

# I.P.A. NEWSLETTER

INTERNATIONAL PRIMAL ASSOCIATION, INC.

FALL, 1981

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## 9th ANNUAL CONVENTION SEPTEMBER 3rd - 7th



The International Primal Association invites you to its 9th Annual Conference. Each day of the four-day program will offer a wide choice of informative and stimulating workshops, theoretical and experiential. Early mornings will be devoted to meditation, music, yoga, and dreams. Afternoons will hold other creative activities and sports. As in past years, the evening programs will include a campfire, a cabaret, making music, dancing, and improvised drama.

Camp Lake Owego is located in the Poconos just two hours from New York (buses from Manhattan stop 1/2 mile from camp). The camp has a private lake for swimming and boating. There are tennis courts and fields for soft-volley- and football. Hiking trails lead into miles of surrounding wilderness. Lodging will be dormitory-style in clean, well-kept cabins. The food will be healthy and plentiful.

We urge you to attend the four days for a full community experience. However, you may also register for the three-day weekend. Invite your friends and family (children are half-price). Give yourself the perfect end of the summer you deserve.

### FEE SCHEDULE:

Adults: 4 days:	\$175
3-day weekend	\$140
Children under 12:	Half Price

Send your reservation with \$80 (4-day) or \$60 (3-day) deposit to: Jean Getoff, 251 West 89th Street, New York, NY 10024

### FOR MORE INFORMATION

Call the IPA today at:  
or Gro Robinson at  
or Jean Karasek at

(212) 787-9136  
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## NEWSLETTER

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All submissions to the *Newsletter* must be *typewritten*, double-spaced with wide margins, on 8½" x 11" paper, preferably no longer than 3 typewritten pages.

Contributions may be edited for publication. The *Newsletter* reserves the right to make final judgment as to publication of material received.

Send all submissions to:  
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## PRIMAL PEOPLE

**Alfred Zielke, Ph.D., M.S.W.**

*by Pamela Rafford and Jane Mann*

This article is intended as first  
in a series on IPA people

Fred Zielke is a past president of IPA and has a private practice in New York City.

He was graduated from the Rutgers School of Social Work with an M.S.W. degree. Prior to that, he earned a Ph.D. in behavioral science from the Center for Human Relations at New York University. Earlier, he earned another master's degree in music education from teachers college and a B.A. in theory and music from the Manhattan School of Music.

After teaching music at New Dorp High School in Staten Island, Fred became interested in music therapy. His work with kids in the South Bronx at the Police Athletic League led the way to a career in social work.

Combining his talents in social work and music, he became a music therapist at a school for boys near Kingston, New York twenty years ago. He worked with young people who were referred by the courts who were either emotionally handicapped or socially maladjusted or both. His experience was meaningful and while he was there, he started studying psychodrama with Jacob Moreno, M.D. in order to add drama as a way of working with children. Thus, he began to use music, art and theater as a means of reaching children. It opened up a lot for him. He became part of a psychodrama team in conjunction with people in New York who were also studying psychodrama.

Once the decision was made to work with people, Fred's graduate work became redirected. By that time, he had been introduced to the use of imagery and drama.

At NYU he started studying sensitivity training and became a guidance counselor at Bronx Community College and a poverty program counselor at NYU. From there, he went into social work and supervising.

As if that weren't enough, Fred worked at a management consulting firm known as the Testing and Guidance Center where he conducted weekend sensitivity training for executives.

About that time, the encounter movement and Gestalt work from Esalen came onto the scene. The study of that work permeated the human relations work he was doing with executives.

The study of Gestalt Therapy led him to want to experience primal in 1970, which he did with Alec Rubin, a New York certified therapist and primal theatre director who is one of the founders of the International Primal Association. Fred worked on the staff of Alec's Theatre of Encounter in the 1970's.

From there, he went on to teach at the Adelphi School of Social Work and helped run the Adelphi Mental Health Center where he was a supervisor and field instructor.

