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# NEW LOOK



## FEB - 1967 - MAR



### THIRTEEN STEPS

1. Admit the use of narcotics made my life seem more tolerable and the drugs had become an undesirable-power over my life.
2. Come to realize that to face life without drugs I must develop an inner strength.
3. Make a decision to face the suffering of withdrawal.
4. Learn to accept my fears without drugs.
5. Find someone who has progressed this far and who is able to assist me.
6. Admit to him the nature and depth of my addiction
7. Realize the seriousness of my shortcomings as I know them and accept the responsibility of facing them.
8. Admit before a group of N.A., members these shortcomings and explain how I am trying to overcome them.
9. List for my own understanding all the persons I have hurt.
10. Take a daily inventory of my action and admit to myself those which are contrary to good conscience.
11. Realize that to maintain freedom from drugs I must share with others the experiences from which I have benefited.
12. Determine a purpose in life and try with all the spiritual and physical power within me towards its fulfillment.
13. GOD HELP ME!

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STATE PRISON OF SOUTHERN MICHIGAN  
ADMINISTRATION  
GUS HARRISON  
DIRECTOR OF CORRECTIONS DEPARTMENT



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The New Look is published as a mirror wherein the factors relating to Narcotic Addiction can be seen, read and then discussed. Opinions expressed herein are the writers own, and do not necessarily represent the Officials of the prison or N.A., as a whole.

All letters to the Editor or other correspondence should be directed to Mr. Ex R. Barham, Special Activities, 4000 Cooper Street, Jackson, Michigan 49201.

WE WELCOME CONSTRUCTIVE COMMENTS AND SUGGESTIONS

F O R E W O R D

Our intent is not to editorialize, moralize or evangelize; to express our viewpoint is our objective. And in doing this we probably won't be rational all the time, but we shall try to be interesting most of the time. We have no recipes or panaceas for all the problems that narcotics cause, but if we prevent one person from using drugs or aid one person in stopping to use, then can we say in unison: "A job well done."

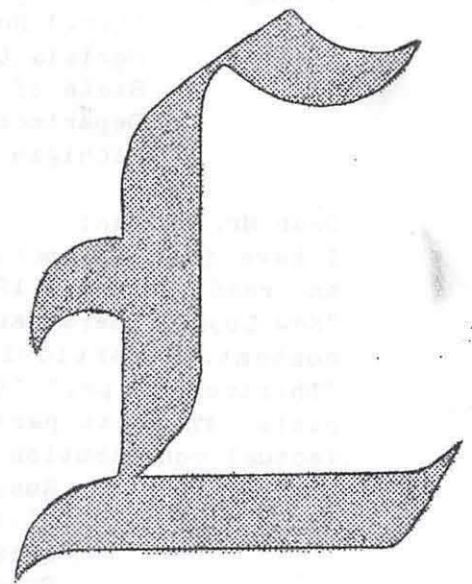
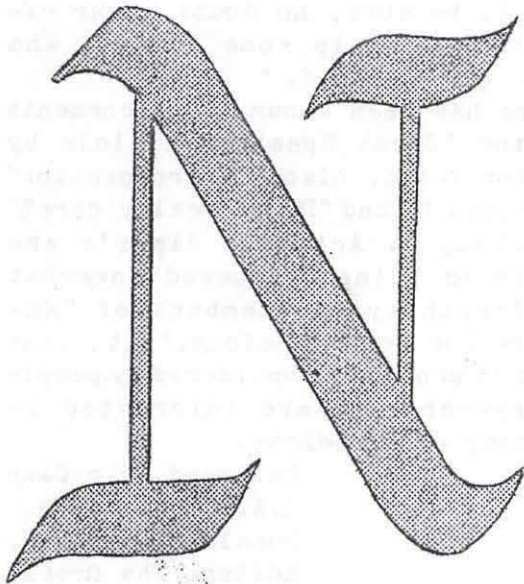
We have not been told what we cannot say; therefore, we shall use this freedom as a criterion for what we will say.

EDITOR



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## LETTERS TO THE EDITOR

Dear New Look Editorial Staff:

Does not each person have his handicaps and addictions? Has not each person his fears, his "price"? It continually amazes me that drug addicts and alcoholics tend to look on themselves as something very special. Do forgive me for this, but this is how you make it appear! Never once in all the selfish ramblings printed by any of you have I ever read so much as a hint of admission that others may also merit thought and attention. It's an astounding thing to consider.

Mrs. Francis Camizzi  
Cedar Rapids, Iowa

Dear Sir:

We have one issue of the New Look, December-January, 1966-67. How often is this periodical published? When was the beginning date? We would like to be placed on your mailing list, to receive this publication regularly or send us your subscription prices. If back issues are available, we would like to include these in our file. Send all material to the following address:

(Mrs.) Norreen Gentry  
Serials Librarian  
State of Michigan  
Department of Education  
Michigan State Library

Dear Mr. Barham:

I have just had occasion to peruse and read your May, 1966 publication, "New Look." There was some excellent content. I particularly liked the "Thirteen Steps," "Users VS Therapists" in great part, and the very factual contribution by Theodore J.

Ross B. Ellis  
District Supervisor  
Treasury Department  
Bureau of Narcotics  
Detroit, Michigan

Dear Sir:

I am a junior in Social work at Marygrove College. I have read of your branch of Narcotics Anonymous in The Junkie Priest. Since I'm so close to Jackson, I decided to contact your group for information on the program. I worked at a mental hospital last summer, and had quite a bit of contact with drug addicts, and this is what I hope to go into in the near future.

A. Ferraro  
Marygrove College  
Detroit, Michigan

Dear Editor:

Having received four copies of your "New Look," we write to thank you for your thoughtfulness and to tell you how much your magazine is appreciated by both addicts and non-addicts at Menard. It is being widely circulated here. And inmates who have not yet had an opportunity to read it are eagerly awaiting their turn. You and your Editorial Staff are publishing enlightening views on drug addiction and the problems which are many times the causes of it; to be sure, no doubt, your efforts will help some addicts who want to be helped.

There has been a number of comments on the "Guest Speaker" article by Milton Yates. Also, "Introspection" by Floyd H. and "Do we really care?" by Jimmy J. Actually Jimmy's article is being discussed somewhat at length by the members of "Addicts For Social Reform." It seems that it should be considered by people everywhere who are interested in helping drug addicts.

