be impressed on the foetus not only in its pre-natal state in general but even in the first few weeks after conception. Hence he points out the dangers of adverse influences on the foetus by intercourse between the parents during pregnancy.

Tremendous promises are made about what dianetics can do for one and the very simple way it can be used. It not only



From a woodcut by Franz Masereel in "Passionate Journey."

is supposed to eliminate any psychosomatic illness from which you suffer (e.g., "cleared" persons never get colds), and to help you "achieve at least one-third more than present capacity for work and happiness," but it also is held to raise your I. Q. substantially.

Furthermore, achieving all of this is not difficult: "The technique of dianetic therapy is basically simple and can be understood and applied to each other by any two reasonably intelligent people after a brief study of this volume." A few weeks of this therapy is held to equal several years of psychoanalysis, except that the person who has had dianetic therapy is certain not to relapse. One wonders at times in reading these fantastic claims whether the author is not writing with his tongue in his cheek, but there is no evidence that he does not mean his claims to be taken at face value.

The author continually states that these theories are all scientifically proved, that they are as invariable in their application as mathematical laws. But one searches in vain throughout the four hundred pages of this volume for scientific proof or evidence. Reference is often made to the 270 cases on which dianetic therapy has been tried, all of which were supposed to be entirely cured.

Nowhere are cases used for

more than brief illustration, and the careful investigator is left with no possibility of studying these cases to discover what actually happened. As far as one can tell from the data given, the therapy consists of oversimplified forms of regular psychotherapy together with some vaguely hypnotic suggestion—though the author goes to great lengths to insist that dianetics is not hypnosis.

THE importance of "Dianetics," in this reviewer's judgment, is that it so clearly illustrates the most common fallacy of our time in regard to psychological ills. This is the fallacy of trying to construct a simple science of human behavior based upon mathematics and using for its models the physical sciences and the machine.

In the seventeenth century one mathematical genius, Pascal, warned against that incipient tendency: he proclaimed that human beings are so complex that they can be understood only by laws of "probability" and never by the invariable laws of calculus and geometry. But such warnings have been of little avail against the power of the ideal of the machine; behaviorism and conditioned reflex therapy are other examples in our century of how this oversimplified view of man crops up again and again.

In this book Hubbard often inveighs against shock therapy and psychosurgery—and one can sympathize with his intent at these points. But he does not see that the excessive use of shock therapy and surgical mutilation of the brain are based on the same assumptions as his own theory—namely, the oversimplification of complex human ailments and the endeavor to heal these ailments by mechanical methods.

EVEN Freud; whose profound insights into the depths of human ills are not to be compared with the superficial theories in this book, partly succumbed to the attraction of the machine in his early view of man as propelled by chemical - physical drives. It has required long and patient effort on the part of succeeding students of human behavior to arrive at the objective realization of the fact that man is a creature who lives in a social world, a creature who is responsible in ways a machine can never be. Hence the development of psychoanalysis has been away from the ideal of the "exact science" toward the inclusion of such disciplines as the social sciences, learning theory, and, latterly, ethics.

Books like this do harm by their grandiose promises to troubled persons and by their oversimplification of human psychological problems. This harm may be partially offset if such writings demonstrate to us again the absurdity of trying to view man as a machine, and encourage us to make of psychotherapy and psychoanalysis broad sciences of human relations.

Dr. May, a consulting psychologist, is author of "The Meaning of Anxiety."

JULY 2, 1950

The Best Sellers

June 11	June 18	June 25	This Week	
<i>An analysis based on reports from leading book sellers in 36 cities, showing the sales rating of 16 leading fiction and general titles, and their relative standing over the past 3 weeks.</i>				
Fiction				
1	1	1	1	The Cardinal. <i>Robinson</i>
2	2	2	2	The Wall. <i>Hersey</i>
3	3	3	3	Star Money. <i>Winsor</i>
4	4	4	4	Jubilee Trail. <i>Bristow</i>
8	6	5	5	Homeward Borne. <i>Chatterton</i>
5	5	6	6	The Egyptian. <i>Waltari</i>
7	7	7	7	The Plymouth Adventure. <i>Gebler</i>
	11	8	8	The Circle of the Day. <i>Howe</i>
9	10	9	9	Sleep Till Noon. <i>Shulman</i>
10	12	10	10	The Bizarre Sisters. <i>Walz</i>
15	9	11	11	The Other Father. <i>Hobson</i>
			12	The Legacy. <i>Shute</i>
6	8	15	13	Wait for Tomorrow. <i>Wilder</i>
		13	14	The Stubborn Heart. <i>Slaughter</i>
			15	Too Little Love. <i>Henriques</i>
		14	16	High Valley. <i>Cleft and Johnston</i>
General				
1	1	1	1	Worlds in Collision. <i>Velikovsky</i>
	8	4	2	Roosevelt in Retrospect. <i>Gunther</i>
2	2	2	3	The Mature Mind. <i>Overstreet</i>
3	3	3	4	The Grand Alliance. <i>Churchill</i>
4	4	5	5	Seeds of Treason. <i>de Toledano and Lasky</i>
6	6	7	6	Look Younger, Live Longer. <i>Hauser</i>
	16	8	7	Courtroom. <i>Reynolds</i>
5	7	6	8	Chicago Confidential. <i>Lait and Mortimer</i>
9	11	11	9	Mr. Jones, Meet the Master. <i>Marshall</i>
7	5	9	10	The Cocktail Party. <i>Eliot</i>
	10	15	11	Dianetics. <i>Hubbard</i>
			12	Captain Sam Grant. <i>Lewis</i>
8	9	10	13	The Art of Real Happiness. <i>Peale and Blanson</i>
12	14	12	14	I Leap Over the Wall. <i>Baldwin</i>
11	12	14	15	The Peabody Sisters of Salem. <i>Tharp</i>
10	15	16	16	Failure to Success in Selling. <i>Bettger</i>



--And Bear in Mind

Other recent books which, in the opinion of the staff of this Review, are of particular literary, topical or scholarly interest.

Fiction

- A Woman of Means, by Peter Taylor. Distinguished first novel by a writer known for his short stories.
- The Green Huntsman, by Stendhal. Book One of the French novelist's "Lucien Leuwen," in a first English translation.
- The Sunlit Field, by Lucy Kennedy. Nineteenth-century Brooklyn, with emphasis on baseball.
- The Wrong Set, by Angus Wilson. Thirteen unusual short stories from England.

General

- Simple Speaks His Mind, by Langston Hughes. On being a Negro—told in good-humored, deceptively simple dialogues.
- The Captain's Death Bed, by Virginia Woolf. Fourth volume of Mrs. Woolf's essays selected by her husband.
- The House of Beadle and Adams, by Albert Johannsen. Two-volume history of the dime and nickel novels.
- The Papers of Thomas Jefferson, edited by Julian P. Boyd. First volume of an annotated edition of the Jefferson papers.

ELIZABETH, N. J. JUL 6 - 1950
**Dianetics, New Mental Science,
 Flourishes From Base Here**

By IRVIN M. HOROWITZ.

The Hubbard Dianetic Research foundation, an Elizabeth-conceived organization propounding a theory its supporters claim to be a simple, scientific cure to mental illness, today installed its international headquarters at 275 North Broad street.

Already the center of a hectic controversy in psychiatric and intellectual circles, the movement has attracted thousands of followers, many of whom formerly met at the impressive residence at 42 Aberdeen road.

The move to the North Broad street building—where the foundation will occupy an entire floor—will be followed by the establishment of branch offices in Los Angeles, New York and Chicago, according to C. Parker Morgan, Elizabeth attorney who is secretary of the foundation.

