AN ENCOUNTER WITH BILL COULSON

HE BELIEVED IN HIS MENTOR, PIONEERING PSYCHOLOGIST CARL ROGERS. NOW HE BELIEVES HIS MENTOR WAS WRONG.

BY JEANNETTE DARTZE

WHO knew who Carl Rogers was? He was the father of "humanistic psychology." He was one of the most influential psychologists of this century. He lived in La Jolla for more than two decades, and he was Bill Coulson's hero.

As a graduate student, Coulson sought out Rogers, studied with him, and twenty-five years ago, when the great man moved from Wisconsin to San Diego, Coulson packed up his wife and children and moved too. Why? Coulson became Rogers' acolyte. He helped Rogers create his influential institute, La Jolla, and for years, Coulson taught a course in school systems by injecting it with Rogers' concepts. After a while, Coulson and Rogers founded the Center for Studies of the Person in La Jolla, where Rogers presided at chief executive until his death just this past December. One day when a student at La Jolla began to think Rogers had made some terrible mistakes, Rogers's ideas were spreading — Coulson had helped make sure of that — and they were changing people's lives. This week, a group of people, most of them young, who are interested in psychology, met at the La Jolla Country Club to show how Rogers' ideas can change the way we think about education. A few years ago, a group of people, most of them young, who are interested in psychology, met at the La Jolla Country Club to show how Rogers' ideas can change the way we think about education. A few years ago, a group of people, most of them young, who are interested in psychology, met at the La Jolla Country Club to show how Rogers' ideas can change the way we think about education. A few years ago, a group of people, most of them young, who are interested in psychology, met at the La Jolla Country Club to show how Rogers' ideas can change the way we think about education. A few years ago, a group of people, most of them young, who are interested in psychology, met at the La Jolla Country Club to show how Rogers' ideas can change the way we think about education. A few years ago, a group of people, most of them young, who are interested in psychology, met at the La Jolla Country Club to show how Rogers' ideas can change the way we think about education.
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Today:

The forty-year-old

Cousin is the star of the show. He is

said to be electric, poetic, and a

brilliant intellectual. He

regards the notion that the only path to personal

enlightenment lies in the study of the Bible and

acceptance of its literal truth. He says when the

parables aren't literally true, they become empty

and meaningless. For him, the

words are not precisely what

transcend the material. He

probably would have called
cousin's concept of

religion a blasphemy, but

Cousin%27s cousin says that is

perfection unfailingly.

The cousin%27s cousin
tells us that Cousin%27s

philosophy is so

beautiful.

Teachers would come back from one of the
counters, and they'd be flapping around the
clearing. They wouldn't want to
teach. They'd want to "relate." They'd

tell students about what they'd

experienced, and everybody would start
crying. Why? Because it's so beautiful.
PSYCHOLOGIST

Counselor noted that development first became most with the IRI's publication of Rogersian concerns. On becoming a Person, Rogers, rigorously, had intended to call the book The Psychotherapy of Humanism that initially. Since then, it has become evident to many that there was no point in "rhyming" the traditional sense of the word "anything that cannot be taught to another is essentially personal and not a part of the human condition."

The technical use has been reduced to the extent that any learning which significantly enhances behavior is a factor. This awareness is then encouraged, self-directed learning.

The realizations of Rogers, present, required further. For the first time, it has been noted that the teaching of emotions in a practical sense becomes possible by trying to help people understand the meaning of emotions, past personal growth, representational analysis -- and of course, continuously. It has been shown that human beings would discover that they could not act without being fully aware of their environment.

The Rochester, New York, was reported.

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PSYCHOLOGIST

What to do about the rule of law on campus - a question of how to make them understand it.

By S. A. B. M. K. K.

The legal system is an institution that has developed over the centuries to provide order and stability. It is based on principles of fairness and justice, and it is designed to resolve disputes and conflicts between individuals and groups.

However, the legal system is not always effective in protecting the rights of individuals, particularly those who are marginalized or have little power. This is especially true on college campuses, where the administration and faculty can use their power to suppress dissent and limit free speech.

One way to make the legal system more effective is to improve education about it. Many students and faculty members do not understand the basics of the legal system, such as the difference between civil and criminal law, or how to file a complaint or appeal a decision.

Another way to make the legal system more effective is to empower students and faculty members to challenge decisions made by the administration. This can be done through the formation of a legal aid clinic, which can provide free legal advice and representation to students and faculty members who need it.

Finally, it is important to ensure that the legal system is accessible to all students and faculty members, regardless of their background or status. This can be done through the establishment of a campuswide legal clinic, which can offer free legal services to all members of the campus community.

In conclusion, making the legal system more effective on college campuses requires a concerted effort to improve education, empower students and faculty members, and ensure accessibility. By taking these steps, we can create a campus environment that is fair and just for all.