Reverend Eric Cash  
A.A. Coordinator  
Ronald W. Metzger,  
Editor, The Oracle  
Illinois State,  
Penitentiary



## THE EDITOR'S VIEW

Prison has permitted me to take the position of a humpty-dumpty who sits not on the wall of existence, but who sits upon the world with legs dangling down, watching mankind's wonderland. From this position I am able to read books which I never would have read otherwise; from this position I am able to see, hear, and feel situations and events which would have been oblivious to me otherwise. Vicariously, my mind travels faster than the speed of light to areas of antiquity which no longer exist. I am able to observe historical, philosophical, theological, and scientific evolution under the microscope of my awareness. And these observations lead me to believe that today is, indeed, the bridge between yesterday and tomorrow. The bridge over which existence passes onto the vast unknown. From this position I am able to utilize resources from both the accepted and the non-accepted data of progress. The former is compared with the latter, and I am able to piece together modicums of truth. From this position I am able to build up store-houses of information to be used as frames of future references. Mind you, this is not an easy position, for it entails vigorous research; it entails the usage of comparisons, analogies, logics, and imagery. It is imagery that I use to enhance my retentive powers. Through imagery, (letting the consciousness be absorbed by what one reads; a seeing into; especially the concrete terms) I change events and situations to please my mind. To illustrate my point, here is an example: First, I create a character who is called Adam-Ug, and place him in an environment of my choosing.

We find him in his cave busy doing what cave men do: chipping stones; thinking about the weather; and finally, painting his cave to give it atmosphere. Being a so-called primitive he does not worry about keeping up with the Gogs who live in the cave next door. While painting his pictures, he becomes concerned with semantics; that is, not only what is in a word, but also what is a word. At this stage he becomes involved meditatively with philology, etymology and linguistics, but he does not know it.

One of the objects he is painting on the wall of his cave is a deer; and he becomes so esthetically involved with his creation that he shouts his first word: "De!" In his glee he snatches up his spear and hurls it and strikes the picture; and lo! he discovers that the symbol on the wall and the animal it represents are two different things. Again he throws his spear, but once again the symbol does not respond. Through the process of trial and error he finds that the animal which goes into his cooking pit and the symbol on the wall are two unrelated things. He smiles smugly, runs to his neighbors and explains all that has happened. The people exult him, and make him their sage--magician.

Unfortunately for him, though, he believes them and becomes what the people say he is. Thus, he addresses them: "I'm sage, you prople; I'm of the sun, (light) and you are of the earth!" (dirt) He does not use these exact words, but this is what he implies with his actions.

Initially, we see that this begins the first illogical use of know-

ledge, and there are consequences involved. For the sage becomes so involved with his illusions that when the earth underwent an upheaval, he addressed a very large stone which was rolling towards him with tremendous speed and told it he was the son of light. The stone, however, not speaking his lingo, rolled on towards the gravitational pull. Not only did this stone gather moss, but also a poor unwise sage.

These are the types of mental exercises I put my mind through everyday; and I can, therefore, say that prison has afforded me an educational opportunity unparalleled. And it has been education (awareness) with its helpmate (intelligence) which enable me to say that I no longer feel like a prisoner, nor will I feel like a prisoner when I am released. In this new light, I know that there is no prison more confining than the prisons of human passions, positions and prides. I no longer search assiduously for the causes which made me expose myself, repeatedly, to consequences. Indeed, the effect has become my aim. By solidifying a stronger present, I am erecting a firm foundation whereon I can set my future.

The reason I have become indifferent with my past is that I spent my last sentence searching for the causes of my actions. I beat the bramble bush of my ego and id, so to speak, searching to find the causes which motivated my erratic actions. But I only routed out confusions. I exhausted five squabbling, name calling schools of psychology and psychiatry and I have found, unilaterally, that each school was not solving mental or social problems, but each was bogged down in a verbal impasse. To further evidence my dissatisfaction, the schools went, I thought, from theory to the absurd by making statements similar to the following: "Don't spank kids who have been raised on condensed milk, because you may blow their brains out." "Don't beat dogs, for they will develop a howling-whelping complex."

And it goes without saying that environment plays a vital part in a person's emotional, social, and ethical development, but what benefit is this knowledge to mankind when the environments which produce unstable characters remain unchanged. There are too many conditions in the environments for the ex-addict, ex-convict to change; therefore, I feel that the answer for me is self-change. How can this be done? It can be done by mature conditioning. Thus, I am doing to myself what Pavlov did to his dogs. (I must smile to myself here, because on occasions I have been called a cynic--the Greek word for dog; but this has not changed my views. I know that I am much too humane to be cynical; otherwise, I would not be in constant search for solutions which are conducive to my nervous-system. Further, I believe in a workable government, functional religions which produces Malcolm Boyds, Rev. David H. C. Read, and the Junky Priest etc.; futhermore, I respect private property when it does not infringe; also, I believe in the family as an institution.)

From this position which prison has afforded me, I know that education is the most essential attribute for the have-nones to possess. I know that before one can understand learning, he must learn to understand.



Education is the difference between what is done to one and what one is able to do to others. The more frames of references a person has to draw from, the least susceptible he is to guile, normally. \* "Education is a principal means of variety. The more education a man has the more likely he is to be independent in his views and obstinate in sticking to them."

People are not born criminals, they are born ignorant. (I mean academic ignorance rather than instinctual.) They are taught to be criminals, like doctors are taught medicine; but the difference between the two is usable education. The doctors are taught; the criminals are mistaught; therefore, criminals rely upon ego boosters: alcohol; drugs; the big job; etc. While the power elite asserts that ignorance is bliss, they fail, however, to explain what its opposite is. It seems unsound to me that one must go through the process of acquiring knowledge merely to become unlearned. But this distortion, perpetuated by the myth-makers, is not nearly as disastrous as the subterfuge under which the unlearned hide their culpable acts, the subterfuge called: I can't do no better! The unlearned are not only embossed with the bliss fallacy, but they also wear it with pride. (By unlearned, I mean those who react to events, rather than to think about consequences of their actions.)

However, the ex-addict, ex-convict must not surrender himself to this type of illusion; he must become self-assertive and demonstrative. He must become the "New Doer" by asserting the premise of equal distribution of responsibility.

Indeed, from this position I have had the opportunity to learn that each of us is a humpty-dumpty of a sort; that each of us is a liquid prisoner locked in a city of glass, but I am now able to see out of mine, and I now see each man as he is, not as he should be.

From this position I would like to evaluate analytically the proposition that we use too many large words in this publication--words which overshoot the intelligence of our readers. To be sure, in some instances, we have been called sesquipedalians, whatever that means. I would like to say to our one critic that we try to project variety; in fact, sometimes we occasionally include cartoons to illustrate different points of views. Because it has been said by the newspaper publishers that the American public's comprehension level is near or about eighth grade, we try to stay relatively close to that level. However, we err from time to time and drop a few tid-bits which cause people to think on a mature level. Although I try to delete all thought provoking words and sentences from the materials that I proofread, sometimes, however, we still end up provoking a thought now and then. Whenever I find any arresting ideas projected, I verbally castigate the men who work with me by calling them aspiring intellectuals.

