

16th

Anniversary

**The AA Fellowship
Group**

MARCH

1947



1963

Serenity Prayer

GOD grant me the serenity to accept
the things I cannot change. . .
Courage to change the things I can. . .
and wisdom to know the difference.

Hospital Staff

U. S. PUBLIC HEALTH SERVICE HOSPITAL, LEXINGTON, KENTUCKY

Dr. Robert W. Rasor, Medical Officer-In-Charge
Dr. Warren P. Jurgensen, Deputy MOC
Dr. Ray H. Hayes, Clinical Director
Mr. William F. Owsley, Chief, General Services
Mr. C. E. Morgan, Chief, Vocational and Education
Unit and Hospital AA Coordinator

The Twelve Steps



- STEP ONE**—We admitted we were powerless over alcohol—that our lives had become unmanageable.
- STEP TWO**—Came to believe that a Power greater than ourselves could restore us to sanity.
- STEP THREE**—Made a decision to turn our will and our lives over to the care of God as we understood Him.
- STEP FOUR**—Made a searching and fearless moral inventory of ourselves.
- STEP FIVE**—Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
- STEP SIX**—Were entirely ready to have God remove all these defects of character.
- STEP SEVEN**—Humbly asked Him to remove our shortcomings.
- STEP EIGHT**—Made a list of all persons we had harmed and became willing to make amends to them all.
- STEP NINE**—Made direct amends to such people whenever possible, except when to do so would injure them or others.
- STEP TEN**—Continued to take personal inventory and when we were wrong, promptly admitted it.
- STEP ELEVEN**—Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
- STEP TWELVE**—Having had a spiritual awakening as a result of these steps, we tried to carry this message to alcoholics and practice these principles in all our affairs.

The KEY

God grant me the SERENITY TO ACCEPT
the things I cannot change
COURAGE TO CHANGE the things I can
and WISDOM TO KNOW the difference

Vol. XVI, No 2

Summer, 1963

AA Coordinator

Clarence E. Morgan

Sponsors--Houston S.,

Jim M., Sterling S.

STEERING COMMITTEES

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Secretary, Jimmy A.

Recording Secretary,

John G.

Committeemen

Weldon B.

Rudolph J.

Jimmy B.

Jose N.

Women's Group

Chairwoman

Queen Esther F.

Secretary, Aurellia B.

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Front and back covers by Weldon B.

The Key is a Bi-monthly publication by and for AA members here and everywhere. Permission is hereby given to use any material herein contained provided proper source credit is given. The opinions expressed are not necessarily those of the Administration, and are not to be in any way construed as such. Instead, this is an honest attempt to exchange helpful information and ideas with other institutions in order to promote better understanding of a common problem, and thus, more efficiently combat the disease of addiction. All material submitted is subject to editing. Address correspondence to--Editor, The Key, Box 2000, Lexington, Kentucky.

Editor--Earl A.

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Our Purpose

This is an informal group of addicts banded together to help one another renew our strength in remaining free of drug and alcohol addiction. . . Our precepts are patterned after those of Alcoholics Anonymous, to which all credit is given and precedence acknowledged. . . We claim no originality, but since we believe that the causes of alcoholism and addiction are basically the same, we wish to apply to our lives the truths and principles which have benefited so many otherwise helpless individuals. We believe that by doing so we may regain our health and sanity. . . It shall be the purpose of this group to foster means of rehabilitation for the addict, and to carry a message of hope for the future to those who have become enslaved by the use of habit-forming drugs.

IF LINCOLN



JAMES
H.

HAD BEEN IN AA

One score and five years ago, our founders brought forth a new plan, conceived in love and service and dedicated to the proposition that an addict can be restored by the Grace of God and the help of his fellow men.

Today we are engaged in a great, humane effort to make the plan available to all who may be concerned. We cannot dedicate, we cannot consecrate or advance this great cause by mere word of mouth, but rather by assuming our individual privilege and responsibility to carry the message to those who still suffer.

The world will little note, nor long remember, who we are, or what we are, but what we do here will never be forgotten. It is for us, who are willing and able to ever increase our efforts in this great field of endeavor, without hope of gain, reward, or recognition. It is ours to carry this torch and to work increased devotion to the task that lies before us. It is for us to highly resolve that our new way of life granted by God, shall not have been in vain, and that this fellowship of AA and by AA shall not perish from this earth.

Folsomite--Jim S.

The essence of every man is eternal.

Philosopher Says:

By Schumacher

INNER ENEMY CAUSES DOWNFALL

So the dream did come true! Those long awaited "Work Papers" are in the mail, and the chances look good at last! You're about to leave a cold and impersonal world called prison. In the Walls or on the Farm, on a good job or in the fields, it's been prison all the way.

It's been real, very real; those searing river-bottom summers and those frigid brush clearing winters; yes, they've been part of a strange world, but they've been real enough. About now, it's inconceivable to you that you could forget them any time soon. And too, those lonely nights, on a steel and cotton bunk, just thinking back on a "free-world." Those are some rough times too, and you'll not be forgetting them either, you think.

As you think back on it, awaiting the final signature for parole, did you ever figure out just what it was back there in the "streets" that really caused you to come to all the loneliness, all the prison? Just what was it that brought you that ticket to the big green place of nameless people, endless days, and constant correction? Did you see, as you sifted through the past on those lonely nights, just where it was in your life that the road forked and one lane lead

to shame and separation?

Chances are good that you did figure it all out, in your own way. Chances are that you do know now just what it was that started the chain of events that landed you in prison in the first place, but more important, now, you know deep inside your conscience just what it will take to keep it from happening to you again . . . as it has to some of you've seen return.

Today, as you anticipate the beginning of your parole, you're convinced that you won't be back to prison again. You've been planning for this time and now the time is near when those plans can become actuality. Soon the dreams of the future can become the work of the present.

But will your plans work for you, once these walls are behind you? Will your dreams dreamed in prison become reality in freedom? Can you maintain it long on parole? Yes, you say, you're certain that you will make it all the way--can handle it.

But did you know that there are some mighty impressive statistics that say you won't make it? That there are some strong mathematics that are telling you that you won't make it in freedom, long, ever again! P

centages indicate that there are some powerful forces that will work against you, that are working against you already, and that one in four parolees will violate parole in spite of the good intentions and firm resolutions that you have about it today.

You've probably already considered some of the things that cause parolees to fall, but the weakness that's most likely to get you is apt to be completely unknown to you today. It's something that's nearly impossible for a person to recognize in themselves. It's been with you all the time before you came to prison; it's been with you in prison, and it's going on parole with you when you go. It will bring you back to prison, if you

don't recognize it and do something about it.

It is a complicated enemy that works against you from within yourself. It has as many faces and forms as there are people, but there are certain subtle inner feelings that can warn you that it's acting up and trying to make you do something foolish to yourself.

Learn quickly to recognize the signs, learn all you can about it, how it acts to make you work against yourself, overcome it and remain free. . . don't do anything about it; tell yourself it isn't part of your past problems; and it's a pinch to make you the one in four, just another number again, in a cold impersonal place called prison.