Needing to make choices in terms of his time, Fred went into full-time practice eight to ten years ago. He still loves to teach and continues to do so at the South Shore Mental Health Institute which has a therapy training program for psychiatric nurses. Additionally, he teaches psychopathology at the Long Island Gestalt Institute.

Fred has been exposed to different modalities. He explains its influence on him:

*"I see a continuum of levels of intensity in working with feelings ranging from its deepest level with primal for those who can cope with that, are ready for that and whose problems are amenable to that, to working in more Gestalt structures, encounter and Esalen type and group settings for people who are almost ready for primal.*

*"At the other end of the continuum, is a more rap, Rogerian, non-directive or psychoanalytic orientation and the use of hard-nosed social work guidance counseling for people when that's what they can cope with or when the urgency of their problems or so-called third-line or contemporary issues is so immediately pressing that they must address them.*



Fred Zielke



Lexie

*"The approach used changes over time with the same person. People's defenses change. They're more amenable to other things. Their life situation changes."*

*"In a reverse way, a person who is on the mat and dealing intensely with feelings, suddenly will have something in his contemporary life that will throw him off or so preoccupy him that we have to deal with that. That's when my guidance counseling and social work skills come in and that's okay."*

*"One thing I learned as a social worker is that you accept people 'where they're at' and you start there, and that's what I do."*

*"Some people can just sit and rap. It may take a year before they can even cry, or deal with imagery or the ability to close their eyes and talk with somebody, to relive a past event or even to talk to somebody in their lives now. There are a lot of people who can't do that. They can only talk ABOUT someone. I can urge them or help them to some degree with that, and yet, some people just need to rap for awhile because talking is not as threatening as feeling."*

*"The value of primal therapy is that people are not abstractly talking about their feelings, they're living their feelings. Their past is brought into an immediacy. They lose the protective device of screening themselves and talking about what happened once upon a time or even recently."*

*"There's a qualitative difference between making a feeling connection to their past and having a more cerebral insight into what they think happened. It's one step removed and a very important step."*

*"So, when people are capable, I'll always help them to make real feeling connections. The issue is that they can deal meaningfully and with intensity and yet not be pushed there, but be accepted wherever they are and helped along the continuum with the reality of very profound feelings."*

Fred lives in Syosset, Long Island with his wife, Bonnie, also a therapist, and his daughter Alexis, pictured here with the most delightful smile!

**Photos by Vivien Van Wagner  
Syosset, Long Island, N.Y.**

## Letter to the President

Dear Gro:

After attending the regional conference, in Cherry Hill, and being stimulated by the workshops and exchange of ideas, I want to follow through on our conversation about the IPA.

As I said, I think that the secret to renewal of the IPA is in the generation of *defining ideas* and discoveries from within the organization. Janov first published his ideas over 11 years ago. That's a long time. There has been development and change in that time. We all know that in an 11 yr. old person is significantly different, (and similar too, but that's not the focus) from a 1 year old. How do we differ from the beginning?

A suggestion I made was to have each of the members of the board (and anyone else interested) to define the IPA through his eyes, in writing. Or to define the kind of therapy or experience that makes IPA unique. This would be a start at building some core identity of what IPA is now, versus what Janov was then. (The task would be definitions not "feelings about".)

When I think about what most therapists in the IPA agree on, it would probably be the importance of a *deep feeling experience*. In recent years I've been more interested in experiencing with the person where he is and how he relates or fails to relate, than to go "fishing" for deep feelings. This would be one important point to be dealt with in the "definition" statement: what is a person's stand on feelings and how does he help or hinder the process of becoming more fully human?

One dynamic that I recognize in my work is the realm of the *mind*. Beyond pain and brain circuits, is a rich and powerful world of "images", a vast pictorial world which is the residue of our interactional life with the people who have helped, for good or ill, mold our world and personalities. These pictures or mythic narratives (as Grotstein would say) have to do with us in our most vulnerable identity; the throbbing magic of our center. We need a therapy that is at least as complex as the world within us.