I would like to apologize for occasionally orbiting outside the stratum of mediocrity. But on the other hand, I would like to evaluate this criticism to see if it is valid. First, I have always thought that observation was usually followed by critical appraisal, but I wonder if our critic's appraisals preceded observation or examination, or conclusion without premises.

\*Joyce Cary: 'The Mass Mind: Our Favorite Folly'

Normally an examiner is trained by experience to utilize care, comparison and classification to sublement his observation. He does this to avoid mis-seeing. The fragmented observer turned critic, however, thinks he has found a major cause significant enough to diminuate another's right to have a say-so. This critic fails to see that a concept expressed by a faulty language system is not a condition, but it is only an expression.

From this position I am able to weigh logically many so-called truths or absolute statements on the scales of my judgement. For example: It has been said that experience is the best teacher, but I think this assertion is fallacious, in part, because experience does not teach a baby that it should not be wet a second time; it does not teach a driver who turns left and drives over a cliff that he should have turned right; and finally, experience is a poor teacher when it tries to instruct criminals. Therefore, in many instances, it can be said that experience does not teach as well as a teaching machine. Next, the statement that each man is responsible for his actions has but a grain of truth in it. For example: I believe in the concept that no man can be better than what he is; therefore, I am what I am. Thus, in order for me to determine if I am responsible for my actions, first, I must break down such an absolute statement and find out what its implications are. In order for me to go from what I am to what I want to be, my I am-ness must pass through dense resistance; futhermore, in the intervening time-space area between me and what I want to be, there are other people. By traveling from what I am to what I want to be, my I am-ness picks up particals and residue of other people, therefore, it can be said that they alter my actions, thereby, some of my responsibility is lost. Consequently, I am what I am, but am I totally responsible for my actions?--of course not!

I say this to say that a man--after he reaches what I call compatible maturity, since maturity has no real perceptual meaning, only a legal one--is responsible for his actions, providing he knows what his actions are. Since actions on a non-scientific level are merely attractions and repulsions, we do not know what they are; nevertheless, let us continue to use this mysterious and metaphysical term and be responsible for it. In order for an action to exist it must exist within something, especially an action which constitutes responsibility. This something wherein actions usually occur we call society. Society, where people live who are responsible for their actions, to be functional must have laws to guide and persuade people toward responsibilities. And these laws under which the human species live and die are the laws of society. Therefore, society becomes not a functional institution which is controlled by people who are responsible for their actions--oh no! far from it--for it becomes a thing which looms over people threateningly. Society then takes the responsibility of action from man, and it becomes personified. Then we hear frightening statements like these: "You must not break society's laws; if you think that this society is not right then you must be a pinko; and, society will get you if you don't watch out."



Man permits the prevalence of these conditions to exist for many reasons. Some are: to shun responsibility; to have a scapegoat for his failures; and laziness. It is the last of the category which is most prevalent, for the lazy always show what society is, but they never explain what it is not. Therefore, whenever I hear the concept that each man is responsible for his actions, I know that the concept is idealistic but quite inaccurate. And until it does become a reality, we shall continue to hear words which humanize a thing called society, rather than hear about people who are society.

I don't have too many prospects for the great emergence, or for the great awareness, for there are no rules in the game called society, because if there were, then cities would not violate state laws, and states would not violate Federal laws, and nations would not violate the sovereignty of other nations, and man would not have these violations to emulate.

From this position I am able to look objectively into the mechanics of a label called Shep, and see his positive, (what he is) and speculate on an equal possibility of his negative, (what he is not) And I can conclude, without syllogism, that he is indeed a humpty-dumpty who has had three great falls, but he now realizes that the fault is not the wall's.

## N.A. MEMBER'S COMMENTS

I know that I must some how reshape my life, and give it more meaning. To put the pieces in their proper places has not been easy, but I am trying in a way that I have never before tried. N. A. has helped me! After attending N. A. I have become aware of the immensity of my problem, and I now find myself with a thirst for a new set of values. On this road of piecing my life back together, I know my biggest fight will begin when I leave here.

I am accomplishing much by going to school, by reading, and by exchanging ideals with my fellow man. By following these guide lines, I have learned to understand and respect my fellow man and I feel I'm learning much from this new experience. This, as I retrospect, has never been a part of my life before and its the only time in my life that I have ever tried to apply things that I have learned. Consideration for others was never seen in my make-up, and this created a false illusion that others were to blame for my mistakes. I always walked on the other fellows feelings, taking from them, forcing them to my way of thinking so that I could use them. Oh! how wrong and unfair I have been, and I now suffer for the wrong I have done. I have found in my search for new values that, love and understanding are key words to a person filled with hate. Thus, I can see now that I was a person who blamed everyone, except myself for my failures. All my thinking was wrong, consequently everything I did was wrong. I now hold my hand out in friendship to all, along with my manifested love.

In our last meeting we discussed the words: friendship and brotherhood. Since that time, I have learned a lot about both words, which I had never before stopped to realize. Now, however, I believe friendship is one of the greatest qualities on earth, because friends will give me the necessary strength to tear down walls which I built while I was a enemy to all and a friend to none. I am in constant need of a friend and, as soon as I learn to be a friend to myself, I will be capable of being a friend to others: therefore I will seek for this wonderful experience--friendship! For I believe that everything begins and ends with togetherness.

Donald P.



# A LOOK AT MY LIFE AND ITS MEANING

The modern trend is vertical: look forward, don't look back. However, at times it is most necessary to look back, not in the sense of retrogression, but, rather in the sense of retrospection. We may aptly say that the past is reflective of our present and future. Why? Because the past is a book of references, and it is never dead in us. The past holds keys to experiences, which may shed certain light on present and future events and incidents.

The body in some instances may be handicapped, yet the brain still function. The normal brain is somewhat like a filing cabinet where minute bits of information or events, which have taken place are stored. The brain being the center of thought and feeling is equipped with thousands and thousands of microscopic cells to be used for various reasons. One of the functions of this intricate organ is to permit man to view the past, live the present, and speculate on the future.

Most things are relative to each other. Science goes so far as to say that all things are relative. We are the offsprings of our parents, we came from them. But when we consider some of the implications of both the past and present, we don't quite know whether or not we come from our parents or through them. I personally think that I came through my parents to be apart of this world that nature provides. Why this is so? I don't know, for this remains one of the mysteries of life which I accept.