(Via The Echo)

Starting Over Again

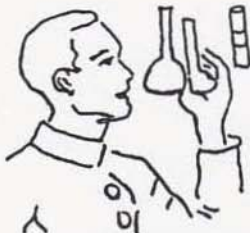
After Carlyle had finished his manuscript of the French Revolution, he took it to his friend John Stuart Mill that he might have the benefit of his comment and criticism.

Unfortunately Carlyle did not keep a copy, and a week or two later a careless housemaid gathered up the precious papers with the trash and burned them. Mill said the worst ordeal of his life was telling Carlyle what had happened. But the giant who had produced the manuscript started in with his characteristic vigor and produced another within a few months.

We can appreciate, can we not, how Carlyle must have felt? He had worked on this great study for years, and in the twinkling of an eye it was gone. Circumstances sometimes destroy in a few hours or days what we have worked on or accumulated for years. Nothing tries one's spirit so much as some great calamity of this nature. But when it happens there is nothing to do about it but start in working again as if it had not been.

There is no greater hero anywhere than the man who faces the destruction of something very precious and keeps on going as if nothing had happened.

E.L. Douglass



Pharmacological

(ADDINON-formation monthly

CAN AN ADDICT PERFORM SKILLED WORK?

Experiments at the Federal drug-addiction hospital in Lexington, Ky., have shown that even persons "on the ned" will quickly rouse themselves when asked to do something and will do it with their customary skill. They may do it a little less speedily than usual, and psychological test scores are a little lower than usual. But states a report to the American Journal of Medicine: If a sufficient supply of the drug is available, the overt behavior of the addict is not unusual and he can carry on a highly skilled technical occupation in a fairly satisfactory manner. "These drugs," one authority emphasizes, "do not impair a persons reasoning ability."

SO WHAT'S BAD ABOUT TAKING NARCOTICS?

A great deal. One trouble is "tolerance". Sooner or later the dope-taker can't get "fixed" unless he increases the dose.

For the non-addict, the usual dose of morphine is a quarter of a grain--about on-twentieth the size of an aspirin tablet. Its effect last a few hours. To recapture the people taking narcotics regularly have to double the dose in a matter of days. Soon most of them have to increase it again, and then again, and again. There is a case on record of an addict who in 16 hours took 78 grains.

Even in big doses, short of the poisoning level, the drug apparently does no direct physical damage. It allays hunger, however, so the addict may become malnourished. And since it relieves discomfort and pain he may become seriously sick without knowing it.

Further, he has to spend more and more time looking for the drug and less time working. Somewhere along the line, then, he may be edged into criminal activities because they seem the only answer to his financial problem.

Do narcotics make people criminal? No. But many criminals do take dope, and dope-takers become criminal to support their habit.

As time goes on, the addict is likely not only to need more of the drug, but to need the drug more. This dependence is partly emotional. He uses the drug to dissolve his problems, and

(Continued page 28)

Out of the Chaos--Order!

Miracles are rare happenings, therefore, one who feels that he has received one is an extremely lucky person. I am such a person, and the miracle I speak of is my seeming "spiritual awakening." I have never in my 26 years had anything so wonderfully great happen to me. It all started in AA.

I believe that by discerning what is true and worthwhile in life, one begins to feel a sense of direction. I have gotten a glimpse of a truth in AA that I am taking in complete confidence as being my directive. That is the higher power called God. I am quite certain that I could not have mustered the enthusiasm for a future life without this important faith.

I'm grateful that AA has exposed me to it, and since my confinement here has exposed me to AA, I suppose that I am grateful for that, too.

When I joined AA I learned that the program aspires to establishing order out of the chaos, and that this could be achieved if its principles were practiced. My desire is to live a drug free existence, so, day by day I am trying to visualize and bring into being the AA way of life for myself.

I like to think of life as being valuable, and to just wastefully allow it to pass addicted to a pernicious drug

is the ultimate sin. I should like to live peacefully and enjoy life, day by day; to keep my body healthy and strong in order to meet life's challenges. Then perhaps my family will be spared the misery that I have otherwise inflicted upon them.

I could say more but already I'm encouraged to find another way of life. And how late it is, however, I dare not let it become later. When I think of the simple everyday things that give pleasure to life, and how often neglected they were by me. I'm nearly overwhelmed with urgency. Just to be alive, and to eat and to sleep and to work are the things important to me now. I hope that I can always maintain such seemingly simple

desires. Too much has my life been filled with anxieties and fears. Today I feel more healthy, both physically and mentally, than I ever have. I have faith in a HIGHER POWER and confidence in myself, that one day I shall be able to resume a normal existence.

I ask myself, what has wrought this wonderful reaction in me. Indeed, it hardly sounds like me talking at all. This is why it is all so miraculous; but I'll gladly sacrifice my way for the AA way if it will build my resistance to drugs.

Crescent D.



The Long Road Back

By

Michael D.

Unger

While controversy rages over "what to do with the drug addict," a small group of Essex County addicts, who have hit rock-bottom and waded out, are helping themselves by helping each other. All have had their brushes with the law; most have received more than one prison sentence on narcotics charges. A few have run the gamut from cough syrup, barbiturates (goofballs) and amphetamines (Bennies and pep pills), through marijuana to mainlining it with heroin, opium or morphine-filled hypodermic needles.

On the premise that the "junkies" and alcoholics have the same basic problems, these addicts have formed two Narcotics Anonymous chapters in Newark.

"If an addict decides he doesn't want to take another fix for one day--and we do it one day at a time here--we can help him, and in turn, he helps us," explained Bill, who is 29 and one of Newark's NA's "leaders." Some of us have been fortunate enough to make it--I've been doing it for quite a few 24 hours, now." Bill has been "clean" for the last 3½ years.

Of some 35 members in both NA chapters, eight to 10 addicts have been able to remain "clean" after detoxification, the druging-out period.

Addicts are not allowed to enter NA meetings if they are under the influence of narcotics; they cannot become NA members until they are "clean." Then their emotional barriers to rehabilitation are tackled, a task which will take their entire lifetime. Many will not make it.

Little publicized since its beginnings in 1948, NA is an informal association of addicts who practice the AA system group therapy.

PROBING QUESTIONS, criticism and evaluation by other addicts turn up any insincerity in an addict's desire to give up drugs. Essential to the program's success is that total anonymity be maintained, allowing members to feel secure enough to be completely honest with each other--and themselves.

One Newark chapter meets Mondays at 8 p.m. in the Mount Carmel Guild headquarters at 99 Central Ave., the other, on Thursday evenings in the offices of a private welfare agency in 156 Washington St.

There are no teenagers in NA. Members do not feel young

addicts are either mature enough or have the desire to stop taking drugs, because they have not yet reached "the end of the line" that comes with being "strung out" on narcotics for long periods of time.

