

Book: The Evolution of a Science

The Evolution of a Science was one of the first books I bought in Scientology, which assured me of Hubbard's credentials and of the veracity of his many claims of superior scientific research and mental therapy.

What Life Is Doing

My right to enter this field was an inquiring brain which had been trained in mathematics and engineering and which had a memory bank full of questions and far-flung observations.

It was the basic contention that the human mind was a problem in engineering and that all knowledge would surrender to an engineering approach.

[...]

As it stands today, the science of Dianetics and its results — which are as demonstrable as the proposition that water, at fifteen pounds per square inch and 212°F, boils — is an engineering science, built heuristically on axioms. It works. That is the only claim for Dianetics or chemistry. They may not be true. But they work and work invariably in the finite world.

— page 11

Well, this is the story of how Dianetics was built. This, at least, was the approach made to the problem. Dianetics works, which is what an engineer asks; and it works all the time, which is what nature demands of the engineer.

— page 13

By early 1950, over two hundred patients had been tested; of those two hundred people, two hundred recoveries had been obtained. Dianetics is a science because by following readily prescribed techniques, which can be specifically stated, based on definitely stated basic postulates, a specifically described result can be obtained in every case. There may, conceivably, be exceptions to the technique now worked out, but I tried honestly to find exceptions and did not; that's why I tried so many cases, of so many different types. And some of them were really gruesome cases.

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Dianetics is summarized in its current workable form. It does the following things, based on an ample series of cases:

1. Dianetics is an organized science of thought built on definite axioms; it apparently reveals the existence of natural laws by which behavior can uniformly be caused or predicted in the unit organism or society.
2. Dianetics offers a therapeutic technique with which we can treat any and all inorganic mental and organic psychosomatic ills. It produces a mental stability in the "cleared" patient which is far superior to the current norm. (This statement is accurate to date; it is conceded that further work may demonstrate some particular case somewhere which may not entirely respond.)
3. In Dianetics we have a method of time dislocation dissimilar to narcosynthesis or hypnosis which is called the Dianetic reverie; with it the patient is able to reach events hitherto hidden from him, erasing the physical and mental pain from his life.
4. Dianetics gives us an insight into the potential capabilities of the mind.
5. Dianetics reveals the basic nature of man and his purposes and intents, with the discovery that these are basically constructive and not evil.
6. Dianetics gives us an appreciation of the magnitude of events necessary to aberrate an individual.
7. With Dianetics we discover the nature of prenatal experience and its precise effect upon the postnatal individual.
8. Dianetics discovered the actual aberrative factors of birth.
9. Dianetics elucidates the entire problem of "unconsciousness" and demonstrates conclusively that "total unconsciousness" does not exist short of death.
10. Dianetics shows that all memories of all kinds are recorded fully and retained.
11. Dianetics demonstrates that aberrative memories lie only in areas of "unconsciousness" and, conversely, that only "unconscious" memories are capable of aberrating.
12. Dianetics opens broad avenues for research and poses numerous problems for solution. One new field, for instance, is the subsience of perceptives—the structure and function of perceiving and identifying stimuli.
13. Dianetics sets forth the non-germ theory of disease, embracing, it has been estimated by competent physicians, the

explanation of some seventy percent of man's pathology.

14. Dianetics offers hope that the destruction of the function of the brain, by shock or surgery, will no longer be a necessary evil.

15. Dianetics offers a workable explanation of the various physiological effects of drugs and endocrine substances and points out numerous answers to former endocrine problems.

16. Dianetics gives a more fundamental explanation of the uses, principles and fundamentals of hypnotism and similar mental phenomena.

17. To sum up, Dianetics proposes and experimentally supports a new viewpoint on man and his behavior. It carries with it the necessity of a new sort of mental hygiene. It indicates a new method of approach to the solution of the problems which confront governments, social agencies, industries, and, in short, man's sphere of endeavor. It suggests new fields of research. Finally, it offers a glimmer of hope that man may continue his process of evolution toward a higher organism without straying toward the danger point of his own destruction.

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