The keys of the past and present are similar to the keys of a piano. There are many keys which are relative. but each one produces a different sound which is similar to the way environments produces different individuals. Like the keys of a piano we are related to our environment, but each one of us give out a distinct sound; otherwise, we all would be alike. Some of us have many sisters and brothers who never commit crime although they come from the same social structure, and from the same parents, in most cases. The choice of doing right or wrong must be an individual decision which is caused by individual desires rather than something which has been transmitted from parent to child. That is acquired characteristics cannot be transmitted by biological means to the next generation. In human culture, social inheritance (utilizing the past) becomes more vital significantly than biological inheritance. Why is this? Let it be said, in so far as people are concerned, that people can be changed only by changes in character.

Again we must call upon the past to make this point of view more vivid. It has been proved by past events in social history that environment is the character shaper which should allow each person to make the most of himself. Therefore, it can be said that social heritage improves one's character rather than biological ones.

An individual's behavior is partly determined by home influences and the influences of other people outside the home. Such influences are vital elements in conduct; such as self-control, mannerism, personality, and many others. By all means attitude must be included in these factors. Further, let us say that we are taught certain customs and traditions in the home which we are inclined to hold on to until we are influenced by other customs and traditions. I have personally adhered to certain influences of others outside the family structure and most of these influences has caused me to be able to say now in the present that the need to look back in introspection is the only method I can use to realign myself with reality.

Nate M.



## WHAT IS FRIENDSHIP?

No word is oftener on the lips of man than friendship, and indeed no thought is more familiar to the aspiration of man than the concept of friendship. Yet, it amazes my colleagues and me how controversial this work has become in the minds of people. To most men to say that a man is your friend commonly means no more than this: that he is not your enemy. They do not realize that there is a wide margin between the two words, and that sometimes our friends do things which commonly attributed to the enemy. Thus, at this time, I feel that the denotation of the word friendship should be scrutinize for clarification and understanding.

Webster says friendship is: "State of being friends; amity; friendly attachment." However, the denotation of the word friend is: "One attached to another by esteem, respect, and affection; an intimate. In addition, the philosophical views, by Henry Thoreau are: "Friendship is never established as an understood relationship. Do you demand that I be less your friend that you may know it? Yet what right have I to think that another cherishes so rare a sentiment for me? It is a miracle which requires constant and rarest faith." And Salon a wise ancient Greek philosopher and scientist said: "Do not select friends hastily; but when they are selected be slow to reject them." And Chelo, another Greek philosopher said: "Let your friendship be more conspicuous in adversity than in prosperity. Confucious said: "Never contract friendship with a man that is not better than thyself!" Yet, when we turn to the Bible, John 4:18 says: "my little childrens let us not love and friendship give in words, nor in tongue; but in deed and in truth. And we see when we turn to mythology, we find that Prometheus was bound to eternal damnation for a bit of friendly sharing. And a poet said: "Tis the preeminence of friendship to empute excellence."

In our daily conversation the statement, my friend, is often spoken. But whenever we use the possessive pronoun my, this means we have entirely taken possession of that person's being; therefore, we cannot logically use the words, my friend for it reputes the concept of what friendship denotes.

In human intercourse the tragedy begins, not when there is misunderstanding about words, but when silence is not understood; subsequently, there can never be an explanation. However, the real danger lies in the fact that if the fire of friendship is not enhanced, then the danger is that the fire will languish. The least unworthiness even if it be unknown to one's self vitiates it.

The magnitism between friends causes them to gravitate to each other faults and virtues. Suspicion of friends often, like politicians, find people to fit the terms. A man cannot be another's friend when he set traps wherein his friend falls.

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Thus far, in my artical, I have only briefly touched on some of the pros and cons of friendship, while not really knowing what it is or what can be done with it. But it is my intention to make the readers of New Look ponder the implications. conotations and denotations of the words friend and friendship so that they won't accept the word instead of the thing. It is my contention that on the road back to recovery our choice of friends must be carefully analized.

After much debate, introspection and retrospection it is very clear to me that environment and so-called friendship are two of the basic factors that trip up so many people. Many of us have become victims of the saying: "The blind leads the blind." Environment and friendship, more times than can be mentioned, have been the motivating factor in most addicts returning to dope addiction. However, I make this statement with reservation, for I realize that there are many exceptions to this statement. Yet, I hope that consideration will be given to my speculation.

Most ex-addicts, after they are off their habits, physically and mentally, pass through a period of uncertainty. And time alone is the uniform cure for this position. Yet, we still must utilize this time and be careful in which direction we turn, and inspect every helping hand very carefully, for all things are not as they seem.

Some people choose friends for devious motives, with no intention of living up to the true essence of the words and feelings which are interchanged. And most addicts, after the shroud of the invisible person has been removed, seek friendship, companionship, and love. But most ex-addicts, by this time, have no old friends to whom they can turn; therefore they must make new friends. The exposure of new friends, in most cases, is better, but even here one must be careful in his choice. Once companionship is found chances are even better for the ex-addict to pass through the stages of uncertainty to the stages of certainty. Now we enter into maturity, and with maturity come confidence. At this point I believe a new life comes into being and from this point you are in the driver's seat--good luck

Theodore J.



## THE MACAFEEES AND THE CLEMSONS

A few years ago, while the hot smelting sun stood like a red menacing giant in the sky, a gentleman farmer drove along on his tractor, harrowing his land. While cultivating the thirty acres of his three-hundred acres of fertile land, preparing it for the wheat the Government permitted him to grow, he smiled to himself happily with the thought of his next Government check and what additional luxuries he would add to his farm which already had a ranch-style home, swimming pool, and a slopping well-manicured lawn.

He was deep in thought when one of the prongs of his harrow struck something solid, and the vibrations from the contact came up through the tractor and settled on his nerves. Climbing down to inspect the cause of the incident, he found, so he reasoned, a rather large stone that had writing on it. Bending down to clear the dirt away from the stone, he lifted the harrow and found a skull clinging to one of its prongs. After pulling it away, he heard a sound which sounded like a rattle coming from the skull. Upon closer inspection of the skull, he found a small bore between the eyes which looked like a bullet hole. He placed both skull and stone on the grass, climbed upon his tractor, and began to start up again when the skull started to have its say:

"Kind sir, my name was Macafee, owner of the K-Bar-B, three stones pace over yonder hill. Two brave sons I left behin' to go a-huntin' fer quails and squirrels. I rode out on my old horse until I found an area thicken'd with cottonwood and willow trees. Entering this foliage, I jumped to the ground, tied the reins to a bush, and took a look-see fer fowls a-hidin' behin' the bushes. Suddenly, I spotted a feather protrudin' from behin' a bush. With grease-lightnin', like a flash, I quickly drew my iron and I fired and hit a tree. That was the last thing I chanced to see, because that dirty Pa Clemson, hidden in ambush, drilled me between the eyes. Like a grand, Texas fightin' man, I fell behin' a stone with my iron in my hand, drygulched, cowardly, by that no-good Pa Clemson. I laid all these years with wheat coverin' me, hopin' to find someone to tell my story to. Oh! sir, where is the dust of my brave sons, Patience and Prudence?"