"Dianetics," a word of Greek origin defined as "the science of the mind," catapulted into national prominence in the past two months with the publication of a 450-page book outlining the theory. The book now stands high on the best-seller list among non-fiction publications.

Author of the work is L. Ron Hubbard, an Elizabeth resident described as a former mathematician and explorer, as well as a "theoretical philosopher." Mr. Hubbard is the prime mover of the foundation, along with

SUPPORT WITHHELD.

Dr. Phyllis D. Schaefer, medical director of the clinic maintained by the Mental Hygiene Society of Union County at Plainfield, said today that the society has withheld any indorsement of L. Ron Hubbard's book, "Dianetics — A Modern Science of Mental Health," or of the work of the Hubbard Foundation.

Dr. Schaefer said that Mr. Hubbard is neither psychologist nor psychiatrist and emphasized the danger of cures for complex mental illness proposed by a lay person, without medical background.

Mr. Morgan and John Campbell, of Westfield, editor of Science Fiction Magazine, who serves as foundation treasurer.

In Mr. Hubbard's book, he claims unqualifiedly that the

"hidden source of all psychosomatic ills and human aberration has been discovered and skills have been developed for their invariable cure."

The author and his followers maintain that dianetics is an exact science like physics or chemistry, based on engineering and mathematical principles. The theory assumes that all abnormalities in human conduct arise from "engrams," impressions of events and other stimuli made on the protoplasm of the tissue of a cell.

To combat the "engrams," a patient recounts his past experiences to an auditor, or therapist, until the aberration is erased completely. When a cure is complete, the patient is described as "clear," a condition in which, according to the theory, he reaches his maximum mental efficiency and achieves a greater capacity for work and happiness.

Mr. Hubbard asserts that several weeks of this therapy are the equivalent of several years of psychoanalysis, and claims the laws involved are as invariable as mathematical axioms.

At present, the foundation is
Continued on Page 15, Col. 3.

FREE PUBLIC LIBRARY, ELIZABETH, N. J.
 ★ ★ FIFTEEN

Dianetics
 JUL 6 - 1950

Continued from First Page.

engaged in the training of professional auditors, residents of all parts of the United States. The movement is especially strong on the West Coast, and one of the auditors-in-training here is said to be a Hollywood motion picture executive.

Mr. Morgan said he confidently expects dianetics to achieve international importance as its practice increases. "It works," he stated flatly today, declaring the foundation has hundreds of cases to prove its claims.

Opposition to the movement is especially strong among certain psychiatric and psychological groups, who claim the move-

ment does grave harm to the mentally ill by its oversimplification and its unqualified promises.

This school of thought contends that mental illness is far too complex and universal to be approached through the medium of an exact science. The opposition also maintains that dianetics merely adapts many of the terms and therapy measures long known to and practised by conventional psychotherapists and psychoanalysts.

Whichever contention is true, no one in the field denies the immense interest shown by the public, especially in so-called intellectual circles. This is substantiated not only through the sales of the book, but also in conversations heard at social gatherings nearly everywhere in the metropolitan area.

LIBRARY, ELIZABETH, N. J.
Opens Dianetic Center
Newark News

Hubbard Sees Elizabeth Becoming International Hub for His New Science of the Mind

July 7 -
Staff Correspondent, 1950

ELIZABETH—This city will become the international center of dianetic research, L. Ron Hubbard, propounder of what he terms a new science of the mind, said yesterday as his new foundation took up headquarters in a building at 275 Morris avenue.

Hubbard, whose book "Dianetics" is well up on the non-fiction best seller lists, will use the Elizabeth office as a control center for foundation branches in New York, Chicago and Los Angeles.

First function of these offices, he said, will be as training centers for "auditors," doctors and lay persons who will administer therapeutic treatment for mental anxieties and illnesses, using the tenets of dianetics.

Research Planned

Eventually, the foundation and its branches, he said, will make further research into thought processes and the theory of knowledge their chief pursuits, setting up clinics for treatment of psychotics and near-psychotics as a secondary function.

In dianetic treatment of mental ills, Hubbard said, the subject is "cleared" of past painful experiences which have been impressed upon his subconscious mind as "engrams" during periods of unconsciousness, including that before birth.

According to the theory, a person can be "cleared" by telling these painful experiences to an auditor, who has previously directed his attention to them. Once the patient brings the experiences up to the level of the consciousness, Hubbard contends, they no longer bother him and he becomes an individual with intelligence considerably greater than the current "normal."

Hubbard said he had been developing and testing his theory over an 11-year period.

Psychologists Divided

His book created a sensation among psychologists and, he said,

has divided them into two camps—those for and those against.

Hubbard does not expect great opposition to the foundation's work from medical doctors and psychiatrists, since physicians are among his staff of trained auditors. He said the law provides that physicians, must be included in the staff of any organization treating mental diseases.

The Foundation, established a month ago, previously had been treating subjects at Hubbard's home in 42 Aberdeen road.

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AUGUST 6, 1950

Letters to the Editor

Many readers have written the Book Review about Dr. Rollo May's critical review of "Dianetics: The New Science of Mental Health" by L. Ron Hubbard. A selection of these letters and Dr. May's reply follow.

"Dianetics"

TO THE EDITOR:

THE Book Review is to be commended for being the first major medium to review L. Ron Hubbard's "Dianetics" (July 2). Others have been avoiding it like the plague because of the common editorial engram which calls for evaluation by "Authority." No Authority who has not practiced dianetic therapy, both as Auditor and Pre-clear, can possibly form any valid opinion of it.

Your reviewer, Dr. Rollo May, illustrates the latter point perfectly. He is a distinguished psychologist. His book, "The Meaning of Anxiety," is admira-



ble. His summary of the theory of dianetics is fair and honest, except for his wholly false implication that Hubbard opposes intercourse during pregnancy (Cf. pp. 157-8 and 265-6 of the book). But Dr. May has obviously not practiced dianetics, even in an experimental session.

If he had, he would not speak of "the superficial theories in this book," nor would he affirm the necessity, and deny the possibility, of studying the 270 cases. They are worth studying, to be sure. But the only evidence anyone needs to verify the dianetic hypothesis is to put it to a protracted personal test. I have done so.

Dr. May is mistaken in supposing that dianetic reverie is comparable to psychoanalytical free-association or to hypnosis. He is in error in assuming that dianetics is an oversimplification of the psyche. Though its basic postulates and procedures are as simple as those of any science, its operational practice is most complex. As for "the absurdity of trying to view man as a machine," our reviewer here misses the central point: "Man is intended to be a self-determined organism." (p. 229).

Finally, dianetics, far from excluding "the social sciences, learning, theory and ethics," embraces them all. In my judgment, it bids fair to revolutionize them all in a new synthesis. . . . To paraphrase H. G. Wells: History has become a race between dianetics and catastrophe. Dianetics will win if enough people are challenged.

In time, to understand it. Dr. May's review will at least have this effect. Congratulations!
FREDERICK L. SCHUMAN.
Williamstown, Mass.

Hubbard's View

TO THE EDITOR:

WOULD you please ask Rollo May, who reviewed "Dianetics," to read the book? Publishing such a review gives to the public a very lopsided idea of what the professional world thinks of dianetics. Men less emotional than Rollo May have examined the tested dianetics . . .

Professors of biology, political science, sociology, psychology and physics have given dianetics a fair and impartial survey and have discovered in it some of the answers for which they have long sought. But their opinions, as should be the case with men of science, were based on a sound investigation and applications of the science and were not warped by emotionalisms about their own economics . . .