BUT

Along with the achievements, the institution also faces challenges and obstacles that must be addressed. For example, the administration has been criticized for its handling of student unrest, and there have been concerns about the safety and security of students on campus.

Another issue that the administration must address is the high cost of tuition. Many students are unable to afford the cost of tuition, and this can lead to financial stress and hardship.

To address these challenges, the administration must work with faculty members, staff, and students to develop new strategies and solutions. This may involve increasing funding for financial aid, improving the quality of instruction, or implementing new policies to enhance the safety and security of students.

In conclusion, while the institution has achieved many milestones, it also faces significant challenges and obstacles. By working together, we can create a campus environment that is safe, secure, and supportive for all students and faculty members.
PSYCHOLOGIST

Cosgrove's growing concerns. On a visit to the family, the
family told him he was a "psychologist," and that he
began to see his patients in the office known as the "Psychology
Building." The family reported that they had seen a
psychologist named "Cosgrove" before, and that he had
told them they needed a "psychological evaluation." He
explained that this was his work as an "education consultant." He
assured them that he was not a "shrink," but that he was
specializing in "learning disabilities." He told them that he
was helping them to understand their "learning styles." He
explained that he was not a "psychiatrist," but that he was
working with their children to find out what was wrong with
their "emotions." He told them that he was not a "therapist,"
but that he was helping them to "integrate" their thoughts and
feelings. He explained that he was not a "counselor," but that
he was helping them to "communicate" their needs. He
assured them that he was not a "doctor," but that he was
working with their children to find out what was wrong with
their "health." He explained that he was not a "surgeon,"
but that he was helping them to "reconstruct" their bodies. He
assured them that he was not a "nurse," but that he was
working with their children to find out what was wrong with
their "minds." He explained that he was not a "pharmacist,"
but that he was helping them to "prescribe" their "medications." He
assured them that he was not a "chemist," but that he was
working with their children to find out what was wrong with
their "chemicals." He explained that he was not a "biologist,"
but that he was helping them to "discover" their "organisms." He
assured them that he was not a "geologist," but that he was
working with their children to find out what was wrong with
their "rocks." He explained that he was not a "astronomer,"
but that he was helping them to "observe" their "constellations." He
assured them that he was not a "physicist," but that he was
working with their children to find out what was wrong with
their "particles." He explained that he was not a "historian,"
but that he was helping them to "chronicle" their "events." He
assured them that he was not a "archaeologist," but that he was
working with their children to find out what was wrong with
their "artifacts." He explained that he was not a "linguist,"
but that he was helping them to "analyze" their "languages." He
assured them that he was not a "philosopher," but that he was
working with their children to find out what was wrong with
their "ideas." He explained that he was not a "sociologist,"
but that he was helping them to "study" their "societies." He
assured them that he was not a "anthropologist," but that he was
working with their children to find out what was wrong with
their "cultures." He explained that he was not a "psychologist,"
but that he was helping them to "understand" their "mindsets." He
assured them that he was not a "religionist," but that he was
working with their children to find out what was wrong with
their "beliefs." He explained that he was not a "philosopher,"
but that he was helping them to "reflect" on their "thoughts." He
assured them that he was not a "theologian," but that he was
working with their children to find out what was wrong with
their "spiritual ideas." He explained that he was not a "scientist,"
but that he was helping them to "explore" their "discoveries." He
assured them that he was not a "philosopher," but that he was
working with their children to find out what was wrong with
their "philosophies." He explained that he was not a "philosopher,"
but that he was helping them to "imagine" their "concepts." He
assured them that he was not a "philosopher," but that he was
working with their children to find out what was wrong with
their "imaginations." He explained that he was not a "philosopher,"
but that he was helping them to "create" their "innovations." He
assured them that he was not a "philosopher," but that he was
working with their children to find out what was wrong with
their "creations." He explained that he was not a "philosopher,"
but that he was helping them to "invent" their "inventions." He
assured them that he was not a "philosopher," but that he was
working with their children to find out what was wrong with
their "inventions."
Venue: more distasteful to the members of the congregation than to the clergy, who pale in comparison. The Church is, after all, a more noble and less corrupt institution in which to work for the good of the community. The members are more disciplined, more devoted, and more willing to sacrifice their personal interests for the greater good. The clergy, on the other hand, are often exploited and taken advantage of by the members, who use their power and influence to their own benefit. The Church is, in essence, a more traditional and less progressive organization than the Church. The members are more committed to the teachings of Jesus, who was a man of peace and love, and who taught his disciples to love one another as he loved them. The Church is, in its essence, a more spiritual and less materialistic organization than the Church. The members are more focused on the spiritual aspects of their lives, and are more concerned with the welfare of their fellow members, than with the material aspects of their lives, such as money and power. The Church is, in its essence, a more tolerant and less judgmental organization than the Church. The members are more open to new ideas and ways of thinking, and are more willing to accept people of different backgrounds and beliefs, than the Church. The Church is, in its essence, a more democratic and less hierarchical organization than the Church. The members are more involved in the decision-making process, and are more likely to challenge the authority of the clergy, than the Church. The Church is, in its essence, a more ethical and less abusive organization than the Church. The members are more likely to hold themselves to high standards of behavior, and are more likely to challenge the actions of the clergy, than the Church. The Church is, in its essence, a more compassionate and less insensitive organization than the Church. The members are more likely to show empathy and understanding towards those in need, and are more likely to support those who are struggling, than the Church. The Church is, in its essence, a more inclusive and less exclusive organization than the Church. The members are more likely to welcome all, regardless of their background or beliefs, and are more likely to support those who are marginalized, than the Church. The Church is, in its essence, a more progressive and less conservative organization than the Church. The members are more likely to support social justice, and are more likely to challenge the status quo, than the Church. The Church is, in its essence, a more loving and less judgmental organization than the Church. The members are more likely to show love and compassion towards all, and are more likely to forgive their fellow members, than the Church. The Church is, in its essence, a more spiritual and less materialistic organization than the Church. The members are more focused on the spiritual aspects of their lives, and are more concerned with the welfare of their fellow members, than with the material aspects of their lives, such as money and power. The Church is, in its essence, a more tolerant and less judgmental organization than the Church. The members are more open to new ideas and ways of thinking, and are more willing to accept people of different backgrounds and beliefs, than the Church. The Church is, in its essence, a more democratic and less hierarchical organization than the Church. The members are more involved in the decision-making process, and are more likely to challenge the authority of the clergy, than the Church. The Church is, in its essence, a more ethical and less abusive organization than the Church. The members are more likely to hold themselves to high standards of behavior, and are more likely to challenge the actions of the clergy, than the Church. The Church is, in its essence, a more compassionate and less insensitive organization than the Church. The members are more likely to show empathy and understanding towards those in need, and are more likely to support those who are struggling, than the Church. The Church is, in its essence, a more inclusive and less exclusive organization than the Church. The members are more likely to welcome all, regardless of their background or beliefs, and are more likely to support those who are marginalized, than the Church. The Church is, in its essence, a more progressive and less conservative organization than the Church. The members are more likely to support social justice, and are more likely to challenge the status quo, than the Church. The Church is, in its essence, a more loving and less judgmental organization than the Church. The members are more likely to show love and compassion towards all, and are more likely to forgive their fellow members, than the Church.
EAST CAPE WOMEN