Unbeknowing to both the farmer and Macafee, the sons, on that infamous day, were tending their chores: Patience was bee-staring, a great sport in Texas, next to exaggerating; and Prudence was wondering to himself, "What is a doggie, and why are cows called doggies?"

Bee-staring is an unusual sport, and in order to be a participant, one must first of all have sturdy nerves...and a valiant bee. When the bee comes buzzing around, near the face, the person remains calm and never shoos it away or makes any body movement. The object is to look the bee in the eye until it flies away. You keep telling yourself that you are its master, auto-suggestively. But as fate would have it, poor Patience chose a near-sighted bee. While he was using the power of suggestion the bee was contemplating whether or not Patience's nose was a pollen-filled flower. To the mutual dissatisfaction of both, the poor bee flew away minus a stinger. And while Patience was whelping around and howling, he

looked up at the sky and saw a group of circling buzzards. He grew suspicious. Snatching bridles, bits, and saddles, he and his brother hit leather; but to their dismay, part of the way, they both found themselves in the same saddle. Since closeness was their creed, this togetherness caused them no great concern. But the horse, unaccustomed to this additional weight, sighed, neighed, but bore the burden.

They followed the buzzard trail which led them to the woods where lay the body of their Pa. But when they neared the spot, and wanted to whoa, the poor horse, unaccustomed to the additional weight, continued on his way--only a nearby creek could check his speed.

After climbing out, Patience was sullen and wet, and Prudence was asking himself: "Why there is seldom heard a discouraging word?" It took them only a moment to walk back to the body of their Pa. Patience, the eldest son, wailed with woe; Prudence stood thinking to himself: "Is that you Pa?" However, he remained silent, because he had been taught that "silence is golden."

"Pa!" moaned Patience, "I'll avenge your drygulchin'. I'm gonna bring those dirty Clemsons to pay for laying you low in this infamous and low-down way."

Meanwhile, the farmer shook his head clear of the sound of the skull, for he knew that a skull couldn't talk. Climbing back on his tractor, he continued his task. He had got but a short way when again, "thump" went one of the prongs against another stone, so he reasoned; but again he was plagued by another find. This was a treasureable day, in a canny sort of way.

The farmer again lifted the harrow, and lo! another skull. Candidly he shook the skull loose from the prong, and bade it have its say:

"My name was Clemson, done dirt by that polecat Macafee's sons. I was out seeing if my fences needed mending, or if my cattle were straying, when suddenly I saw a dust storm heading my way, so I reasoned; but instead of a circling wind, up rode Macafee's kin. Thinking that they were out tending the business of their Pa, I started to raise my hand in a gesture of friendliness when they drilled me without cause. Before I died they told me what a coward I was for drygulching their Pa."

Near the other skull on the grass, the farmer set this one, and got up on his tractor once again. The two skulls began accusing one another of dirty deeds. And a willow tree nearby decided to tell the true story:

"Sirs," said the tree, "I have been weeping out this tale of woe for many years, but no one listens to the swayings of an old weeping tree. The day Mr. Macafee fired a shot at the fowls, his wild bullet struck me and bounced off and hit him between the eyes. You can see what a task it would be to tell Texas folks that a grand, Texas man, was killed by a weeping willow tree.

The farmer, coming back down the field, was surprised to see what appeared like smiles on the skulls' faces. He climbed down from his tractor and picked them up, along with the stone, and placed them on the soil under the weeping willow tree.

Shep D.



# THE IMPORTANTS OF FREE EXPRESSION

Is it better to lose one's physical freedom or one's freedom of speech. Freedom of speech and the right to dissent are being seriously imperiled. Why this is so? Because we are seriously finding ourselves more in a conformist, and consensus-oriented society which says that the best way to get along is to go along. Guaranteed in our Constitution is the right of free speech, and that such speech be unencumbered. Unencumbered freedom of speech does not give anyone the right to speak irresponsibly or the right to holler fire in a crowded theater; however, to speak freely, honestly, and dissentingly about some things is getting to be increasingly unpopular, and any utterance of dislike seems to be subversive. If we lose our freedom of speech and the right to dissent, because of fear of repressive measures, we will become a nation of conscript minds. My personal opinion is: that there is a return to that spirit which caused the founders of our country to flee from tyrannies and oppressions under which they lived. Freedom--innate in all men--is the desire to be free. Any attempt to enslave or re-enslave a man physically or mentally is met with vigorous and persistent resistance. If enslavement is successful, it is not permanent. The one who enslaves must keep constant vigil and never be unrelaxed; for the enslaved constantly and continually keep stirring the lava of discontentment in the active volcano of his person and it must erupt. It has been said for ages: "Before I will be a slave I will be burid in my grave."

Freedom of speech and the right to dissent belongs to every individual. Each individual has a right to do his own thinking, listen to his own conscience, utter his own convictions. Too many are ready to acquiesce, accomodate, than to irritate or alienate; for they do not want to be odd, eccentric, or different.

To further illustrate impediments against freedom of speech, I will show how the Argument From Intimidation is used. This is a type of argument which, in fact, is not an argument, but a mean of forestalling debate, and extorting an opponent's agreement with undiscussed notions. It is a method of by-passing logic by means of psychological pressure. And since this device is particularly prevalent in today's culture and grows stronger day by day, one would do well to learn to identify it and be on guard against it. This method bears a certain resemblance to the fallacy (ad hominem), and comes from the same psychological root, but is different in essential meaning. The (ad hominem) fallacy consists of attempting to refute an argument by impeaching the character of its proponent. Example: "Candidate "X" is immoral; therefore, his argument is false." But the psychological pressure method consists of threatening to impeach an opponents character by means of his argument; this impeachment is argument without debate. Example: "Only the immoral can fail to see that Candidate "X's" immorality (real or invented) is offered, without close observation, as proof of the falschood of his argument. In the second case, the falschood of his argument is asserted, arbitrarily, and offered as proof of his immorality.

In today's epistemological jungle, that second method is used more frequently than any other type of irrational argument.



Therefore, it should be classified as a logical fallacy and may be designated as "The Argument From Intimidation." The essential characteristic of the Argument From Intimidation is its appeal to moral self-doubt, and its reliance on the fear, guilt or ignorance of the victim. It is used in the form of an ultimatum demanding that the victim renounce a given idea without discussion, under threat of being considered morally unworthy. The pattern is always: "only those who are evil (dishonest, heartless, insensitive, ignorant, etc.) can hold such an idea."