The most glaring evidence that May did not study his subject before he wrote his review lies in his confusion of dianetics with a mechanical conception of the human mind. Nowhere in the handbook of dianetics does anyone label the human mind a machine. I fear here that May . . . is not aware of the ridicule dianetics has thrown upon those who always believe the human mind was too complex to be understood. A statement that the subject of one's profession is too complex to be understood is an admission that one does not have any comprehension of his subject and it seems to me that in his review May declares himself and psychology incapable of understanding or helping in the field of humanities. Those who operate on the basic tenet that the subject of their profession cannot be understood, are operating upon a defeatist psychology . . .

ON a subject as carefully formulated and as widely tested as dianetics a scientific man would normally be expected to make an inquiry before expressing opinions. If he cannot bring himself to do so, then he is operating upon an emotionalism which in itself invalidates his scientific accuracy.

From medical doctors, psychiatrists and laymen the Hubbard Dianetic Research Foundation is receiving thousands upon thousands of letters which state that dianetics has been tested and found valid, that it does precisely what it says it does. The derogatory letters are in the ratio of 1 to 505 letters of approval. Diseases and mental aberrations hitherto untouched by any past art are reported as surrendering to dianetic techniques. Should you care to inspect the matter you will find that not one single person indulging in capricious and superficial opinionation, has read fully, studied carefully or applied dianetics . . .

L. RON HUBBARD.
Elizabeth, N. J.

A Reply

TO THE EDITOR:

I BELIEVE my review is open to at least one sound criticism, namely, that of trying to deal with "Dianetics" as a scientific work. When a reviewer opens a book and reads in the very first sentence, "The creation of dianetics is a milestone for Man comparable to his discovery of fire and superior to his invention of the wheel and arch," he doesn't know whether to laugh or to pinch himself to see if he is dreaming or to conclude he is reading a novel . . .

Reading on, I found that a person's problems are determined not only by pre-natal "recordings" on the cells of the fetus, but—believe it or not—"suddenly it was discovered that recording begins in the cells of the zygote—which is to say, with conception" (p. 130). The author's data for this, given in the second sentence following, apparently is, "most patients to date sooner or later startle themselves by finding themselves swimming up a channel or waiting to be connected with" (p. 130). Then I read later that in many cases of premarital conception the "patient yet unborn" discovers "himself at his parents' wedding" (p. 399). When Hubbard added "And these cases are often very difficult to resolve since they contain so much secrecy in their engrams" (p. 399), I could for once believe him!

It was obvious to me as the reviewer that I was in a world of fantastic theories. When present-day psychological science is patiently trying to find empirical evidence for the psychological effects of the birth experience, I saw that Hub-



intended to be self-determined is only one of the contradictions which make it almost impossible to find a consistent scientific position in this book where one can discuss objectively

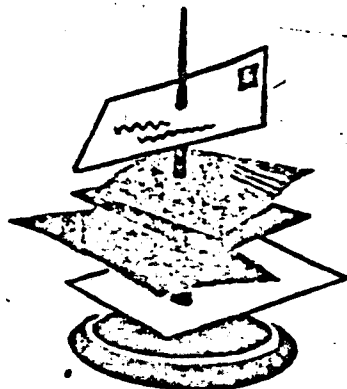
Mr. Hubbard assumes that I refuse to subscribe to his theories. I have not read the book and that if I reject the oversimplified dianetics view of man, I must believe the human mind too complex to understand and therefore am a defeatist. This is most curious logic. Likewise, it is curious logic to insist that in not accepting dianetics I must be motivated by ulterior economic concerns. One would think, on the contrary, that a psychologist's motivations would be chiefly economic he would be serving what a booming project Mr. Hubbard has got started over there in Elizabeth, N. J. climb on the band-wagon!

THE point brought out there should simply test dianetics in a "protracted personal test" also demonstrates that there is in this method no conception of the profundity and variability of the human psyche. Quite apart from the fact that my job was to review a book, not to set up an experimental laboratory, the implication that one can test a theory purporting to cure severe neuroses and psychoses in a few weeks' time is ridiculous. It takes years of follow-up to test what really occurs in cures . . .

I do not deny that some people may have been cured of symptoms by means of dianetics. People can be cured of symptoms by all kinds of means—by hypnosis, Coué auto-suggestion, the bone-pointing practices of primitives, etc. Transference and autosuggestion "cures" are easy enough to achieve, but no reputable therapist considers them true cures.

The data in this book suggest that the dianeticists get something "cures" because they have an all-embracing system of auto-suggestion which is air-tight in that it is set in an area (the pre-natal) which is immune from proof or disproof. Until some data are offered which are more than a claim that the theory is "entirely scientific" (together with misleading quotations in the appendix about method in philosophy and atomic science), the book makes no connection with any objective scientific criteria. Dianetics first appeared in the magazine *Amazing Science Fiction* and it is in this magazine that you can learn, if you wish, about Mr. Hubbard and his work.

ROLLO MAY.
Biaconset, Mass.



bard's blithe trip back to conception took the whole problem out of any possible relation to what can be proved or disproved . . .

With regard to Professor Schuman's contention that dianetics does not view man as a machine, let me simply quote a few from the scores of such references in the book: "Consider the analytical mind as a computing machine" (p. 43); apropos of the auditor's practicing on cases, "there is nothing which develops an understanding of a machine like handling it in action" (p. 173); the "auditor can turn somatics on and off in a patient like an engineer handles switches" (p. 291). The remark that man is

Author tells birth of scientific brainchild

(This is the second of a daily series published by the Daily News on the newly formulated science of Dianetics and the technique of mental therapy known as Dianetic processing. The series will continue an objective and impartial report on the claims and accomplishments of L. Ron Hubbard, formulator of scientific axioms of human thought processes which already have attracted millions of adherents.)

By **JOHN CLARKE**

(Daily News Staff Writer)

L. Ron Hubbard is a onetime engineer, mathematician, philosopher, Navy officer and prolific producer of science fiction of the space ship, or fantastic, school of literature.

He is, more, by his own account, an independent thinker and as such a rebel against Authority and Orthodoxy.

He is a man of 39 years, blocky frame, shocks of very red hair, large and mobile features, seemingly endless energy and ready humor.

Energy and humor stand him in good stead, for since the overnight success of his book, "Dianetics," Hubbard has become, in a few swift months, a personality, a national celebrity and the proprietor of the fastest growing "movement" in the United States.

It has, in fact, become a mass movement of the mushroom type, so great are the numbers of its adherents, whether they be persuaded that Dianetics is pure science, plausible philosophy, the true faith of the ages or mere hope.

As its creator, Hubbard, of course, espouses Dianetics as an exact science of the human mind, and he does not equivocate in rebutting the challenges of those who deride his claim.

Those men of medicine and the allied fields who have embraced Dianetics he in turn has embraced with a fraternal warmth and professional welcome. Such men of repute in the sciences now comprise upwards of 10 per cent of the associate membership of the Hubbard Dianetics Research foundation.

Those who have made no gesture more friendly than to refrain from critical opinion are the recipients of the ample Hubbard patience. He indi-

cates his confidence they'll come around.

Of his detractors he makes short shrift. They are simply motivated out of ignorance (of Dianetics) which is deplorable, or (economic) self-interest, which is even more deplorable.

But if medical men, the book trade, the literary critics, contemporaries in the writing craft, economists, politicians and observers of human phenomena generally have been astounded, appalled or puzzled by the instantaneous appeal and acceptance of Dianetics, Hubbard is astonished least of all.

An almost utter lack of surprise over his success is due in part to his implicit confidence in the invulnerability of his findings in the field of mental science, and in part to the fact that Dianetics is to him, if to him alone, somewhat old hat.

For it is the product of 12 years of exhausting research by him "in the laboratories of the world," and of even more years of earnest thought, of intellectual adventuring beyond the charted paths of man's pursuit of knowledge about himself and the world he inhabits.