They have all reached "the end of the line" and are trying to rehabilitate themselves in the only way that has been offered to them--after forced or voluntary "drying-out" periods in prison, mental wards or in their own rooms behind locked doors, resulted in their re-addiction.

NA was started by a 42-year-old addict named Dan Carlsen, whom doctors believed to be beyond rehabilitation. After completing his eight "cure" in the federal narcotics hospital at Lexington, Ky., Carlsen died in 1956, Mrs. Rae Lopez became his successor. Mrs. Lopez had used drugs for 19 years before quitting for good 13 years ago.

There are NA chapters also in Hackensack, Passaic and Jersey City. Chapters soon will be organized in Union County, NA chapters in New Jersey have been attempted before, in Newark in 1953, and in Morris County in 1951. Neither was successful.

NA in Newark was organized successfully last December by Gilbert Hunsinger, executive director of the Council of Social Agencies, and Mrs. Mary Letchford, director of social service for the Mount Carmel Guild. Msgr. Joseph A. Dooling, director of the House of Prayer, assented to using those institutions for meetings.

Frank Manto, job counselor with the N.J. State Employment Service in Newark, became instrumental in finding work for NA members, many of whom are high school drop-outs.

The courts can and do commit addicts to mental institutions such as Greystone Park State Hospital, Essex County Hospital, Verona, or Ward 18 in the basement of Newark City Hospital during withdrawal from drugs. But the hospitals do not like to take the addicts and the addicts do not like to be placed among psychiatric patients.

The members of NA in Newark are a vocal group. Many are extremely intelligent and outspoken when given the opportunity. And they are assuming responsibility for themselves, their problems, and each other.

NARCOTICS ANONYMOUS

SAVING ESSEX

ADDICTS

Art Of Changing Yourself

Man alone, of all the creatures of earth, can change his own pattern, man alone is architect of his destiny.

William James declared that the greatest revolution in his generation was the discovery that human beings, by changing the inner attitudes of their minds, can change the outer aspect of their lives.

History and literature are full of examples of the miracle of inner change. Do you know the Persian story of the hunchback prince who became straight and tall by standing each day before a statue of himself made straight?

Change requires the substitution of new habits for old. You mold your character and future by your thoughts and acts.

Change can be inspired by selecting your own spiritual ancestors from among the great of all ages. You can practice the kindness of Lincoln, the devotion of Schweitzer, the vision of Franklin.

Change can be achieved by changing your environment. Let go of lower things and reach for the higher. Surround yourself with the best in books, music and art.

Change can be accomplished most of all through the power of prayer, because with God, all things are possible.

Wilfred A. Peterson
(Printed in Readers Digest)

* * * * *

(Long Road Back--continued)

I belong to a fellowship that I want to belong to, "declared Eddie, who began smoking marijuana when he was 14. Eddie, who is 23, became an NA member after he was "clean" more than two years ago. "We all have the same thing in common. We're still drug addicts--the only difference is, we are arrested drug addicts, not active drug addicts. And for me, this is a common bond--I'm understood in NA; I'm socially accepted. This is a great thing for me.

The end

Editorial

Often, while attending the various meetings of the Fellowship group and members get up to address the group, almost invariably they begin by apologizing for an inability to speak publicly. Here we seem to be playing it safe. We establish for ourselves an alibi in case things do not proceed smoothly for us from the rostrum. It seems a natural thing to do, and I could imagine that even great statesmen are guilty of this; but in this message I should like to expound my views of this very common practice and hope that some benefit will be derived.

I now must recall a statement that I read some time ago which said that "Language is inadequate to express man's inmost feelings. At his best, he is seldom able to express more than 2 to 3 per cent. of what he really feels." If this is true, then the implication is that if we are to communicate at all there will have to be established a "harmony of the minds" which will be made possible through having shared a common experience.

Upon our first visits with AA groups I would think that the best thing we anticipate is actual participation in group activity. Perhaps we go expecting to draw from the lives of others the solutions for our own. However, it isn't very long before we realize the inner workings of the program and find ourselves eventually addressing the group. That is, of course after having made the necessary apologies, and surprisingly enough, we do quite well.

The responsibility of speaker to his audience is divided in equal part. That is, the audience, too, has a responsibility to the speaker. Not only must he endeavor to express himself clearly, but you, the audience, must endeavor to hear him clearly. Not what he says, and very often, what he does not say. Remember, the things we're communicating here are feelings and attitudes, not words. Oh certainly! Words are important; but they are the means to an end, and not the end itself. I can even envision an instance where instead of words, one might emote and be understood.

None of us are so removed from the reality of things that we can afford to be disinterested in things affecting others. There is an infinite relationship here: A life is significantly insofar as it involves the lives of others. So then, to our members here and elsewhere, I say to you, take confidence and be encouraged; your mere presence here says most of it. You have only to be honest with yourselves.

EASY DOES IT

By Helen L. Renshaw

It was nearing the end of the race and Bill wasn't in the lead. I watched his long, rhythmic stride, which left him in second place, and I groaned, "what's the matter with him? He isn't even trying!"

My companion grinned. "You know Bill's motto. Easy does it."

"Oh, swell!" I snapped. "But not at a time like this. This is a plenty hard race to win."

Then a remarkable thing happened. The leader began to lose ground. His face was red with effort, and he puffed and panted for all he was worth, but Bill gained on him.

"Bill did it!" I shouted. "He's over the line!"

Later I couldn't resist letting Bill know what a scare he had given me. He laughed good-naturedly. "A fella can try too hard. Didn't you know about that?"

I thought this a pretty silly remark, but Bill is actually a rather smart fellow, so I got to thinking about what he said.

Try hard! Try harder--you have a hard job ahead. I guess you have heard such things a million times. And how do you feel about a task after you have labeled it hard? You think of a hard task as one that is difficult to do, don't you? And it is hard--hard and troublesome, wearisome, fati-

guing.

And here is a funny thing. Is the word hard and it sour hard. Really hard. You think of cement and rocks and wall of steel. Just the word gives you a chill; and if you apply it to a task, you feel almost defeated before you ever start.

Now say, "Easy." It so easily rolls off your tongue. It comes out easy and melodious, and you get a positive reaction and this is a big factor when you set out to do something. It is remarkable how well I get along when I try to forget taking that word hard at the beginning of everything. I hadn't realized before that a little thing like the wrong adjective could be such a handicap. Now I aim for that easy approach and let it calm my nerves and give me more confidence in myself and in my ability. Don't get the idea I always make the grade, but at least I give myself a better chance.

Why not give this thing a try if you are working hard and harder all the time? Scratch out thoughts like "This is a hard day," "This is a hard time," or "This is a hard job."

Instead, think easy and you do easy. The attitude you give the most attention to becomes a part of you.

Act well at the moment, and you have performed a good act to all eternity.

Johann Kaspar Lavater

Be Advised!