The classic example of the Argument From Intimidation is the story "The Emperor's New Clothes." In that story, some con men sell non-existent clothes to the emperor by asserting that the clothes unusual beauty made them invisible to those who were morally depraved at heart. Observe the psychological factors required to make this work: The con men rely on the poor emperor's self doubt; the emperor does not question their assertion nor their moral authority--he surrenders at once, claiming that he does see the garments--thus, denying the evidence of his own eyes, and invalidating his own consciousness. He does this rather than face a threat to his precarious self-esteem. His distance from reality may be gauged by the fact that he prefers to walk down the street naked, displaying his non-existent clothes to the people rather than risk incurring the moral condemnation of the two crooks. The people, prompted by the same psychological panic, try to suppress one another in loud exclamations on the splendor of his clothes--until a child cried out that the emperor was naked. This is the exact pattern of the work of Argument From Intimidation, as it is being worked all around us today.

We have all heard and are hearing constantly: "Only those who lack finer instincts can fail to accept the morality of unselfish concern for the welfare of others." "Only the ignorant can fail to know that reason has been invalidated." "Only black-hearted-reactionaries can advocate capitalism." "Only warmongers can still believe in freedom." "Only the superficial can seek beauty, happiness, achievement, values or heroes."

The Argument From Intimidation dominates today's discussions in two forms. In public speeches and print, it flourishes in the form of long, involved, elaborate, unintelligible speech structures, which convey nothing clearly except a moral threat. ("Only the primitive-minded can fail to realize that clarity is over-simplification.") But in private, day by day experience, it comes up wordlessly, between the lines, in the form of inarticulate sounds which convey unstated implications; it relies, not on what is said, but on how it is said, not on content, but on tone of voice. The tone is usually one of scornful or belligerent incredulity. "Surely you are not an advocate of capitalism, are you?" And if this does not intimidate the prospective victim who answers, properly, "I am." And the ensuing dialogue goes something like this: "Oh, you couldn't be; not really?"

"Really!"

"But everybody knows that capitalism is out-dated!"

"I don't."

"Oh, come now!"

"Since I don't know it, will you please tell me the reasons for thinking that capitalism is out-dated?"

"Oh, don't be ridiculous!"

"Will you tell me the reasons?"



"Well, really, if you don't know, I couldn't possibly tell you!" All this is accompanied by raised eyebrows, wide-eyed stares, shrugs, grunts, smicker's and the entire arsenal of non-verbal signals and emotional vibrations of a single kind: disapproval if those vibrations fail, if such debaters are challenged, one finds that they have no arguments, no evidence, no proof, no reasons, no ground to stand on. Their noisy aggressiveness serves to hide a vacuum that the Argument From Intimidation is a confession of intellectual impotence. And the arch-type of that argument is obvious: "To those who understand, no explanation is necessary; to those who don't, none is possible. The psychological base and source of that argument is the social metaphysician, one who regards the consciousness of other men as inferior to his own and to the facts of reality. The social metaphysician uses himself as a comparison for others to emulate. The disapproval of others is so shatteringly terrifying to him that his consciousness cannot stand the impact; thus, he would deny the evidence of his eyes and invalidate his own consciousness for the sake of winning approval. And it is only a social metaphysician who could conceive such an absurdity as to hope to win an intellectual argument by hinting: "But people won't like you!"

Strictly speaking, a social metaphysician does not conceive of his argument in conscious terms; he finds it, instinctively, by introspection since it represents his psycho-epistemological way of life. We have met the exasperating type person who does not listen to what one says, but to the emotional vibrations of one's voice, anxiously translating them into approval or disapproval, then answering accordingly. This is a kind of self-imposed Argument From Intimidation, to which a social metaphysician surrenders in most of his human encounters. And thus when he meets an adversary, when his premises are challenged, he resorts automatically to the weapon that terrifies him most: The withdrawal of a moral sanction. Since that kind of terror is unknown to psychologically healthy men, they may be taken in by the Argument From Intimidation, precisely because of their innocence. Unable to understand that it is merely a senseless bluff, they assume that its user has some sort of knowledge or reasons to back up his seemingly self-confident belligerent assertions; they give him the benefit of the doubt, and are left in helplessly bewildered confusion. It is thus that the social metaphysician can victimize the young, the innocent, the conscientious. This is particularly prevalent in college classrooms. For, there are many professors who use the Argument From Intimidation to stifle independent thinking among the students, to evade questions they cannot answer, to discourage any critical analysis of their arbitrary assumptions or any departure from their intellectual status quo.

The Argument From Intimidation illustrates why it is important to be certain of one's premises and of one's moral ground. It illustrates the kind of intellectual pitfall that awaits those who venture forth without a full, clear, consistent set of convictions, wholly integrated all the way down to fundamentals and for those who recklessly leap into battle, armed with nothing but a few random notions floating in a fog of the unknown, the unidentified, the undefined, the unproved, and supported by

nothing but their feelings, hopes, and fears. The Argument From Intimidation is their nemesis. In moral and intellectual issues, it is not enough to be right: one has to know that one is right. The most illustrious example of the proper answer to the Argument From Intimidation was given in American history by the man, who rejecting the enemy's morality, and with full certainty of his own rectitude, said: "If this be treason, make the most of it."

Every historic change that has been achieved in this country has come not through conformity; not through unpalatable uniformity, but by Non-Conformity and Dissent.

Floyd H.



## A NEW LOOK AT SOCIAL UP-LIFTING

First I would like to say that I am an ex-drug addict who is presently incarcerated at the State Prison of Southern Michigan. I am also an active member of the Narcotics Anonymous here at the prison.

Since I have been a member of this group there has been some changes in the Structural Organization of Narcotics Anonymous here at Jackson Prison. First, it was decided that the larger a group is the more intricate the system of individual therapy becomes. Many men felt that some other program should be tried; that is, some program that would afford the entire group a spontaneous impetus to strive towards the goal of social re-entry. Thus the fifty-man group was broken up into smaller groups where each group worked toward a more inter-personal relationship while working within the framework of the Narcotic Anonymous outline. This idea of separation into three smaller groups was proposed by Shep. D. the Editor of "New Look" the groups news organ. This proposal was voted into effect by the majority of the members.

The main purpose for this was to give each man, as an individual, a better opportunity for expressing his views. Also, this will aid him in receiving more better ideas concerning personal problems as well as the problems of the group.

Everyone longs for a stable sense of security in life, but some of us have been misused so long that we think a little kindness will be fatal; therefore, we look in the wrong direction for our security. We tend to look to other persons to do for us what we should do for ourselves. Thru' the years man has put forth a great deal of effort to make his life and life in general more secure, but, needless to say, so many of us have failed to follow the trend of social up-lifting. More over, man of today has various methods which he deems necessary to acquire success; such as, wholesome homes for his family, modern police departments, trade unions, and various amounts of wealth. All these things are the scales by which he measures social success.