It was while Hubbard was an only mildly interested student at George Washington university, absorbing what courses conventionally were required of undergraduates to become bachelors of science, that he found himself taking leave of the main body to conduct his independent ex-

plorations into the mysteries of the mind and the contradictions of human behavior.

Earlier, as the teenage son of a Navy officer often transferred, he had knocked about the Orient and had introduced himself to several of the hardier Asiatic philosophies, by which he was much stimulated.

It was at the university, however, that he launched his profanely unorthodox studies with true purpose.

"I became fascinated with life as a potentially understandable phenomenon," he recalls. "I wanted to learn and understand how the mind perceives. I began to think of men as basic units with culture laid over them.

"After a while I discovered that what I was studying was epistemology, the study of knowledge."

It was in this early period that Hubbard says he first came upon what is now the underlying premise of Dianetics, that is: the dynamic principle of Existence is Survive.

Concluding that the basis, the boiled-down essence of all knowledge was "Survive," the young scholar set about to learn by what manner this fundamental command was transmitted and constantly reasserted to human awareness.

It was his attack on this problem that led him to a study of semantics, and semantics eventually provided the key whereby engrams are contacted and their aberrative contents discharged. It suggested the first clue that emotion "is ordinarily based on the word content of engrams."

Hubbard also took up an inspection of endocrinology "because it

(Continued on Page 18, Col. 4)

Dianetics—taking U.S. by storm

(Continued from Page 2)

was obvious that mind meters body function." He was later to conclude that "what has been called emotion is really in two sections: first, there is the endocrine system which, handled either by the analytical mind . . . or the reactive mind . . . brings emotional responses of fear, enthusiasm, apathy, etc." Glands were an instrument of body control!

Hubbard confesses he finally tired of listening with half an ear to lectures repeating the dictums of authority while he was doing his own thinking on other planes, and he left the university sans degree.

He went on a cruise to the West Indies aboard a four-masted schooner. This was at the depth of the depression of the early 1930s and upon his return he encountered the necessity of nourishing the body as well as the mind.

During his student days he had begun to write pulp fiction and he turned to this as a means of livelihood. His first stock in trade were flying stories, to be followed by travel and adventure yarns and by science fiction.

When he married his economic problem was doubled, so he doubled his output. He became one of the most prolific and most successful writers in his field.

"I got pretty good at it. I wrote 100,000 words a month to support myself."

A note to critics here. Do not expect any apology from Hubbard today for Hubbard's past. As for his lack of academic degrees or trappings, he regards higher education as now administered as mere surface scratchings.

Neither will he offer any excuses for popular identification of him

solely as a pulp author. Hacking out potboilers was a living and a means to an end. He regarded himself first and always the scholar and scientist.

By 1935 he was ready to begin some of the basic research, and by 1938 the primary axioms of Dianetics had been discovered and formulated. Hubbard at that time was so nearly tempted to send up a trial balloon that he wrote a book embracing the principles of his science, but he allowed the book to languish unpublished.

"I knew what the principles were but I did not know if they would work," he now freely admits.

It was not until 12 years and mountains of research later that he at last decided he did know and that he wrote a book meant for publication. Those years were filled with case histories, cataloging and computation.

The work was interrupted only by World War II, in which Hubbard served as a Navy officer. Hospitalized in 1945, he used the year which followed to great profit, gaining access to the medical library on the Naval base by the harmless, if prankish, device of arranging with ambulatory marines to address him as "Doctor."

"Five years after the initial resumption of labor," he summarizes, "the work was prepared for release, all tests having brought forth the conclusion that Dianetics IS a science of mind, that it DOES disclose hitherto unknown laws about thought and that it HAS WORKED on every type of inorganic mental and organic psychosomatic illness."

The first publicity given to Dianetics came early this year in a 16,000-word summary by Hubbard published in a pulp paper monthly,

"Astounding Science Fiction," to which he had been a regular contributor for years.

Appearing in the modest medium it did, Dianetics was an immediate target for the oracles of orthodoxy. It was dismissed as a fraud by some savants who did not, albeit, trouble to investigate, and was sneered at by others who took a hasty, apprehensive peek and were amazed by what they saw.

The dissenters and denouncers were in the minority, as it turned out. Such magazines and their contents, it appears, are favorite escape reading not only among the unlearned but among the erudite as well. Between them it was only a matter of days before that issue of "Astounding Science Fiction" with its sensational article, was sold out.

Letters by the thousands urgently demanding immediate answers to a multitude of questions concerning Dianetics swamped the offices of both the magazine and of Hermitage House, which recognized a good thing and rushed the book into publication ahead of schedule.

The book's earnings have been diverted to the research foundation set up by Hubbard. Branches have been opened in six urban centers reaching from the Atlantic coast to Hawaii. Others are planned.

The returns have been sufficiently handsome to permit the recent purchase of a 35-room, 15-acre country estate near Norristown, Pa., where weekend retreats for advanced pre-clears and student auditors will be conducted.

The town folk of Tilden, Neb., can be proud of Ron Hubbard, born there March 13, 1911.

(Continued tomorrow)

The New York Times

SATURDAY, SEPTEMBER 9, 1950

Saturday, Sept. 9, 1950
**PSYCHOLOGISTS ACT
AGAINST DIANETICS**

Claims Made for New Therapy
Not Backed by Empirical
Evidence, Group Says

By **LUCY FREEMAN**

Special to THE NEW YORK TIMES

STATE COLLEGE, Pa., Sept. 8

—The American Psychological Association today called on psychologists, "in the public interest," not to use in therapy the techniques "peculiar" to a new approach to mental health called Dianetics. It is outlined in a book of the same name.

The action was taken in a resolution adopted by the Council of Representatives, governing body of the association, at its closing session.

The association stated that "in view of the sweeping generalizations and claims regarding psychology and psychotherapy made by L. Ron Hubbard in his recent book, "Dianetics," the American Psychological Association adopts the following resolution:

"While suspending judgment concerning the eventual validity of the claims made by the author of "Dianetics," the association calls attention to the fact that these claims are not supported by empirical evidence of the sort required for the establishment of scientific generalizations. In the public interest, the association, in the absence of such evidence recommends to its members that the use of the techniques peculiar to Dianetics be limited to scientific investigations designed to test the validity of its claims."

The book, now a best-seller since its publication several months ago, has been the subject of discussion in psychological and psychiatric circles. The psychologists represent the first scientific group to take official action against it and did so only after long deliberations.

In explaining the action of the council, Dr. E. Lowell Kelly, a member of it and of the board of directors, said, "what we have here is a man who claims he has discovered an exact science of the mind and developed a technique of therapy which goes far beyond that known to psychology, psychiatry and psychoanalysis."

He described the techniques advanced in the book as "as a hodgepodge of accepted therapeutic techniques with new names."

One of the main objections to the book made by psychologists is its contention that anyone, having read it, may practice therapy successfully without danger to the patient. There is no evidence in support of this view and "considerable evidence against it," Dr. Kelly declared.

Mr. Hubbard is described by his publishers as "a mathematician and theoretical philosopher." The book is titled "Dianetics, the Modern Science of Mental Health, a Handbook of Dianetic Therapy." The preface states that the author has discovered a technique which "will invariably cure all psychosomatic ills and human aberrations."

In another recommendation, the council "strongly urged" the 8,000 members of the association, as individuals, to offer "tangible support, in all possible ways, financial and otherwise, to their colleagues whose connections with the University of California at Berkeley have been severed by recent action of the Regents."

In New York, neither Mr. Hubbard nor a spokesman for his publisher could be reached last night for comment.

WHAT IS DIANETICS?

most widely discussed book of the year . . . now in its
6th printing . . . stands 1-2-3 in the nation's non-fiction
reading! Everyone's talking about it!