In an essay on "A Word To The Youth" the following question was asked: What advice would you give to a young friend which would help him to keep his balance in the most difficult experiences of his life? And the answer came:

That is a question for a book, not for an essay. I think I should begin by insisting on the necessity for discipline. It is not well for a man or a woman to be ceaselessly seeking the whys and wherefores of everything. That a life may be happy, it must be based on fixed principles. I would almost say that it is of little importance what those principles are so long as they are solid, steady; and that we accept them without compromise. I am not speaking here of doctrinal creeds. "That,"

says the poet Byron, "is an affair between a man and his Maker." I am speaking of actions self-imposed, of building upon a solid base, of loving by strict discipline. The discipline of a religious life, the discipline of work, of every kind of sport--these are all sane and wholesome, provided they are wholeheartedly believed in.

Another condition making for mental and moral balance seems to me to be unity in the plan, continuity in the pattern. A young person is tempted by every possibility, and the possibilities are infinite. Limiting himself to a choice irks him. He wants to have every kind of friend; to take every possible journey; to embrace all learning; to embark upon every kind of career; to experience every kind of love. But one of life's conditions is that he must limit himself; he has to choose. Then, and only then, can he live deeply and steadily.

These, I think, would be my answers--if I were to answer.

Andre Maurois

YOUR TRUE WORTH

It's not enough merely to exist, it's not enough to say "I'm earning enough to live and to support my family, I do my work well, I'm a good father, I am a good husband, I'm a good churchgoer."

That's all very well. But you must do something more. Seek always to do some good, somewhere. Every man has to seek in his own way to make his own self more noble and to realize his own true worth.

You must give some time to your fellowman. Even if it's a little thing, do something, for those who have a need of a man's help, something for which you get no pay but the privilege of doing it. For remember, you don't live in a world all your own. Your brothers are here too.

Albert Schweitzer

The Right To "Be"

Paul A. Pendergraph

God! Mankind prays to Him in a thousand languages but in this life we shall never really know what is really divinity. Yet we have that faith, a faith that comes to us from fighting for those things we believe right and proper. In the conscious and the unconscious of our being, we know that life gives us basic freedoms that no man or government can take. From these basic freedoms, our philosophy is derived, without it we could not survive in this jungle called "Civilization." From this belief, comes my credo, and my belief in my right to sing of those Freedoms. I demand the right to be:

Free to think as I would wish. . . Free to wear the clothes I own. . . Free to form my own associations. . . Free to worship as I please. . . Free to join any political group. . . Free to go to all public places. . . Free to laugh aloud in this world. . . Free to cry and even die. . . Free to write about those things I feel. . . Free to criticize injustices. . . Free to express and create from and of my own being. . . Free to fight for those things I believe just. . . Free to feel that my children can walk the land without fear. . . Free to love and hate whom I may please. . . and--Free to be the man God has made me to be.

This then is a re-declaration of those personal Freedoms, and if any man should encroach upon those rights he shall have to answer to me; He shall have to answer to my unrelenting fury, and I shall not rest until my fury is etched upon his soul. If I should fail in trying, then I would rather be dead, for I shall not live or try to live a life without having the right to be a human being.

(Via--The John Howard Journal)



Strength for Today

Earl L. Douglass

"IT'S UP TO YOU"

We all have to assume responsibility for our personal behavior. We may try to push off the responsibility on someone else. We may blame heredity. We may point out the fact that in some ways it is harder to live a good life today than it has been previously. But in the end it all comes back to us. Neither our parents, nor our church, nor our teachers, nor our associates will in the end be held responsible for the way we behave. For centuries we have been blaming Adam and Eve for most of the world's evil. They ate the apple (or was it an apple?), but let us always remember that it was not the apple on the tree that caused the trouble but the pair under the tree.

Human life appears to be an

enterprise in personal responsibility. No one can breathe for us, or eat for us, or sleep for us. We are compact bundles of personality and life. In a way we are completely independent of everybody and everything. In another way we are tied so closely to others that everything they do affects us and everything we do affects them. But we always come back to personal responsibility.

Don't point the finger of scorn at others. Don't complain and say that if things had been different, or your parents different, or your home different you would have been different. Given the same set of circumstances you would probably behave again precisely as you have behaved unless you had changed as a person.

YESTERDAY x TODAY = TOMORROW

As we live the "Todays" saying goodbye to all the "Yesterdays", only our past "loves" remain, forever transfixed in memory. Then suddenly we realize that it was that love which gave meaning to our "yesterdays" and gives us hope for tomorrow.

"Tomorrow" is only anticipation in the vast stretch of time that only God can fulfill. But that anticipation is an eager and fulfilling one, with love in our hearts.

So as we live through the "Todays" let us fill our hearts of the love that will assure our "Tomorrows."

Thomas T.

A Statistical Analysis Hospitalized Drug Ac

(A condensation of the

This study presents a statistical analysis of the information contained in the clinical records of patients admitted for the treatment of narcotic drug addiction to the United States Public Health Service Hospital, Lexington, Kentucky.

The data were condensed and transcribed to Hollerith statistical punch cards for greater ease in tabulation. This procedure also permits numerous cross tabulations and a variety of statistical treatments. However, the present investigation will be confined to a general view of the whole field as a preliminary step to more detailed analysis in the future, if such analysis are warranted. The findings are clouded to a certain extent by several sources of error, principally the subjectivity of some of the information. These errors may invalidate accurate statistical measurements, but probably do not obscure directional tendencies.

ADDICTION HISTORY

The history of addiction is accorded such prominence that the patient has to repeat it practically every time he comes

into contact with the institutional officials. It is recorded by the admitting office the ward physician, the psychiatrist, the chief supervising guardian, and the social service representative. Thus the patients have ample opportunity to contradict themselves if they are not careful.

One of the first questions asked in obtaining the addiction history is "When did you start using drugs?" On an average basis, the answer is, "When I was 27 years old." In a comparable study of 119 addicts, Kolb (1) computed the average age of onset of addiction as 29.33 years. However, when he divided his subjects into those who became addicts prior to the enactment of the Harrison law and those who became addicted afterward, the average ages of onset were found to be 28.09 years and 32.9 years, respectively. Still the average age of the onset of addiction is even lower than Kolb's pre-Harrison Act level. A number of factors may be responsible for this downward trend. Propaganda about the evils of drug addiction not only spreads a knowledge of it



The Clinical Records Of

S

BY MICHAEL J. PESCOR

(be presented in two parts).

existence, but may "backfire," arousing curiosity in place of dread. Or it may be simply another manifestation of the increasing sophistication of the younger generation.

While no age is exempt from drug addiction, there is, nevertheless, a heavy concentration of cases in the decade 20 to 29 years, more than half of the patients being victimized during this period. On the other hand, very few individuals became addicted after the age of 50. Therefore, drug addiction seems to be a greater potential danger to youthful individuals than to older men.

All this speculation brings up the next logical question in taking a case history, "Why did you take drugs?" The answer to that question has been sought for centuries and still remains unanswered. The best that addicts can offer is a list of superficial reasons or rationalizations. For that matter very few authors who have investigated the problem can offer anything better, although a good many have tried.