Some people feel a need to be needed therefore they cannot bear the thought of being alone. They need to be assured by someone other than their inner selves that they are important. Being with other people gives them the feeling of acceptance. Also it helps them feel as though they belong to some progressive movement. In most cases they are merely being tolerated, which is not getting to the heart of the problem, if there is a problem and not merely a situation. Being a problem then they are simply pacifying the individual and not truly helping him.

Where does our real security reside? My personal opinion is; we must be able to find this real security within ourselves, until then we remain somewhat insecure. Why is this so? It is so because we are confronted by various incidents and situations, from morning to night. Most of these incidents and situations can easily be overcome with the proper treatment. At times we tend to think of them as being problems which they are not, but whenever we mistreat or confuse a problem with a situation we make the whole process more complicated. Mistreatment of anything cause it to be more intensified; therefore, it is a must that we properly treat ourselves and others; otherwise, we create problems and situations for ourselves and for others.

Many of us seem to have most of the required materials with which to be successful; yet happiness seems to be lacking. And this indeed is a form of insecurity. We tend to look for happiness in others and not within ourselves. As we chase about looking for happiness we simply overlook the most important source: ourselves. As Hawthorne so aptly wrote: "Happiness is a butterfly which, when pursued in just beyond your grasp. . . but if you will sit down quietly, it may alight upon you."

This, I think, is the gist of what constitutes security; that is the bringing forth that which lay within our being. This is done by sitting down quietly and the butterfly of happiness and security may alight upon you.

Nate M.



## THREE FAMILIES OF ASSASSINS

Our narcotic problem mainly centers around three families of assassins: the opium poppy family, whence come morphine, heroin, codeine, and lesser-known derivatives; the coca leaf, which provides cocaine; and the hemp weed, from which is derived hashish, or marijuana. The addicting drugs, those which produce physical dependence, are the opiates plus demerol, methadone, and other synthetics. The habituating drugs, those which can be discontinued without withdrawal pains but which cause psychological dependence, are the products of the coca leaf and the cannabis or hemp weed. The first of these, the opium family, has taken the heaviest toll. Its products have been used as a benefit and a bane--to destroy pain and to destroy man. It has been both the aid of medicine and the slave driver of the gangster.

It is appropriate to give the name "assassin" to the modern form of hashish, marijuana, and to more potent narcotics which destroy life. Marijuana is obtained from the flowers and leaves of a green weedlike bush, the Indian hemp. It is a very hardy plant and can be grown almost anywhere; however, marijuana addicts in the United States usually shun the less potent home-grown varieties and clamor for the "imported stuff," which is smuggled across the Mexican border in considerable quantities. Other parts of the plant have some economic value. Marijuana is most commonly used in the United States in the form of cigarettes, known as "reefers." A marijuana cigarette is a little smaller than the regular cigarette and is tightly rolled at each end. Addicts inhale deeply when they smoke the weed.

Since marijuana may be used over a period of time and then abandoned without withdrawal pains, addiction to it is psychological rather than physical. But it is a treacherous drug, playing strange tricks on the user. Though it is basically a depressant, its initial effect is to remove restraints and create an impression of stimulation. The marijuana smoker tends to lose control of his actions. In some ways a marijuana drunkard is like an alcohol drunkard, only worse.

A person under the influence of marijuana is exposed to the unpredictable effects of a peculiarly psychic exaltation and derangement of the central nervous system. Sometimes when one is under its effects his natural inclinations become so abnormal that he is driven to violence. Because of this vicious tendency experienced by some, it has been called the "killer drug." In stronger personalities, however, the drug may not produce such drastic antisocial effects. Almost always it will make a person irresponsible and silly and ready to act on suggestions that he would turn away from if he were in a normal state of mind.

Among the peculiar effects of marijuana is its tendency



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to plunge a person into fits of uncontrollable laughter. When "high," the subject has a light, floating, detached sensation. This false sense of well-being may in some cases be extreme until the addict feels reckless and has a "devil take the hindmost" attitude.

Sometimes the marijuana user's judgment of time and space is so altered that a second may seem as a day to him, or an hour but a moment. He may feel himself so small that he is afraid to step off a curb; or he may feel of such superhuman strength and enormous size that he well dare to commit acts ordinarily foreign to his nature. He usually feels a sudden, intense hunger, and has a craving for something exciting. Temptation seems more attractive to him. His latent immoral tendencies are apparently stimulated. The effects of marijuana range all the way from a strong, self-satisfied feeling to an acute mania.

Mosh Allah, meaning "the gifts of God," is an ancient Arabic misnomer for opium, which is made from the air-dried, coagulated milky juice of the unripe pod of the Oriental poppy. History, however, in recording its narcotic effects upon man, has proved it to be the "mother of indolence," because of its sleep-producing inertness, which a poet has described as "a sleep of endless reverie."

Raw opium is a dark-brown or black tarry gum. It has faint odor and a bitter taste. It is usually smoked or eaten by poppy addicts and produces both psychological and physical dependence. It is the most important source of morphine and other derivatives, of which heroin is the most potent.

There have been millions of opium users through the centuries, and their sad experience should be enough to discourage any one today from accepting its tyranny. In many countries of the Orient it has been a deterrent to the progress of civilization.

Opium's dreamy stupor may be prolonged even to the state of unconsciousness. It is definitely addictive, as are also its derivative drugs: morphine, heroin, and codeine. All of the main characteristics of addiction accompany the use of these narcotics. Opium and its derivatives belong to the family of sedative drugs.

Among the ancient Greeks the god of dreams, son of the god of sleep, was called Morpheus, from the word MORPHE, form. The modern drug morphine has the name and dreamy forms to enslave its worshippers.

For centuries, until about A.D. 1800, opium was the only known narcotic product of the poppy. A German scientist, Friedrich Wilhelm Adam Serturmer, extracted morphine from



opium, and it was shortly thereafter hailed as "the greatest alleviator of pain." Morphine is still widely used medically as a painkiller, but it is also more dangerous in creating addiction than is opium. Its euphoric effect on the nervous system is ten times as strong as that of opium.

Morphine is a white, odorless, powderlike substance with a bitter taste. It may be taken by hypodermic injection, or in the form of powders, pills, or capsules. Used medicinally, especially in preparing a patient for surgery, it can be a boon to sufferers; but to the addict, morphinism becomes a baleful misery.