I'm working on a synthesis of object-relations and feeling therapy. Ironically, Freud's most beloved disciple, Sandor Ferenczi, tried to do exactly the same thing in the 1920's and 30's. His writing is quite beautiful. There is so much being discovered about the world of the infant and child. All of us, clients and therapists alike, would do well to understand more the work of Winnicott, Klein, Fairbairn and especially, Mahler. Perhaps interested professionals or clients would "translate" the work from other fields to a more "feeling" orientation. I can see that being quite a valuable contribution. (I've started one approach and will have material to share at the summer conference.)

The "magic" of the personal contact of IPA gatherings would not be lost in all of this. If anything, there would be more of a foundation to talk, share and create. But the hard work of thinking and writing about the "magic" has got to be done.

In thinking about the nature of the primal process it has always seemed to be an isolating phenomenon. One lies on a mat, feels, and allows the body and Pain to indicate what's real or unreal. But it was in interaction that the problems arose, and it will be in interaction that they will be resolved. To scream from the depths of one's being is one thing. But when one expects an answer, that's what the screaming is about: "You're not there!" The infant is not interested in the scream, *per se*, but in the mother's response. I would expect the area of *inter-active* phenomena to be a focus in the future. The work of Robert Langs, especially the *Bi-Personal Field* is an example of an attempt to bring the unconscious of both members of the therapy interaction into the central focus of work.

This is not to say that profound releases of emotion are not beneficial. They are when they take their place as part of the total humanizing process. When you think about it, dreams are a way of crying out to the universe in a language too powerful for daily living.

Thanks for your dedication and hard work, and for the enthusiasm and spark of life that is at the essence of the IPA.

With Love

Charles Ashbach

**Charles Ashbach is a psychotherapist in Philadelphia.**

Dear Charles,

Receiving your letter was truly one event that made my year as president of the IPA worthwhile!

My hope is that it will launch the kind of debate that I have long favored. Like you, I see this kind of exchange of definitions and ideas, as well as our sharing where we are in our lives and therapies -essential to the vitality and growth of the IPA.

I am also eagerly looking forward to be part of a group, which I see you eminently qualified to lead, where together we can explore all the important issues that you touch upon in your letter.

At this moment I feel somewhat overwhelmed at where to begin to respond to the multitude of ideas and thoughts that your letter presents. To start the ball rolling I will pick those issues that are most on my mind and hope that others will follow suit.

To start, my definition of the goal of therapy is the restoration of the true, autonomous Self, thereby enabling the client to exercise choices in fulfilling his/her potential for being and creating. In light of this definition I would define primal therapy as those methods used by the therapist to facilitate the ability of human beings to regress, to go back in time and on some other level of "reality," relive and experience old trauma and feelings that hitherto have been blocked from consciousness.

After ten years of "priming," I am still filled with awe each time I have this kind of experience, or when I witness it in sessions with clients. There is no doubt in my mind of the healing potential of such deep feeling experiences; the insights that often accompany them and the freeing of energy helping to resolve emotional and physical problems.

Although 'primals' or deep regressive feeling experiences may happen in other therapies such as Gestalt, T.A., Bioenergetics and other Reichean and Neo-Reichean therapies — I think Janov deserves credit for having formulated a theory of treatment based directly on facilitating such experiences. To me, that is both the strength and weakness of primal therapy!

After ten years of work in primal, my severest critique of Janov is his narrow concept of the nature of man and his universe and his unsatisfactory formulation of the development of the Self. I disagree with his dismissal of man's use of symbols as merely neurotic defenses against 'feeling'. True, man's use on symbols in the service of repression is and has always been rampant. But it is equally true that along with the early repression of the feeling self often goes repression of the rich world of symbols and imagery that you and I both see as at the source of our creative being, and, as you say, has to do with our most vulnerable identity. Almost every person I know who has "opened up" in primal and experienced some of his or her early dependency needs has become conscious of a vastly enlarged reality. Clients typically experience strong feelings of a religious or cosmic nature, and yearnings to "belong" in their new-found inner and outer universe. In a Jungian sense they become aware of their "collective unconscious" as well as of their individual "mythic narratives" (Grotstein).