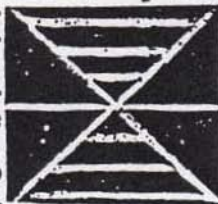
The favorite explanation for addiction in the present group was curiosity and association

with undesirable companions. Here we may ask the question, "Why did they seek out such companions?" Why such an abnormal curiosity, the satisfaction of which almost inevitably leads to social disaster? Why do these people get a "kick" out of drugs while others do not?

Next in the order of frequency is the use of drugs for the relief of pain and physical distress. Nevertheless, there are very few individuals who have an incurable, painful disease necessitating the continuous administration of narcotic drugs.

Another frequent rationalization in using "shots" to sober up after alcoholic sprees, or to relieve "hang-overs." Ostensibly alcoholism is the cause of drug addiction in these instances, but what precipitated the alcoholism?

Two professional pool and billiards players explained that they took drugs to improve their games. One patient took drugs to remove a speech impediment. Still another stated that he worked in the narcotics division of a drug manufacturing concern. The air was heavily



laden with opium dust, and as a result he became innocently addicted. The story was disproved in a communication received from the former employers of the patient, which stated that narcotics were prepared in closed retorts.

The first drugs used by the majority of patients was morphine. Next in popularity was opium smoking, closely followed by heroin. Heroin is used chiefly when morphine is unavailable or when it sells cheaper than morphine. Opium smoking is considered a "gentleman's habit," at least by those who indulge in this form of addiction.

The average period of addiction at the time of admission was computed as 12.5 years, with the heaviest concentration in the 5 to 10 year period and the lightest concentration in the 1 year or less interval. Five patients had been addicted 40 years or more.

The majority of the patients denied any previous voluntary cures in hospitals or sanatoria. Of those who had had treatment, a high proportion stayed off drugs less than 1 month after voluntary treatment. In general enforced cures are not as effective as voluntary cures, almost half the patients relapsing in less than 1 month after release. It bears out the old adage, "He that complies against his will is of his own opinion still."

Relapses are explained on practically the same basis as the initial addiction. Return to former associates and the effort to recapture the beginner's thrill heads the list of excuses, relief of physical discomfort runs second, and alcoholism a close third. A good many claim that society will not "give them a break," practically forcing them to return to underworld friends and inevitable relapse. Blaming the environment for personal failure is a distinctly human failing. Therefore, such statements, have to be taken with several grains of salt.

According to Kolb (3), the relapse of drug addicts is due to the original cause for addiction to which has been added the increasing dependence upon drugs for the relief of any unpleasantness, the force of habit, and numerous impelling memory associations. The addict acquires a bundle of conditioned reflexes so that any stimulus formerly associated with the act of taking drugs will bring on the old desire.

One patient remained abstinent for 3 years, but the desire at the end of those 3 years was just as strong as ever. Finally he gave up. He compared the situation to a heavy smoker who has given up smoking. He still wants to smoke even though he does not indulge. The only difference is that the desire for drugs is more intense than that for tobacco.

(Part two continued in the next issue).

News & Letters

Dear Friends in AA:

This was a very nice issue. It was the last one, I do have the comment--couldn't you staple it with one staple. It comes so folded it seems such a shame to cramp up such nice writings; and the tape often mars the cover. Just a suggestion. One staple would do it, as some others have come that way. Thanks and sincerely--Grace B.

Ed Note: And thank you Grace for your very thoughtful suggestion; we'll do it).

Dear Friends:

You who are reading these words may be hoping to find relief from trouble that you have tried to overcome through all other means. Now although skeptical, you are willing to try AA as a last resort.

Give A A a chance. . . and give it time. . . it is only with time that things can grow and develop, and so it is with AA. Do not expect it to do anything for you. It is only when you do the things that AA advocates that you have an inkling of the possibility of a better way of life. You can't see, because you came to AA with nothing in the beginning. AA is the only thing that one
(next column)

can gamble on with nothing and come out with everything, if they only give it a chance. I have often wondered if Chaplain Sherley is still there. His silence often gave me the insight I needed more than any words he could've formulated. He is certainly a jewel in the crown of AA.

Hope your banquet was a huge success. May those of you who will be leaving in the near future find your places and avoid those pitfalls that are usually only the beginning of a downfall.

Best of luck to you all.

Jane C.

(Ed Note: The banquet was a success, to say nothing of the occasion it commemorates).

FOR DRUGS CRACKDOWN

PRESIDENTIAL GROUP WANTS MASSIVE CAMPAIGN.

Washington (UP)--A Presidential commission called today for a nationwide crackdown on illicit drug traffic through a "massive attack" on big-time smugglers and peddlers.

An interim report to President Kennedy by his advisory commission on narcotic and drug abuse also recommended "strict federal regulation of manufacture, sale and distribution of

all habit-forming hypnotic and stimulant drugs which are subject to abuse."

Among these, the report included "the barbiturates, the amphetamines, and the so-called tranquilizers."

The report said that long-term prison sentences now meted out to all drug offenders, with no chance for parole or probation, should be relaxed for small-time peddlers and persons caught in possession of drugs but not selling them.

Kennedy said the report "deserves to be read, discussed and considered by those interested in our nation's drug and narcotic problems."

"It begins to open the door to understanding about users of narcotics and abusers of the law and suggest forcefully the dangers which confront the American people in this difficult area," he said.

The President promised in a letter to Commission Chairman E. Barret Prettyman that federal departments and agencies would give careful study to the report based on opinions from numerous experts at a White House conference in September on narcotic and drug abuse.

The grand character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.

Sir John Fredrick Herschel

Eleven Verbs Of Life

(No one really know what it to live until they can truly say these eleven verbs of life)

I am (the power of self-knowledge). . . I think (the power to master facts). . . I know (the power to appreciate). . . I wonder (the power of reverence, curiosity, worship). . . I see (the power of insight, imagination, vision). . . I believe (the power of adventure, faith). . . I can (the power of conscience, the moral imperative). . . I will (the power of will power, loyalty to duty, consecration). . . I serve (the power to be useful and the devotion to a cause)."

Life is but the process of learning through daily experience the meaning of these eleven dynamic "verbs of life" as acquiring the personal power of each.

George Walter Fisher



What "is" Worthwhile?

By Margaret Antenen (Mrs. C.E.) FW, Kan.

Poor, indeed, is the man whose mind is not enriched by some phase of lasting truth and beauty to restore his soul in the demands of life. To discover afresh in truth our eternal kinship with God is a universal urge.

WE ALL HAVE BUT ONE LIFE TO LIVE. We all want to do our best with it. How can we accomplish the most with the energies at our command? What is worthwhile? What may we let go?

I find only one answer that satisfies me. It is this: "We may let all things go which we cannot carry into the eternal life."

WE MAY DROP PRETENSE. Whatever we really are, that let us be, in all fearlessness. Whatever we are not, that let us cease striving to be.