HEAR AUTHOR

L. RON HUBBARD founder

Dianetics Research Foundation, Elizabeth, N. J.

discuss in his only No. Calif. appearance

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San Francisco Chronicle

THE LARGEST DAILY CIRCULATION IN NORTHERN CALIFORNIA

SUNDAY, SEPT. 24, 1950
San Francisco Chronicle

Creator of Dianetics Here — Explaining His Therapy

By ALVIN D. HYMAN

L. Ron Hubbard, a prolific writer of space-ship fiction who invented "dianetics" and thereby became a kind of latter day, native American yogi, said yesterday that he is no egocentric idiot.

He entered his denial in explanation of the opening words of his best-selling opus "Dianetics, The Modern Science of Mental Health," a fat \$4 book that has sold 75,000 copies since May and is picking up circulation at the rate of 4000 a week.

That volume, already venerated by thousands upon thousands of disciples, who are panting after dianetics as the hart after the brook, takes off with this unequivocal admission:

"The creation of dianetics is a milestone for man comparable to his discovery of fire and superior to his inventions of the wheel and arch."

OUT OF WINCHELL

Hubbard said yesterday he never said that. He said that quotation is out of Walter Winchell by Arthur Ceppos, president and editor of Hermitage House, his publisher. He said that some months before the book was published, Winchell learned, as only Winchell can, that its author was infanticiding, and rushed into print with the "comparable to fire and superior to the wheel" appraisal.

Then, said Hubbard, his publisher picked up the quote and used it where so many readers have been jolted by it at the very outset of the book. "My publisher wrote the synopsis that opens the book," he said. "I didn't know about it and

didn't see it till the book was in covers. I have since asked him repeatedly to delete it. Already the sixth edition is out and that quote is still in. If it doesn't come out in the seventh edition, I intend to raise a little hell with my publisher."

(Ceppos, interviewed by telephone yesterday, told The Chronicle that the synopsis was, indeed, his work, but, he added, Hubbard knew about it and saw it before publication. He said: "That young man has made a great and undeniable contribution to our knowledge of mankind—possibly the greatest in our time—but unfortunately, he has also been guilty of a number of errors in judgment.")

'TERRA INCOGNITA'

In disclaiming that he is the kind of self-centered idiot who would talk about his achievement as Winchell and Ceppos did, Hubbard referred his interviewees to the "real" opening of the book, the foreword that he, himself, wrote. It says: "Dianetics is an adventure. It is an exploration into 'terra incognita,' the human mind, that vast and hitherto unknown realm half an inch back of our foreheads."

There have been other definitions since dianetics first began blazing across the psychotherapeutic firmament—an appearance foretold by Hubbard, himself, in the magazine "Astounding Science Fiction."

It has been called the poor man's psychoanalysis (though Hubbard says it is not psychoanalysis, at all); it has been called a magnificent piece of scientific spoofing (though Hubbard says he is entirely sincere and has enlisted colleges and sci-



L. RON HUBBARD
He never said it, he says

entific institutes to test his claims); it has been called "one of those Coue" things that generate a lot of enthusiasm among the half-baked and then collapse."

ONE REPLY

Hubbard and his followers have one simple reply for all psychologists, psychiatrists, psychoanalysts and other critics who scoff at his claims that he has discovered the hidden source of all human aberration and most human ills, not excluding cancer and diabetes—and that he has made it possible for any intelligent and ordinarily persistent person to clear up all those ills and aberrations. They say: "It works."

To that effect, Hubbard said yesterday that the Virginia Medical Institute is treating 50 per cent of its cases with dianetics; that "the Missouri State Institution" is doing most of its work with dianetics, and that Pierce's General Hospital in Beaumont, Texas, won't permit a

doctor to operate in the place unless he and everybody around him is firmly grounded in dianetics.

He said professors of biology and chemistry and medicine and neurology and psychiatry write him enthusiastic letters about dianetics, and that several of the staff members of an important psychiatric institution are using dianetics despite a sneering attitude on the part of the institution's head-men. He says, too, that one psychiatrist informed him he had busted a case of schizoid paranoia in two hours with dianetics.

250,000 IN IT

"There are at present more than 250,000 persons in the United States undergoing dianetic therapy," said the discoverer of the method. "I predict that within five years no other method of psychotherapy will be in use."

He agrees with his critics who say there is nothing new in his system. He says it is all old stuff—all conceived and talked about by scientific men before him—but mostly forgotten, and never before integrated and organized as he has integrated and organized it in dianetics.

"Dianetics is an organization job," he said, as partial explanation for the odd fact that he first announced his discovery in a science fiction magazine instead of in a scientific journal. He said he wouldn't dare announce somebody else's discoveries in such a publication.

Furthermore, he said, he deliberately chose "Astounding Science Fiction" in order to reach every university and seat of scientific

San Francisco Chronicle

THE LARGEST DAILY CIRCULATION IN NORTHERN CALIFORNIA

SUNDAY, SEPT. 24, 1950
San Francisco Chronicle

learning in the country—a statement not so ludicrous as it seems in view of the fact that the Nation's laboratories are peopled with ardent fans of that periodical.

RECORDING CELLS

Hubbard says his basic biologic discovery is the discovery of cellular recall—he says cells record all goings-on around them even before they have increased, and coalesced into an organism with a brain; he says the human cell begins to make such recordings within 24 hours after the ovum has been fertilized. And, he says further, that painful, pre-natal recordings buried deep in the unconscious mind (dianetics calls it the "reactive" mind) are what later cause human aches, pains, and unpleasant and dangerous emotions.

To rout out these early recordings ("engrams" is the dianetic term) Hubbard's system of therapy merely takes the patient back to the time when the recording took place, has the patient re-experience the painful incident and thereby moves it out of the "unconscious" or reactive mind into the "conscious" mind (called the analytical mind in dianetic terminology).

In the analytical mind, says Hubbard, the painful incident becomes a harmless memory without power to cause emotional or physical upsets.

(The dianetic concept of the human embryo perceiving and recording events has led one reviewer to suggest that dianetics be sub-titled "A Womb With a View.")

Hubbard has set up a simple procedure by which psychiatrists, psy-

choanalysts, or laymen can carry a patient "back along the time track," to the painful incidents graven on the cells; such a return, he says, permits the engrams to discharge their evil power.

SOME ALARM

This suggestion that anybody can become his brother's psychotherapist has been looked upon with considerable alarm by men who have spent years studying and practicing the treatment of mental ailments. One local psychiatrist, informed that his alarm was possibly based in fear that he might lose a lot of patients to amateurs, retorted:

"On the contrary; dianetics is going to bring us business instead of taking it away; dianetics is going to leave so many people so deeply confused that our hands will be full for years."

It was the same man who admitted that more than one patient has come to him with a copy of dianetics under his arm; has asked for a dianetic treatment, and, being refused, has offered to give the psychiatrist a treatment.

THE TRIP HERE

It was to straighten out these and allied matters that Hubbard came to San Francisco yesterday, with a small retinue of Hollywood press agents. He delivered an "introductory" lecture on elementary dianetics at the Oakland Municipal Auditorium last night—admission \$1.50—and will follow up with a course of four lectures, including demonstrations of the dianetic method on actual patients—next week. The full course can be had

for \$25.

Despite the vast sale of his book, and the success of his lectures, and the rush recently experienced in Los Angeles to take his professional auditors' course at \$500 (the dianetic therapist is called an auditor), Hubbard said yesterday that he isn't getting rich.

As a matter of fact, he said, he made more money writing fiction. He said the royalties and fees all go to the Dianetics Institute, which is setting up research centers, and conducting tests, and doing much more to put dianetics in position where it will not only heal and clear up madness but will also stop murders, wars, and such.