H is for heroin, the most potent of all drugs commonly used for addictive purposes. Heroin is derived from morphine. It is said to be thirth times stromger than opium and at least three times more potent than morphine. It is a powdery, white, bitter-testing substance resembling morphine in appearance, and it is usually sold in capsule form.

Heroin addiction is the most common form of narcotic slavery in the United States, and now constitutes the world's No. 1 international dope problem. Its "capsule ecstasies" in the early stages leak directly to the abysmal depths of narcotic addiction. Its poisonous effects upon the central nervous system build up extreme phusical dependence. For this reason, it is doubtless the most vicious of the addiction-creating drugs illegally used in America today.

The addiction potentialities of heroin have banned it from legal importation, manufacture, or medicinal use. Heroin has actually been outlawed in all but six countries of the world (theoretically, of course). Despite this ban an extensive traffic in smuggled heroin goes on, for it is the most highly concentrated of the three and hence is more easily hidden during transport.

Codeine, another derivative of morphine, is less habit-forming and not so effective as a peinkiller. Still another of the opium group is metapon, which has more power to alleviate pain but is also habit-forming.

Demerol and methadone are drug subs titutes synthetically manufactured. They relieve pain but are also addictive. Methadone produces less nausea than morphine and is less habit-forming, and is used in some hospitals to "taper off" addicts.

Cocaine, a white crystal-like powder obtained from the leaves of the South American coca tree, is frequently called "snow," because of its snow-white appearance. Its users are known as "snowbirds," who have gone for a "sleigh ride."

Other names are "happy dust," "heaven dust," or "joy powder!" Cocaine is odorless and has a better taste. It is taken by sniffing, chewing, or injection. Cocaine has an opposite effect from morphine and its derivatives, for it is an excitatory drug instead of a sedative one. Elation is felt in initial usage until repeated doses injure the nasal passages and membranes and deteriorate the brain itself. It produces extreme nervousness and paranoid delusions. "Almost any doctor," says Commissioner Anslinger, "will tell you that if you are not crazy before you take cocaine, you are afterward."

The drug has been used effectively to relieve local pain when directly injected underneath the membrane of a cavity or into the flesh. It acts as a local anesthetic to deaden pain without producing unconsciousness.

As an excitatory drug, cocaine tends to prevent sleep and to produce excitement. In contrast to the opium type of drugs, which cause the addict to be indifferent, inactive, and inclined to laziness, cocaine may make the addict more vicious and obstreperous. It produces digestive disorders, hallucinations, and even delirium, but does not cause the physical dependence or withdrawal illness produced by opiates. Among its odd combinations of agreeable and disagreeable and disagreeable effects are a definite feeling of stimulation to both mind and body, a decrease in appetite, and rapid emaciation from continued use. Complete sensory paralysis may occur in the sensory nerve endings which are especially susceptible to cocaine.

Cocaine has a marked effect upon the central nervous system, which progressively degenerates if the drug is used regularly. It does not cause the confusion that whicky does nor the stupor resulting from the use of morphine or heroin, but rather arouses its addicts until they are literally "jumping when they are 'hopped up" with C."

Sleeping-pill use in America is becoming a serious problem. Enough barbiturates are manufactured annually in this country to put every American asleep for twelve nights in a row. Vital statistics show that more people die from barbiturate poisoning than from any other kind of poison. Many deaths caused by sleeping pills and reported as suicides are due to the foolish acts of intoxicated persons and not to a very simple matter for a barbiturate-intoxicated individual to take a handful of sleeping pills and never realize that he has given himself a lethal dose. Bromides can cause mental dependence; and bromide poisoning builds up gradually in the body, resulting in a definite problem to the user.



Sleeping-pill addiction is becoming a more serious problem than morphine and heroin addiction for two reasons: first, because sleeping pills are so dangerous, and second, in many places it's quite simple to buy them. Also withdrawal illness after long use of large amounts of a barbiturate is more severe than from an opiate drug.

Phenobarbital capsules are known to addicts as "goof balls" or "red devils." Teen-age deaths have occurred from overdoses of barbiturates with beer. Presidon is less habit-forming than barbiturates.

Benzedrine (amphetamine)--the "thrill pills" of juvenile delinquents--is not a sedative drug, but a stimulating one producing excitement and sleeplessness. It does not cause physical dependence or withdrawal illness, but it may cause psychological dependence.

The only safe course for anyone who believes that he suffers from pain severe enough to demand an analgesic is to consult a physician. It is tragic enough to see the enslavement of those who foolishly tamper with known forms of dope; it is doubly tragic for an innocent sufferer to blunder into addiction when professional supervision could avoid it.

We have used a book by J. A. Buckwalter as reference.

Jimmy J.

## IT WAS FUN AT FIRST BUT...

My present address is 4000 Cooper Street, which I think that we all know is Jackson Prison at Southern Michigan. It was just six years ago when I started (Joy Popping), which was nothing to me at that time. To be truthful, I really enjoyed myself at first, but doing that time I had seen men and women who lived from day to day just to use drugs, and this was something I promised myself that I wouldn't become; that is, a day to day user. Because my views were so different from theirs I knew that I could "joy pop" without becoming addicted. I continued to do this for four years, but I did not know that I was hooked all the time.

Meanwhile, I would like to say to my fellow member of the club of confusion that my whole point of view was wrong, for one cannot use without misusing others. I realize at this time that my life has been, to an extent, ill-used. Ill-used because I placed value on the wrong things; specially money, for I permitted money to play a larger part in my life than it was suppose to. By having too much money I developed too much egotism; therefore, I thought that I could do any and everything without encountering any difficulty. Thus, I extended this concept to drug usage, but I found out that drugs had no respect for values--least of all the money values.

The misuse of money and the use of drugs combined caused me to not only lose my dignity but also my loved-ones. After those things happened I permitted another being to take charge of my body, and this being was so demanding that it caused me to act, talk, and walk like those men and women who I didn't understand before. I became a shadow who drifted from the good life into the dead life. I always knew that death walks close to each of us, but I began to feel as though it was running towards me.

There is no counting the sorrow I brought to those who cared about me. However, I feel with certainty that my injuries to others are recorded somewhere, and that I will have to answer for them if I am not already doing so.

I hope that this brief sketch of myself will help others as it has helped me. I truly wish with all my prayers to the All Mighty Father that something can be found in what I have said which will help all you.

Kick's were fun at first, but later they brought sorrow.

Jack M.



N.A. PRAYER

GOD

GRANT ME THE

SERENITY TO ACCEPT THE

THINGS I CANNOT CHANGE, COUR-

AGE TO CHANGE THINGS I

CAN, AND WISDOM, TO

KNOW THE

DIFFERENCE.

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ONE FIX IS TOO MANY

AND A THOUSAND IS

NOT ENOUGH !