If we can rid ourselves of all untruth, in word, manner and thinking, we shall rid our lives of rubbish, restlessness, and much fear. Let us hide nothing, and we shall not be afraid of being found out. Let us do and say nothing untrue, and we shall not fear to have the deepest springs of our lives revealed, nor our most secret motive analyzed.

WE MAY DROP WORRY. The eternal life is serene. It is not care-worn, nor knows it any forboding of future ill. Only the serene soul is strong. It is not our failures that distress us so much as our idiocies; it is not our lack of ability as much as our lack of a little instinctive knowledge of conduct.

WE MAY LET GO OF SELF-SEEKING. In the eternal life there is no greed. One hears of neither "mine" nor "thine." All things are for all. The richest experiences of life never come to those who try to win them selfishly. All blessings are in the way of him who, forgetful of self, tries to be helpful to the world, and who spends his life in loving deeds.

What are the things in life that are worthwhile--that we should lay hold of, keep, guard, use? They are the things of spiritual beauty.

WE MUST WISELY USE OUR TIME. In the eternal life there is no waste of years. It is with time that we purchase everything that life has of good. The most reckless spendthrift in the world is the one who squanders time. How much time have we? We have "all there is." The question is, what shall we do with it. Shall we let this gift slip away in haphazard deeds, or shall we adopt some plan of saving and of systematic doing? But in our plans let us not consider time taken by an interruption as

SCHEDULE of MEETINGS

WOMEN'S GROUP

The Women's Group meets in the Female Unit on the following schedule:

FRIDAY NIGHT, 7:30. Informal discussion of one of the Twelve Steps.

SUNDAY AFTERNOON, 3 (?) PM. Open meeting with outside visitors and speakers welcome.

OUTSIDE SPEAKERS

"Alumni" of the Hospital and other outside AA members are always welcome. Arrangements should be made through the Sponsor or Co-Sponsor in Lex.

MEN'S GROUP

The Men's Group meets in the Chapel in the West Basement on the following schedule:

FRIDAY NIGHT, 7:30. Informal discussion of one of the Twelve Steps. -

SUNDAY AFTERNOON, 4:00 PM. Open meeting with outside visitors and speakers welcome.

JOINT MEETINGS

Joint meetings of the Men's and Women's groups are held on Thursday evening at 8:10 P.M. in the Chapel in the West Basement.

time that is lost; "No one knocks at my door who is not sent by God." We spend our time well when we pay it out to God, doing that which He puts before us to do, whether it is a friend to be won, a small service to be rendered, a book to be written, a child to be consoled, or a house to be set in order.

WE MUST TEND OUR FRIENDSHIPS. Friendship means happiness--yes, but, it also means discipline. Seek how we may, we shall never find a friend without faults, imperfections, traits and ways that vex, grieve and annoy us. Strive as we will, we ourselves can never fulfill the ideal of us that is in our friends' mind; we inevitably come short of it. Though this be true, let us not give up friendships. To have a friend is to have one of the sweetest gifts that life can bring. To be a friend is a solemn and tender education of the soul. It costs to be a friend, or to have a friend; it costs time, affection, strength, patience, love and self-sacrifice.

WE MUST KEEP FAITH. Faith, Christian faith, holds the key to the blessedness of eternal life. Faith opens the gate through which we walk. Strong, serene, unquenchable faith in the loving-kindness of God, the wisdom of Christ, will make it possible to live our lives effectively, grandly. Letting go the unworthy things, taking loyal hold of time, work present happiness, love, duty, friendship, sorrow, and faith, let us so live as to be a strength to those whose lives are touched by ours.

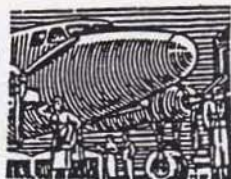
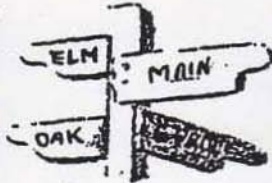
On The Street Where You Live

By William J. Miles

A Monthly Quiz

On the street where you live was chosen as a song title in the ever popular Broadway Hit, "My Fair Lady." Many of our American cities have their own special streets, avenues, and boulevards. Listed below are some of the most popular streets in the entire country. Can you name the American city in which each is located?

- | | |
|------------------------|----------------------|
| 1. Collins Avenue | 10. Woodward Avenue |
| 2. Fifth Avenue | 11. Brown Street |
| 3. Broad Street | 12. Peachtree Street |
| 4. Canal Street | 13. Charles Street |
| 5. State Street | 14. Euclid Avenue |
| 6. Sunset Boulevard | 15. Flatbush Avenue |
| 7. Market Street | 16. Lennox Avenue |
| 8. Beale Street | 17. Pacific Avenue |
| 9. Pennsylvania Avenue | 18. Mulberry Street. |
- (see answers below)



- (The John Howard Journal)
18. Newark, New Jersey.
 17. Atlantic City, N.J.
 16. Harlem, New York
 15. Brooklyn, New York
 14. Cleveland, Ohio
 13. Baltimore, Maryland
 12. Atlanta, Georgia
 11. St. Louis, Missouri
 10. Detroit, Michigan

9. Washington, D.C.
8. Memphis, Tennessee
7. San Francisco, Calif.
6. Los Angeles, Calif.
5. Chicago, Illinois
4. New Orleans, La.
3. Philadelphia, Penn.
2. New York City, N.Y.
1. Miami Beach, Florida

Answer: (On the street where you live).

May you be informed, my dear wife, that here I offer testimony my spiritual awakening, and perhaps you will read into the line a similar hope that I have for you.

My Spiritual Awakening

I prayed to that which I believe. . . I spoke to my God. . . I asked for help. . . I prayed for that which could give me meaning. . . I needed light to help me find the way out of my darkness. . . I prayed not to lose the right to live.

I lifted my eyes and my heart upward. . . The endlessness of the space above is surely a greater power than I. . . I knew that when I opened my heart with all the strength I had. . . when my eyes had tired from searching. . . when my mind cried for the truth. . . I knew then there would be help for me to find my way.

As I stood in the darkness, I knew that when I could see the light of my path, I would follow it. . . I would walk sure foot and with a smile in my mind.

I looked into a mirror. . . I searched myself, slowly and truthfully. . . I prayed to my God and humbly asked for forgiveness. . . From my brother, knowing my suffering, I was given hope and faith. . . Then with closed eyes and bowed head, uplifted heart and opened mind, again, humbly I prayed for help to find my way. . . For strength. . . For the privilege to live.

I knew my awakening was here. . . My understanding of my newborn faith would no longer permit me to harm others, nor even myself. . . Upon my realizing right would never come from wrong I yearn from here-on to live in harmony with right. . . No longer to fear Truth. . . I welcome reality as I take my step forward. . . I know there is a place for me. . . The beauties of life are mine too. . . If I want them I can have them. . . Yes--I prayed. . . I searched for my way and My God has shown me the way--through the AA Fellowship group.

Teddy Tedd



Adolescence is the most difficult period of life, because the every defeat seems final. Let the youth live but a little longer and he will learn life's first, most valuable lesson--that nothing is final.