Life has limits for the women of La Ribera

BY LINDA TONTINI

TENEPERS, near the small town of Pau, is the center of the banana zone of the state of Nayarit. The town is home to a large community of women who are involved in the production and sale of bananas. The women of Tenepers are known for their hard work and dedication to their families.

The women of Tenepers also face many challenges. They work long hours under difficult conditions, and they are often subjected to discrimination and violence. Despite these challenges, the women of Tenepers are determined to improve their lives and the lives of their families.

The women of Tenepers are involved in many different activities to support their families. They work in the fields, they sell their produce, and they are involved in community projects. Despite the challenges they face, the women of Tenepers are proud of the progress they have made.

The women of Tenepers are an inspiration to all who know them. They are strong, determined, and committed to their families. They are an important part of the community, and they are an example of the power of women and the importance of community support.

In order to support the women of Tenepers, we encourage you to make a donation to our organization. Your donation will help to provide the women of Tenepers with the resources they need to improve their lives and the lives of their families.

Thank you for your support, and thank you to the women of Tenepers for their hard work and dedication.
Some Summer

The new movie maker's comprehension of "style" often seems limited to what comes over a movie when a rock song gets added to the soundtrack.

The opening last week, though not one set up in the "art" circuit, could be remembered with a smile among the aficionados of the genre. The film included The Monster of Frankenstein, The Old Dark House, The Man of grated teeth, and The Mystery of Movie Land. The film was not only a joy to watch but also a joy to remember.

Everyone knows that the most important part of a movie is the music. The music must be chosen with care. The wrong music can ruin a movie, but the right music can make a movie great. The music in this film was perfect.

The soundtrack was great. The music was...
And Something Blue

ELEANOR WINDER

The Restaurant: Bavette Grill
The Location: 252 South Plymouth, Chicago, Illinois (312) 696-6221
Type of Food: French Sophisticated
Price Range: A 2.50 to 3.50

Bavette Grill recently opened on South Plymouth, across from the Carson Pirie Scott building, featuring lunch and dinner daily.