Although I doubt that *any* therapy can be as complex as our inner world, I certainly have more respect for those therapies that acknowledge our vast inner realms and resources and recognize the existential complexity of human life!

As to your question — where is the self in primal? — I must agree with you that primal tends to be an isolating experience. As you say: the infant is not interested in the scream, but in the mother's response. Although spontaneous primals seem to verify the human infant's need for bonding and a prolonged dependency, Janovians are led to believe that more 'feeling the pain' of early deprivation, more primals, will eventually resolve conflicts.

The crucial point that I think Janov fails to understand is that without the proper interaction with the mother there can be no development of the self. When primal 'works' for the adult client, it is because of the presence of another person, a therapist who assumes

the role of supplying, symbolically, some element of what the client needed but was deprived of at the time of repression.

I would agree that we have to go to the object relation theorists and the ego psychologists to find a framework that will support our primal experience (along with the empirical evidence from pioneers like Frederic LeBoyer and Stanislaw Grof.) I, too, would like to see a merger between feeling therapy and object relations theory! (As far as I know, object relations therapists still use the old analytical model of "talk therapy" and interpretation!)

By the way, I don't know the work of Robert Langs, but I have found an excellent model for interactive therapy in the psychomotor structures designed by Albert Pesso. By focusing on what specifically went wrong with the early interaction, and setting up 'targets' for the clients negative feelings, we create a "structure" where the client can experience the "right" kind of interaction, that which was missing from the original scene when repression took place. I have found this kind of reconstructive therapy much more effective and reaching deeper into the psyche than traditional primal therapy.

Of all the object relations people, I find in Harry Guntrip a compassionate understanding of mankind's most tragic dilemma; truly *The Schizoid Phenomena* of our times and all times is our inability to accept our basic human weakness; that human nature is to be born totally helpless, totally dependent. That only after having had all our early dependency needs met, can we emerge as separate, 'independent' individuals.

I want to end this letter expressing a huge feeling: how glad I am that you took the time and effort to share your thoughts and ideas!

Looking forward to continuing our talks at the conference!

Much love,  
Gro

**Gro Robinson is president of the IPA and therapist director of the West-side Center for Primal Process in New York City.**

## A MESSAGE FROM YOUR PRESIDENT

**Camp Lake Owego—Here We Come!!**

**"COMMUNITY" IS BEING CREATED RIGHT NOW... in the hot, sultry days of August... in anticipation of cool lake swims, strolls through the woods, frolicks in the meadow... campfires, singing and dancing under starlit skies... you and me... he and she... us... communing, convening, conferring; (conifering... cone-gathering) playing, learning / leaning (hurrah for the R), three cheers for readin', ritin' & rigamarole! Workshops! Woodchucks! (How much work would a woodchuck chuck if a workshop could chuck work?)**

**Seriously, folks, call in your reservation, pack up your best T-shirts, bring your best friends and guitar and BE THERE, Thursday, September 3rd, for the best four day weekend of your life.**

**See you at Lake Camp Owego!**

Love,  
Gro



**Fred Zielke**

**Dear Retiring Worker, Fairy Elves,  
Swamis, Clones, Very Special  
Child, and Members,**

I'm in a rare good mood tonight. I'm alone, in my new office, at my typewriter because. . . well what do you do after you have moved a mountain? Do you just stand there and look at it with arched brows — no — you write about it. And you ask — "But how in the world can that be the same mountain that seemed solid stone not so long ago?"