Author Unknown

Here Is Might And Reassuring Promise

by Romain Gary

The night is ending in mist, the stars are still there, but their blinking remoteness wastes no attention on us. Even if the sky itself were a lens of awesome magnitude, it is not easy to imagine the eye behind it watching the predicament of every human grain of sand on the earth's shore.

Only the faithful sea keeps us company, sharing since the beginning of time all the torment, longing and restlessness of our spirit. The sea has a way of assuming our deepest self with such a triumphant mimicry that it seldom fails to free us from our hidden fears and torturing doubts. No man has ever walked away from the ocean without having been rescued.

Sea of Okhotsk, Sea of Sargasso, Red Sea, Black Sea, Caspian Sea, Seas of Sulu and of Barents, of Arctic and of Antarctic--so many names, so many different worlds, such a diversity of thought and faith. Yet it is only one sea, only one beyond, and all the rivers of the earth must be dreaming of it along their way and sharing our oldest longing, the longing for an estuary.

The first cry of a sea gull rises above the swell, the first call of a seal is heard from the rocks. No peak in the Andes reaches higher into the

sky than that tiny mast of a fisherman's bark just out of Monterey. And yet it is only a man-made mast, only the trembling walk of a sail across the horizon, no answer, no clue, only the sea and our old quest. Perhaps the mystery will always be only in the eyes of the beholder.

The wind is rising, the dawn has cleared the sky, the young girl is filled with an eagerness that belies the age of the earth. Life is only beginning; no one has ever died. It is our first dawn and indeed there is no beginning, no end, no limit, only the eternal voice of the sea and our unquiet spirit seeking a crossing.



Perhaps the sea is a master illusionist forever performing its deceiving trick to keep us hopeful. But on these sands where the earth ends and the ocean begins, the promise of a beyond is so clearly felt, the infinite seems so close and the emptiness is of such majestic vastness that it becomes a formidable presence. Few of us feel alone on the ocean's shore.

They say there is nothing but water there and that it came from the clouds, eons ago, when the fiery earth was beginning to cool. But to stand here on the beach of Big Sur in the early hours of dawn as

the yellow sun still weighs heavily over the swell is to know better. For the materialist lives in a world of his own making, a barren, absurd world where the brief desolate cry of a sea gull never reaches beyond the ear, where the sea has no voice but only makes a sound, where the strangeness and wonder of life echo in vain and then are heard no more, where the haunting enigma never finds an answer.

Listen to the murmur as the tide rises and the ocean comes closer. If the sky seems hollow now that the stars are gone, let heaven hide in emptiness, for we are not alone. There is a might here, a reassuring promise, almost a certitude--and no matter how far we throw away our hope, the sea will always find it and bring it back to us intact.

Science can tell us how the sea was born. It can deal with the salt and with the water, but no amount of salt water can make an ocean without that strangeness which happens when a man sets his eyes upon it. One day science may explore the infinite and account for each particle of cosmic dust and for each light year of the galaxies; it may reach for the bottom of nothingness and inform us triumphantly that indeed there was nothing there. But it will always be enough to look at the living sea to know better and to smile with relief: the secret will always be there, untouched, unfathom-

THE TONGUE

The boneless tongue, so soft and weak can crush and kill declared the Greek. . . tongue destroys a greater hero the Turk asserts, "than a sword." . . . The Persian proverb wisely saith, "A long tongue--an early death. . . sometimes takes this form instead, don't let your tongue cut off your head." . . . tongue can speak a word with speed, Say the Chinese, "strips the steed," . . . Whom sages this great fact impart "The tongue's great storehouse is the heart." . . . From Hebrew writ the maxim sprung "The foot should slip, ne'er let the tongue. . . The sacred writ crowns the whole, "Who keeps his tongue doth keep his soul"

(Time: Joliet-Stateville)

ed. The sea surges and recoils thunders in boundless confidence and then lies low, conquers and retreats, heaves and broods and pounds furiously against its limits--the faithful image of our spirit as struggles onward between hope and doubt.

The sea belongs to the dreamer. It is beyond the reach of the skeptic. It speaks to us with a voice that no weight of scientific evidence can reduce to a meaningless mechanical tumult; it keeps under our eyes a promise of something that can never die. That is perhaps why it has been put there.



slow me down LORD

By Robert Ford

Slow me down, Lord, ease the pounding of my heart by quieting of my mind. Steady any hurried pace with a vision of the eternal reach of time.

Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory.

Help me to know the magical restoring power of sleep. Teach me the art of taking minute vacations of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book.

Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift.

That there is more to life than increasing its speed. Let me look upward into the branches of the towering oak and know that it grows great and strong because it grew slowly and well.

Slow me down, Lord, and inspire me to send my roots deep into the soil of life's endearing values.

That I may grow toward the stars of my greater destiny.

(John Howard Journal)



are to believe! Put what you believe into action. This is the challenge. Belief must become action. . . if you are to put the most into life and get the most out of life.

May Rowland

(Con'd from page 6)

the oftener he turns to it for this relief, the stronger it hold on him.

IS DRUG ADDICTION BELIEVED TO BE MENTAL OR PHYSICAL

It used to be thought that the whole process of dependenc was "in the head". But researchers have piled up proof that th drug definitely changes body chemistry. For example, certai reflex action in the legs of animals are stronger than usua when the animal has been given morphine.

Recent investigations show, too, that by affecting the pitui- tary gland, morphine affect the adrenal and the sexual gland: as well. This explains why some women drug-takers stop menstru- ating and why men and women alike have a lessened desire. And this in turn points to the basic explanation of dope taking in certain cases--it relieves a problem, the sexual drive, that some people don't want to be bothered with. Thus the idea that there is such a thing as an opiate addict rapist is unfounded and untrue.

DEPENDENCE ON DRUGS MAY HAVE COMPLICATED CAUSES

When a person takes a drug like morphine, according to one likely theory, his autonomic nerve centers try to compensate for its depressant effect. They do this through certain chemi- cal changes intended to keep the body processes on an even keel. But the depressant effect is just what the drug-taker values. In order to get it he has to keep the compensatory forces in check by taking more and more narcotics. When his body no long- er has the drug, the compensatory forces take over and it is some days before a balance is restored. When the drug is with- drawn, the symptoms are often the opposite of those on first taking drugs.

The habitual user of drugs, then, keeps on taking not only to generate a rosy glow, but also to hold off a very unpleasant illness. In many cases something else may be important, the work involved in getting a steady supply of the drug. This "hustling" gives an addict what everybody has to achieve some way--a sense of accomplishment.

WHAT CAN BE DONE FOR A DRUG TAKER?

Many cures are achieved. But even among those patients who stay the several months necessary to be cured, many also relapse.

Experiments at Lexington point to the answer. They show that narcotics relieve not only pain but also the anxiety produced by the anticipation of pain, and pain of course need not be physical but in our hearts and heads.