Hubbard feels that he owes it to Oakland to start a new course there. As a boy, he said, he went to school in Oakland. He remembers he went to Grant school, but can't remember the name of another school he attended (a somewhat odd lapse for a man who has been "cleared," that is, cured and made entirely normal by dianetics and thereby should be able to remember everything he ever experienced and in the minutest detail).

THE LAST LINK

And it was in Oakland, too, that he forged the last, binding link in his science of mental health. He says he was invalidated out of the Navy early in 1945—sent to Oak Knoll Hospital for discharge with a "complete disability" rating because of peptic ulcers, buritis, arthritis, tendonitis and other assorted ills. He says he used up his year or so there in studying the medical library and that such study gave

him the therapy to go with his philosophy of dianetics.

So, he says, he instructed his wife in the new science; made her his auditor; became "cleared" and then, called before the Navy Retirement Board, so confounded them with his well-being that the board had him fingerprinted to convince itself that it had the right man. The board examined him for 21 hours, he said, and restored him to full duty status.



L. RON HUBBARD
He never said it, he says

SEPTEMBER 26, 1950 OAKLAND, CALIFORNIA

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— BY —
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PRESIDENT AND FOUNDER OF DIANETICS
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L. RON HUBBARD was born March 13, 1911 in Tilden, Nebraska. As a U. S. Navy officer and the son of a Navy officer he has traveled widely over the world, particularly in Asia. Educated at George Washington University as a mathematician, he began his studies of Philosophy in 1934 and completed **DIANETICS** in 1947. He is a member of **THE EXPLORERS CLUB** and the **GERONTOLOGICAL SOCIETY**.

Since "Dianetics" became a national craze, Americans are asking:

Can we doctor our minds at home?

BY W. A. SPRAGUE and ROLAND WILD



In dianetics "audit," Eleanor Dove writhes as forgotten memories surge from subconscious "reactive" mind.

..but psychiatrists think there may be danger in dianetics



He started "Dianetics"...

● L. Ron Hubbard (above) is the man behind the new mental health craze, "dianetics." He is also the father of the world's first "dianetics baby," an infant named Alexis Valerie who was carefully shielded during the pre-natal period from any kind of loud noise, bump or parental talk lest this produce an "engram" (see story). Result: the baby talked at three months, crawled at four, and is free from phobias.

6 parade OCTOBER 29, 1950

THERE'S BEEN NOTHING like it since Canasta, Aimee McPherson, and the Pyramid Clubs.

It's the new "science"—some call it cult—of dianetics, called by its founder and major prophet, L. (for Lafayette) Ron Hubbard, 39, "the most clearly presented method of psychotherapy and self-improvement ever invented."

Not one to court undue modesty, Hubbard flatly compares the creation of dianetics to the discovery of fire and the wheel.

Hubbard's crusade started last May with the publication of a 452-page book (now known to initiates as "The Book") called "Dianetics, the Modern Science of Mental Health" which he claims to have written in three weeks at Bay Head, N.J.

Since then dianetics has spread like a brainwave. "The Book" has sold 85,000 copies and stands fourth on the best-seller lists. The dianetics movement has established headquarters in Los Angeles, reached mid-western college campuses and small-town groups, set up an outpost ("Hubbard Foundation") in Elizabeth, N.J., and carved out a beachhead among New York's upper East Side intelligentsia.

Like Coué's "better and better every day" philosophy, and the "science" of phrenology (skull-bumps), dianetics seems here to stay. *Why?*

Partly, perhaps, because dianetics claims cures of psychosomatic (mental-physical) ills.

Some Dianetics "Case Reports"

ONE MAN reported he had tried dianetic treatment on a friend who had had bursitis for years: "Why, after a session, he played 18 holes of golf the next day!"

Other reports are even more impressive. Sonya Bianchi, a favorite student of founder Hubbard, and

a winsome graduate student at Wellesley College, made this report to 6,000 dianetics-enthusiasts in Los Angeles: "I had violent sinus trouble. I also had a strange and embarrassing allergy to fresh paint—for days after I came in contact with it I had a painful itching in my eyebrows. Both conditions have cleared up, and I feel like a million dollars." End of Miss Bianchi's report.

More usual is the experience of a young California couple, Larry and Thea Van Runkele, who only have been parking their baby with Thea's mother and settling down (see pictures) to three years of what dianetics fans call "auditing."

"Larry was neurotic and spending money on psycho-analysis," said Thea. "I had painful hives and was depressed. Both of us are much better after three years—we audit each other."

Adds Thea's mother: "Somehow, she's much better. No more depression."

So far, the "healing miracles" of dianetics have failed to attract across-the-board approval from the medical and psychiatric professions. True, some representatives of both groups have climbed over the tailboard of Hubbard's bandwagon. Others, however, eye its progress with a markedly fishy stare, partly because its methods, in certain types of mental cases, could cause definite harm. "Dianetics is like trying to teach music in six easy lessons," said one university psychologist recently. "It'll be popular—until some other new scheme comes along."

How Dianetics Works

TO UNDERSTAND DIANETICS, you must get a firm grip on orange-haired Mr. Hubbard's geography of the human mind.

Your mind, he insists, has two parts: an analytical, or conscious mind; and a reactive, or subconscious mind.

Of these, your reactive, subconscious (Hubbard avoids the word) mind is the more important. Throughout life it collects all sorts of painful experiences, and instead of forgetting them stores them much as a squirrel hoards a nut. Trouble is, the nut (which Hubbard officially calls an "engram") can have a very bad effect on your body. The bursitis mentioned, by his reasoning, was evidently an "engram" on the rampage. Dianetics' job is to purge the mind of its trouble-making engrams.

Not easy—but absolutely possible, says Hubbard.

You simply lie down, toss your shoes off: make yourself comfortable, and go into a *reverie*. Beside you is an *auditor*, who may be a friend or a professional, but who is always well versed in "The Book."

You let your mind slide back on its *time track*—back to youth, to boyhood or girlhood, to childhood, finally to the time when you were a baby. *And ultimately you may get all the way back to the prenatal state, where you can actually remember and repeat (says Hubbard) things your parents said before you were born!* (Sample: "I hope it'll be a boy.")

Now as you think back, you release "engrams"—those buried memories of unpleasantness which

have been hoarded in your reactive mind for goodness knows how many years.

As you reveal these engrams, as you tell them aloud to your auditor, you deprive them of their strength over you! You're freed of the engram incubus—your bursitis is gone, your eyebrows don't itch, you get over that depressed feeling!

How You Get to Be a "Clear"

WHEN YOU START OUT in dianetic treatment, you're known as a "pre-release" (of your engrams), or a "pre-clear" (a clear is one whose engrams have been entirely purged). Later, if your time-track doesn't have a trestle washed out, you become a release, which means the engrams no longer get in your hair. To a clear, "all memory exists throughout the lifetime, with the additional bonus that he has photographic recall in color, motion, sound, etc., as well as optimum computational ability." Not more than 50 Americans are "clears," Hubbard says.

▶ "Dianetic treatments" are now given in many U.S. cities. Some of them are given by the "group method," in which enthusiasts sit together and listen to the pre-natal and other recollections of one of their number stretched on a couch.

▶ More frequent are private sessions (at \$25 per hour if a professional auditor is engaged) in which the "pre-release" scampers down his time-track in surroundings used by any good psychiatrist.

▶ Unavoidably, perhaps, the informality of dianetics has led some critics to suggest that its popularity rests largely on its social possibilities.

▶ After all, it has been pointed out, an auditor having only a nodding acquaintance with a patient becomes rather well acquainted after a journey back along the time-track.