For the past seven years or so I've been exploring the transpersonal and, within the past year, Tibetan Buddhism. I've not given up doing my primal homework and for me the two are completely compatible. Contrary to the Great White Father, meditation doesn't turn me off. Sometimes it allows my imagination to fly, sometimes it brings me back to my center in a way that primal cannot, and sometimes primal does it in a way that meditation cannot. Each has its right time and place for me. Perhaps even more than simply the fact of meditation though I feel the richness of content that I somehow unearth from deep in the bowels of my connection with me and with the universe. Buddhism philosophically is the guide for establishing this connection and it says many of the things that I didn't know I knew when I wrote about Organic Process Therapy, about energy and the body-mind unity, and human misery, which they call by other names but still comes out Juliet. And in Buddhism, Buddha is the connector.

In Christianity it's Jesus, in Judaism it's Moses, for the Moslems it's Mohammed, for the Buddhists it's Buddha — it doesn't matter who, take your pick — but just find the right connector. Find the one who suits your particular temperament, that's all. Buddha happens to be the right one for me, even though I grew up with Moses.

This morning the Buddha gave me music and I've been in rhythm, in harmony, singing all day and my harmony (not my singing) has leveled the mountain. Obstacles in the path of what I have wanted to do, have fallen by the wayside in response to my rhythm, the one I've been getting for the past year from my marvelous connector, the Buddha.

And the next morning, when the mountains came closer and were looking formidable again the Buddha showed himself to me with his guts bared and I shrank in fear, but then I knew that he was reflecting me and saying that to be vulnerable is to take risks and that without vulnerability — being vulnerable is an ability though some consider it a disability — you cannot even begin to move a mountain, to level it and enter the plains with feelings of love.

Peace and Joy

Dan Miller



**Dan Miller is a psychologist in  
Brooklyn Heights, New York.**

**LETTER TO MEMBERS OF THE IPA**

I would like to write this letter to share with other members of the IPA some points I made at the last executive board meeting. I believe this organization must start reaching out more to younger people if it is to stay a viable creative organization over the next few years. It is very distressing to me that primal therapy and primal theory are not being taught at most universities and that most people who know anything about it think it is just going into a room and screaming. I believe it is our responsibility as an organization that is supposed to represent primal therapy internationally to try to reach out more to non-primal people. I found it very distressing at the regional conventions that there was nobody there under 25 years old. I believe that we must not be afraid to show who we are and why we are unique to both young and old alike.

Primal therapy is so revolutionary in theory and practice that it will obviously be many years for it to gain anywhere near acceptance by most mental health professionals.

But I have found that there are people in the mental health field who will listen if we are willing to take the risk of talking and showing what it is that we do. That is a first step, but we also needn't be afraid to invite non-primal/non-professional friends to our conventions and to try to talk to them and show them what it is to have a deep primal experience, to show how it differs from abreaction in conventional therapy; to try to explain what the unique factors in this therapy are and how they can help our fellow man in ways most of them never thought possible.

I hope that the IPA can grow beyond the 200 or so members that we now have enrolled in the organization, and I believe that it can if we present this therapy in a clear, comprehensive, non-defensive way to people on the outside. My main wish is that we begin to live up to the name of our organization.

Thank you,  
Jeff Cohen

**Jeffrey Cohen is a primal therapist in  
Brooklyn Heights, New York.**

## MEMBER NEWS & NOTICES

### HART HAPPENINGS

**Barbara Davisson, Peter Dawson**  
assisted by **Gloria Smith**

In addition to our bi-weekly primal oriented group weekends in Montreal, we will be having special open groups as follows:

•Sept. 25-27 \$165  
Primal Workshop using body temperature pool

•Nov. 27 \$75  
Sexuality and Erotic Fantasy, a one-day workshop based on a mode developed by David Freundlich, M.D. of New York with no acting out. Pre-registration is needed for this group.

•Jan. 1-3, 1982  
Mary Thompson from Philadelphia will be co-leading a play weekend in our Montreal group room.

Therapists will be available for the full week following each weekend group for individual sessions ending with an all-day massage group Saturday, Oct. 2 and an all-day Music Intensive Saturday Jan. 9.