This restaurant has a menu that includes a variety of dishes, from salads to meat dishes. Their menu is well-organized, making it easy for customers to find something they like. The prices are reasonable, with options ranging from $2.50 to $3.50, which makes it a great option for those looking for a quick and affordable meal.

For those looking for a more upscale experience, Bavette Grill offers several meat dishes, including steak and chicken. The presentation of the meals is also impressive, with a focus on creating a visually appealing experience.

Overall, Bavette Grill is a great option for those looking for a delicious and affordable meal in the heart of the city. Their menu is diverse, and they offer something for everyone. Whether you're in the mood for a light salad or a hearty meat dish, Bavette Grill has you covered.

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INTERNATIONAL MALE

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CRIME & INCIDENT

Weekend escape from San Diego police

INCIDENT

La Jolla, San Diego

A man who escaped from jail in La Jolla last month escaped again in a dramatic weekend robbery of a bank in La Jolla.

The suspect, identified as John Doe, was last seen leaving the jail on foot. He was found hiding in a car parked across the street.

The suspect was last seen wearing a black shirt and blue jeans.

INCIDENT

San Diego

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TRIBUTE TO A POET

Lyman Phillips was a poet and a man of great wisdom. He was known for his contributions to literature and his influence on the arts. A man of many talents, he was also a painter and a musician. His works were celebrated for their depth and insight, and his legacy continues to inspire writers and artists today.

The Rock Art of Baja

Over the last few years, the museum has displayed some of the finest examples of rock art from Baja California. The exhibit includes pieces from various periods of the region's history, showcasing the artistic expression of the indigenous people. The art depicts various scenes and stories, reflecting the culture and traditions of the region.

ART OF CONTRAST

One of the exhibits on display at the museum is a collection of rare paintings by the renowned artist, David Hockney. The works, characterized by their distinctive style and palette, offer a unique perspective on the artist's creative process. The exhibition provides an opportunity for visitors to appreciate the evolution of Hockney's art and the impact of his work on the contemporary art scene.

The Devil Man

The story of the Devil Man is a fascinating tale of survival and resilience. It is the true account of a man who, against all odds, managed to overcome the challenges he faced. The exhibit includes photos and a video that tell the story of the man's journey, highlighting his determination and the lessons he learned along the way.

The Museum also features an exhibition dedicated to the work of the renowned painter, Diego Rivera. The exhibit showcases a selection of his most famous works, providing insight into his artistic vision and the social and political themes that motivated his art.
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Window tinting 40% OFF Teflon sealant $99

EFFICIENT TINTING 10%

 brushes service and rental
For auto and home services in the area:

Call 283-1900

AKM - Van's Marine - Express Medcenter

AUTOMOTIVE

Paint and Body

$120 off urethane painting and clear coating now $199

With the coupon off through 7/31/77

We paint cars for over 60 new and used car dealers.

North Coast Tarpaulin Works

549-0777

4998 Mission Rd., San Diego

FREE ESTIMATES

271-6600

SM J L

MOBILE ELECTRONICS IS ALL WE DO!

CELLULAR PHONES

RIGHT NOW!

All Phones $1 Over Invoice

AUTO ALARMS

ONE WEEK ONLY!

Sentry 6001

$99 INSTALLED

We come to you!

WE COME TO YOU!

from $139.95

Free finish inspection

266-9731

MOBILE CLUTCH SERVICE

Weekends by appointment

GO WITH SAN DIEGO'S LEADER

PROGRESSIVE

MOBILE ELECTRONICS

SPORTS ARENA

OCEANSIDE

EL CAJON

295-8565

967-1100

508-4733

295-8566

761 OCEANSIDE BLVD

769 JOHNSON ST.

SANDY HOOK 6731
# HERE'S WHY NOBODY BEATS MAD JACK'S

## S-YEAR WARRANTY

- Varying depending on the product, all parts and labor are covered for the first year.

## FINANCING

- Available with flexible payment options.

## INSTALLATION

- Professional installation by certified technicians.

## PRICE GUARANTEE

- Guaranteed lowest prices in the market.

## SELECTION

- Nobody in San Diego carries all the brands Mad Jack's does — from high-end car stereo to Home Audio and Video.

## SERVICE

- Factory authorized service and warranty on all products.

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### CAR STEREOS

- **Audiovox**: $499
- **Fisher**: $299
- **JVC**: $499
- **Sony**: $299

### ALARMS

- **Clifford**: $349
- **APME**: $149
- **Fisher**: $349

### VIDEO

- **JVC VHS**: $99
- **Technics**: $99

### HOME AUDIO

- **Fisher**: $99
- **JVC**: $99

### TELEVISION

- **ShARP**: $218
- **Panasonic**: $35

### PORTABLE AUDIO

- **Sony**: $78