▶ Some followers of Hubbard have already faced this problem. "At our club," reported one woman, "any one can apply to the secretary for an 'auditor' of either sex to arrange sessions at home. By its very nature, dianetics, and its probe into the sexual background could lead to abuse. The very intimacy of the tête-à-tête could lead to a scandal, and Hubbard would be ruined. We will have to check the backgrounds of everyone who joins the club."

Shows Demand for Better Mental Care

WHO CAN YET SAY whether dianetics and all its claims ("You will not be a god, but you will be a superman") will prove to be a contribution to the field of mental health, or merely another fad like phrenology and the eating of live goldfish?

Hubbard is insistent, and the medical profession has yet to pass judgment. In the circumstances, perhaps one conclusion is justified: that dianetics, in providing a "poor man's psychiatry," has demonstrated the craving of many Americans for improved mental care.

Hubbard may yet drive home the desperate need for inexpensive and competent agencies for mental health. If this happens, the engram will have served a useful, not to say noble, purpose.

Larry Van Runkele guides his wife, Thea, back along her "time track."



DURING two-hour dianetics "audit" professional "auditor" puts Thea in "reverie"



... she starts back to childhood, recalls embarrassing case of stage-fright.



Husband Larry takes over, urges her back to "basic basic" or pre-natal memories.



Finally Larry releases her from "reverie." She's dizzy at first, later feels better.

THE ST. LOUIS
Unitarian



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CHURCH CALENDAR

FORUM

10:00 a. m.—Sundays

Nursery care for children.

Oct. 29—Panel discussion of the best seller
"Dianetics", by L. Ron Hubbard. Panel partici-
pants: Elmer Pounds, Morris Gordon, Waldo
Fechner, Richard Kerlin and George Pieksen.

Book Reviews

MENTAL HEALING

'Dianetics,' the 'New Science' Of Psychological Health

DIANETICS, by L. Ron Hubbard.
(Hermitage House, 435 pgs., \$4.)

Reviewed by

ROBERT D. BROOKES, M.D.

EDWARD LEAR was the master of implausible nonsense. For this title in the field of the plausible, I nominate the author of "Dianetics."

This is a thick volume, this "Modern Science of Mental Health," and it is filled with words. What naked assertion can prove is proven. If precision is gained by insistence, precision is achieved. If doubt can be dissipated by repetition, doubt is utterly dispelled. For those who seek them there are welcome words — "invariably cured" . . . "startling discoveries" . . . "hitherto unsuspected" . . . "deletes all the pain from a lifetime." And should it be needed there is high reassurance: "Charlatanism is almost impossible where dianetics in any of its principles is being practiced . . . that is a mechanical scientific fact."

Two simple devices are used to generate the atmosphere of science. One is the creation of new word-meanings; the aberrant, the clear, the pre-clear, returning, the time track, and the reactive bank: all these for conditions and processes which have familiar titles.

★ ★ ★

THE second device is the assertion of accepted truths as though they had been discovered by "computation" to give body to this "Dianetics." "Authority" is attacked as stifling investigative thought; ergo embrace the "New Idea," Dianetics. Indeed, endorsement by so reputable a thinker as Will Durant is implied by reprinting his definition of "The Philosophic Method."

If one penetrates the fog of the dianetic language he may detect a thesis. "Clear the time track of blocking engrams by returning to all periods when the analytical mind was shut down and the reactive mind was open." This Alice in Wonderland construct appears to be a naive glorification of the concept that ventilating repressed neurotic conflicts provides the key to the Kingdom of Heaven. Not only does the "reactive

mind bank" receive impressions when the individual is unconscious or anesthetized, but the unborn child on whom abortion has been attempted reactively knows he is living with murderers—and the parents responsible for this crime should not rest until the child is "cleared" as soon as possible after the age of 8.

★ ★ ★

THERE is no mention of the undifferentiated egg receiving "engrams" as to the state of mind of its sponsors at the moment of conception. So the author is not without restraint in his claims.

All that is required to achieve successful "clearing" of the "aberrant," be he "psychotic, neurotic, deranged, criminal or normal," is that he not have organic disease of the nervous system and that he have a sympathetic listener, who, too, has studied "Dianetics." The subtitle might have been "Everyman Someman's Psychoanalyst."

Presented as a supermarket of dynamic psychology, "Dianetics" discloses itself a rambling, gaudy bazaar, displaying shoddy goods as though of value.

Today's Reviewers

Mary Riesz, a St. Louis school teacher.

Edward A. Harris, of the Post-Dispatch Washington Bureau.

Harnett T. Kane, author of "Dianetics" New Orleans, and other books, and of "The Psychology of Fear" to the Stars.

Robert D. Brooks, a St. Louis psychiatrist.

ST. LOUIS POST DISPATCH MONDAY, OCTOBER 30, 1950

&
NOVEMBER 15, 1950

8 B MONDAY
OCT. 30, 1950
ST. LOUIS POST-DISPATCH

BUSINESS PERSONALS 28
DIANETICS
Anyone interested in learning more
about dianetics please call FW.
3456.
TELL YOUR FRIENDS.

DIANETICS
Nov. 15th, 8 pm., at St. Louis
House, 2348 Lafayette; a meeting
will be conducted by V. L. Shank,
certified professional auditor from
the Prabhara Dianetic Research
Foundation. Admission \$1.50.

Dianetics Gets Criticism, Supporters

The current, look reviewed the alleged science of dianetics, found 1) half a million Americans now calling its "treatment"—the talking-out of subconscious patterns—a medical cure-all; 2) reputable psychiatrists comparing it to witch-doctoring.

Christian Register

Nov 1950

Is he kidding?*DIANETICS. By L. Ron Hubbard. New York: Hermitage House. \$4*

This is a controversial book. It is guaranteed to remain a controversy because the royalties from it are being used to establish the L. Ron Hubbard Dianetics Foundation in Elizabeth, N. J. So far, these royalties have approached the sum of \$100,000.

This is an important book. Read it or you will miss a minor (perhaps major) flurry in psychological, medical and philosophic thought. It is no secret that L. Ron Hubbard made his living writing science fiction. In fact, *Dianetics* received its preview in *Astounding Science Fiction Stories*. This has been considered by one reviewer the ultimate criticism. The serious reader is also haunted by this fact although Hubbard himself says, "This is no solemn book."

It is possible that a half million copies of this book will be sold. It should hurt no one and it might help hundreds even though a few years from now people will still be asking, "Is he kidding?"

The neologism "dianetics" is classically spelled "dianoetics," a time honored spelling which has as its opposite "ethos." "Ethos" is man's actions. "Dianoetics" is man's thought. L. Ron Hubbard is the latest "mind over matter" prophet who has tried to conquer ethos by dianoetics; who has tried to correct man's actions by correcting man's thinking.

Dianetics has the ingredients of traditional religion cooked up to whet the appetite of the unchurched modern. It promises (in its own words) that man can love and serve God in this world and be happy with him forever in the next. God has become a quaternity—the Individual, the Pair, the Group, Mankind (p. 33). "They are the four roads—and the four roads are actually one road." Immortality is assured, happiness is positively guaranteed in the quaternity. The priests are "auditors": the high priest will, of course, be L. Ron Hubbard. Salvation consists in being "cleared." The church is the "foundation."

Dianetics offers certain cures for at least 70% of human illnesses. The common cold is banished forever by dianetic therapy. Social ills will vanish as the number of "clears" increases.

There is much we can object to in *Dianetics*. Many of the details in the book are hastily and prematurely thought out, but who can argue with these statements? "Rationality alone can guide man." "There is freedom and happiness and plenty and a whole Universe to be won." (p. 407)

The last word on *Dianetics* will not be said for some years. "Auditor," "engram," "clear," "demon" will take on new meanings.