For information write:

Hart-Davisson-Dawson  
38 Notre Dame St. West  
Montreal, Quebec  
Canada H2Y1S6

Phone (514) 849-3102  
or (613) 543-2606

### PRIMAL BOX for sale—\$525

8' by 6' by 4'; designed by "inventor" of Primal Box. Built by professional; excellent condition. Would cost about \$1000 new. Buying house—must sell!

Phone (215) 885-3156  
(215) 368-6808 eves.  
Larry Montgomery

### PRIMAL SPACE

Psychotherapy space available. Village area. NYC. Special all-day rates for Friday and weekends. Hourly rates certain weekdays. For further information contact Patricia Zorn (212) 674-6826.

## FIELDS OF CONSCIOUSNESS

•Nadam Munk, Diplom Psychologe, will lead a professional workshop: Fields of Consciousness, exploring the holographic model (Karl Pribram) and its implication on the Primal Process, experiential and data. Sept. 9-13 in Lenggries (Bavarian Alpes).

For information contact:  
Center Lenggries  
Am Sagbach 6  
D—8172 Lenggries  
West Germany  
ph. (08042) 1855

## CENTER FOR THE WHOLE PERSON

presents

### •SELF—ESTEEM THERAPY

12 Hour Primal Group Intensive,  
**Completing Unfinished Childhood Business**, led by David Freundlich, M.D. Saturday, Dec. 12, 10 am-10 pm. Advance registration is required. The Intensive is limited to 14.

### •SELF—ESTEEM THERAPY

12 Hour Group Intensive  
**Overcoming Anxiety, Tension, and Stress**, led by David Freundlich, M.D. Saturday, Oct. 3. 10 am-10 pm. Advance registration is required. The Intensive is limited to 14.

### •EARLY LIFE DECISIONS, LIFE SCRIPTS, AND REDECISIONS

An 8-Hour Didactic-Experiential Workshop led by Mary Boulton, A.C.S.W., Ph.D., Transactional Analyst and David Freundlich, M.D., Primal Oriented Therapist, Founding Member, International Primal Association; Director, Center for the Whole Person. Saturday, November 7, 10 am-6 pm.

Advance registration is required. The Workshop is limited to 16.

For further information and brochures, contact:

David Freundlich, M.D. Director  
Center For The Whole Person  
304 West 105th Street  
New York, N.Y. 10025  
(212) 222-9445 (a.m.'s)

## SUPERVISION WORKSHOP

Dear Editor:

Speaking with people from New York, I found several who are interested in forming a supervision workshop for practicing therapists or those about to become therapists. I am offering to lead such a group. The group would ideally have about 9 to 12, and would focus on peer examination of cases. Sessions would probably be 3 or 4 hours long. It might be that 2 cases would be presented and then time open for a discussion of theory and/or technique. Or it could be all case presentations. The format would be decided by participants. In Philadelphia we go to an outside analytic therapist for supervision involving videotape. Something like that could be done in NYC. Cost, etc., would be determined by the size and goals of the group. Probably the group would meet once every 5 to 7 weeks. For those interested please call me at 215-242-9657. This would probably happen, for both NYC and Philadelphia, in late October - early November.

## EXPERIENTIAL GROUPS

Ongoing Weekly Experiential Groups. Opening for new members in Sept. 1981.

• **Men and Women**—Devoted to exploration of self as well as helping men and women communicate their own feelings and experiences with each other.

• **Women Only**—Devoted to helping women more fully identify, affirm and celebrate the women in themselves.

For further information, contact Patricia Zorn at (212) 674-6826.

Patricia Zorn, R.N., M.S.N., a psychotherapist with a background in psychiatric nursing, has worked in a variety of settings for the past 15 years with individuals, couples and groups. She draws from her experiences in Gestalt, primal and psychic healing work to facilitate group members' exploration of inner processes and their effects on here and now communication. Formerly, her work included the teaching and supervision of students in the psychiatric nursing and counseling fields both here and abroad. Presently, she is in private practice in Manhattan.



ALWAYS USE  
YOUR ZIP CODE



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NEW YORK NY 10024

*Thanks for all your help, Larry. Love, Jane*