The book will make you gnash your teeth but it will certainly make you aware that liberal religion desperately needs what it offers.

The greatest criticism of *Dianetics* is its paucity of testimonial. Apparently the Hubbard Foundation has been established to correct this very fault.

THEODORE POPE

CUG 12/23/50

DIANETICS

A Modern Science of Health and Happiness!

For centuries many curious and scientific probes into the convolutions of human thinking have told us that we are the possessors of a complex instrument called the mind, and approximately how it functions. That is called the *analytical mind*.

But dianetics has discovered and proved that we are also the possessors of another mind, a "reactive" mind, which has far greater force and compulsion upon us, which badgers and bedevils us throughout our entire life span.

This villainous *reactive mind* is the human evil which dianetics is assailing, and has dedicated itself to eradicate from mankind: it is the leech upon our rational behavior, the hypothetical cyst which occludes the proper functioning of the analytical mind, the root of all our psychosomatic ills, the barrier which prevents us from attaining the optimum of our abilities and our aspirations.

What does this *reactive mind* consist of? It is a kind of memory, but only of those events which happened while we were unconscious. And as such, it differs from our previous understanding of memory.

Memory is a process of *recalling* at will or in response to appropriate stimuli *impressions* previously made on the senses and recorded in the mind. The process of recall is essentially one of *perceiving* these impressions and understanding them; it is an *analytical* process.

What was not before understood and can now conclusively be demonstrated is that yet another file of impressions exists, one in which impressions are recorded, but in a manner and under circumstances *which do not permit of voluntary recall by any means known* prior to the inception of dianetics as an actual science.

It was from his discovery and study of this second file of data that Mr. L. Ron Hubbard evolved the science of dianetics. He discovered that this mind *reacted* to certain stimuli, but in a manner theretofore so incapable of rational explanation, so random and erratic, that its activity as such had quite understandably escaped the attention of the professions specializing in the human mind. This, he called the *reactive mind*.

The reactive mind records *all* impressions experienced during pain or unconsciousness. Moreover, the recording of the reactive mind begins with the original two cells, male sperm and female ovum, ultimately to evolve into

reactive mind is caused to re-play, the individual responds with a literal interpretation of the content of that particular recording.

It will be appreciated then, what startling, ludicrous—even disastrous results may be observed when this non-analytical, strictly literal "mind" is restimulated: a pregnant woman trips, falls heavily to the floor; her child is momentarily stunned (unconsciousness); in her terror and concern for her baby, she cries out, "My baby! I have harmed him, given him a terrible set-back! He will never be like other children!" Even though the child is born without mishaps or disfigurement, yet when in childhood someone remarks in a manner intended to be complimentary, "He is not like other children," the pre-natal incident "keys in," and he, thereafter, unconsciously seeks to be different, sulking in corners, refusing to join in with other children in their play and various normal activities.

This *does* happen and *can* be demonstrated!

Now, a true science not only recognizes the problems in its field, it offers a method for their solution: Dianetics is a true science, recognizing and solving its peculiar problems. The method is known as "dianetic processing." The mode is "reverie." The solution is the erasure of those recordings which, when restimulated, cause reactive behavior in the human being. The individual whose reactive mind bank no longer contains *any* unerased incident is known in dianetic terminology as a "clear."

The state of reverie is induced by an astonishingly simple process. The "pre-clear" is asked to make himself comfortable and close his eyes. He is told that he may for the duration of the session, disregard noise or other interruption. He is told that he may at any time end the session voluntarily. He is told that he will be able to remember everything which is said either by himself or his "auditor." Finally, he is given a "canceller" so that no remark or suggestion made by either party will be able to affect *him* after the session ends. He is then asked to return to a past moment of pleasure.

The moment of pleasure is recounted. His auditor endeavors by adroit questioning to elicit all possible details. This has the effect of acquainting the patient with the practicability and process of "going back" or "returning." It also sharpens his powers of recall, and at the same time allays any doubts or

covered that this mind *reacted* to certain stimuli, but in a manner theretofore so incapable of rational explanation, so random and erratic, that its activity as such had quite understandably escaped the attention of the professions specializing in the human mind. This, he called the *reactive* mind.

The reactive mind records *all* impressions experienced during pain or unconsciousness. Moreover, the recording of the reactive mind begins with the original two cells, male sperm and female ovum, ultimately to evolve into the adult human being, and continues from before conception, through birth, and on up to the "present time," which is to say, the current instant in the life of the adult.

A peculiar condition, however, attendant upon such reactive mind recording, is that it can take place only during periods of unconsciousness, or pain sufficient to lower the perceptive abilities of the analytical mind to a point of less than full consciousness. It is a further condition that, before any one of these data can in any way effectively influence the individual, it must be activated, or "keyed in," by an occurrence in the life of the individual, similar to the one originally recorded. From then on, it is capable of being reactivated, or "restimulated," by every recurrence of a restimulator.

We have said that the reactive mind records with the implication that the data are filed as obtained, without regard for system or original context. Analogous results would be obtained were a recorder to be placed in operation upon a busy street corner: auto horns, crashes, whistles, and snatches of conversation would all be found on the tape in re-play. No selective mechanism could be devised which would do more than play off *that which was recorded*.

This is the activity of the reactive mind: recording, and re-play, in response to restimulation. Therefore, when any recording in the

tor." Finally, he is given a "canceller" so that no remark or suggestion made by either party will be able to affect *him* after the session ends. He is then asked to return to a past moment of pleasure.

The moment of pleasure is recounted. His auditor endeavors by adroit questioning to elicit all possible details. This has the effect of acquainting the patient with the practicability and process of "going back" or "returning." It also sharpens his powers of recall, and at the same time allays any doubts or misgivings he may experience.

He is next asked to go back or return to the first moment of pain or unconsciousness available at the time. Again, adroit questioning aids him to recall details. Several recountings of the incident serve to remove what may be called the "charge" on this incident, thus restoring to the analytical mind that vital energy heretofore required to endure or live with the disruptive content.

From here the pre-clear is led by the auditor to continue through further incidents, the ultimate aim being to contact and erase all incidents present in the "bank." These data in the reactive mind are actually contacted with the aid of the auditor, whose assistance is required for more reasons than can be explained here.

This may be surprising indeed, but the data is all there in the reactive mind, recorded and waiting to be contacted, erased, placed by the auditing in "standard memory." In the process, still more vital energy is released to the analytical mind. It is obvious now that, for every such release, the analytical mind recovers more and more of its original, endowed potential for clear and rational thinking.

The term "clear" is aptly chosen, for, once cleared, our former pre-clear is forever after able, in a fraction of the time formerly required to "make up his mind," and his decisions will be unbiased by emotion or past disruptive experience: in a word, rational.

For Further Information — Call Or Write

Hubbard Dianetic Research Foundation

275 MORRIS AVENUE—ELIZABETH

ELizabeth 3-2951

**WRITE TO
POST OFFICE BOX 502
ELIZABETH**

Marshall . . . 12/20/50

Dianetic Group to Open New Headquarters Here

Hubbard Dianetic Research Foundation announced today it will open new national headquarters January 10 in the new office building at 10 Caldwell place. The organization, headed by L. Ron Hubbard, also will retain its quarters at 275 Morris avenue.

The new facilities, the foundation stated, will provide "adequate space for additional administrative offices, processing rooms and a fully-equipped modern research laboratory for the constant investigation of new dianetic phenomena and development of new techniques."

Dianetics, hailed by its backers as "a new world science" able to outperform conventional mental therapy, has had spectacular growth and has been the subject of articles, some sharply critical, in national medical and popular publications.