Psychiatrists who have studied them say narcotic takers, by and large, are often intelligent people, cursed with inadequa-

(Con'd page 32)

ould churches help

Dope Addict?

By George M. Daniels

For six years I worked as a reporter for a Chicago newspaper that thrived on stories about sex, crime and racial discrimination. During those years I witnessed a great many murders; accompanied police on bookie joint raids; rode a taxi into the midst of a race riot at Trumbull Park; and watched a young man, who shot to death a theater cashier during a robbery, die in the electric chair.

Among the people I find difficult to forget, if I could forget any of them at all, are the countless narcotics addicts I have seen, and still see today in increasing numbers. They are without exaggeration, among the most miserable people I have known; and the pity of it is that too few people care about them at all.

Say too few people care about narcotics addicts because I have continuously noticed how the average citizen relentlessly criticizes him for being addicted, while doing nothing—very little—to relieve him of his plight. People are more apt to want to institutionalize him for life, separating him from the rest of society,

than they are to see the necessity of rehabilitating him in hopes that he will become a useful and productive member of society.

I believe, however, that while the bulk of the blame for the degrading and primitive status of the narcotics problem in America can certainly be laid to the lack of adequate state and municipal facilities for handling addicts, and enforcing laws against peddling the stuff, the Church must share the blame for turning its back on these so-called social outcasts. There are a few individual churches that are attempting to help, but, in the main, the church as a whole is not doing all it can to give addicts the fellowship; spiritual guidance and understanding they so desperately need.

Narcotics addiction is a lingering, living death that is sold on the streets of hundreds of American cities, towns, and villages. Its victims; teenagers and adults, men and women, people of all races and religions who live in unbelievable torment and anguish.

(Con'd next page)

No one knows for sure how many addicts are in the U.S. A bigger problem, some think, however, is what to do with the scores of thousands of unfortunates who are now addicted. Can society afford to continue to treat them as criminals rather than as medical cases? Can state and city governments continue in their reluctance to formulate and put into operation adequate medical and clinical programs that could possibly lead to the cure and rehabilitation of addicts? Can churches continue to refuse to recognize responsibility?

Admittedly, what is being done is not enough. This is pointed out periodically by large metropolitan newspapers that find sensational articles about narcotics good circulation builders. They usually highlight what cities and states are failing to do; how law enforcement is not what it should be; and how peddlers are treated better than addicts when they are hauled into court.

But one area which is often overlooked or completely ignored is the responsibility of the church in regard to the total treatment and rehabilitation of the addict. It is time the church took a hard look at the problem and translated its pronouncements against narcotics into concrete programs that will benefit those who need help the most--the addicts. Like the mental-

ly ill, the tubercular, the blind--they, too, are people of special need.

No longer a problem exclusive to big cities, narcotics addiction is now spreading to smaller cities and towns that for years were relatively free of the dope traffic. With state and city governments failing to measure up to the immense and growing task of coping with drug addiction, the Public Health Service hospital at Lexington, Ky., the first of its kind in the world for treating and, although to a very limited degree, rehabilitating drug victims. In 1938 a smaller hospital was opened at Fort Worth, Texas. None have been opened since.

For the most part circumstances for addicts have not improved much in the last fifteen years. Hospitals still refuse them treatment, and cities and states still refuse to establish rehabilitation centers. Many of the clinics that were open have been shut down. Even in New York, where there are some 28,000 known addicts wanting to withdraw from drugs. However, since 1959, the state has established addict treatment facilities at three hospitals, and as recently as Mar. 22, 1962, Governor Rockefeller signed a bill providing for treatment of addicts as medical cases rather than criminals.

(Con'd next page)

There is a need, many experts feel, to ferret out and objectively classify addicts in order to discover whether all addicts are really alike, instead of sticking to the point of view that they are alike because they are essentially bad or because they offend society. Historically, the same was at one time felt about the leper; they were either bad or just dirty; or the same was felt concerning venereal diseases, alcoholics. These narrow points of view have been mastered. Now with a more enlightened attitude toward these diseases, they have responded favorably to treatment.

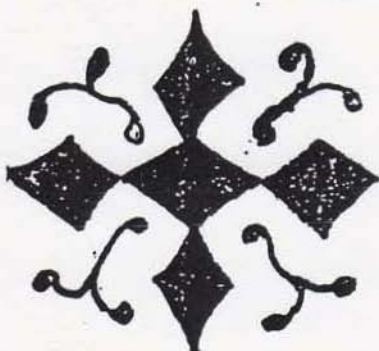
Addiction can be found in all classes. The wealthy upper class, the conservative middle class and the lower classes all have their share of addicts; many are found in congested slum areas where large numbers of minority groups are clustered together and frustrated by the innumerable discriminatory social and economic problems that are heaped upon them.

One of the nation's few narcotics clinics is located in New York's East Harlem Protestant Parish. Directed by the Rev. Norman C. Eddy, who has dedicated himself for almost twenty years. But out of the scores who come to the clinic for help, it can only help a handful, mostly neighborhood residents. "When men and women come in off the street and say they want to end

the narcotics habit," declares Rev. Eddy, "we have to tell them there is no place for them to go right now for treatment. We are in a sense saying 'go out and steal, or commit prostitution so you can get the drugs you need.' This is a vicious position for us to be in."

Most addicts cannot ordinarily be reached through religion in their early contacts with the church. And yet despite addicts' general lack of religion, some members of the clergy report great satisfaction in their contacts with them. The hands that are held out to addicts are so few that they become dependent on any that are. Society is irritated by the problem of addiction and is anxious for a solution. With cooperative efforts of the church, federal, state, city authorities and private agencies, effective plans can be put into operation almost immediately, as it has in so many other areas of life.

The end



(Con'd from page 28)

cies, who find many of life's problems exceedingly painful.

The same thing is true of many alcoholics, these psychiatrists say. But the type of person who relies on alcohol is often at heart, aggressive. Alcohol lowers the barriers and lets him get in there and fight, or try to make love, or raise the devil. But the man who relies on narcotics just wants to get away from it all; he is no bother, and wishes not to be bothered.

Once the addict's physical dependence on drugs has been broken, the problem is to get him to see why he took drugs in the first place and then to help him find acceptable ways of meeting his problem.

Surveys of former patients indicate that when they get needed help, for instance, home, in getting a job, in steering clear of drug-taking associates--they have an excellent chance of staying cured.

WHAT ABOUT THE CRAZY, MURDEROUS "DOPE FIEND?"

Drug-addiction authorities insist that we have been oversold on him. In any event he is often actually not like most habitual dope-takers--a real addict.

They give this picture.

There may be roughly 45,000 addicts more or less in the U.S. (known)--perhaps one for every 3,000 persons, as compared with one for every 400 persons before World War I

Ninety percent or more of the drug addicts use opiates--drugs that come from opium, which comes from the poppy plant--or preparations with an opiate-like action.

Most of the rest of the addicts smoke marijuana, the leaves of the female hemp plant. The majority of the smokers get only mildly intoxicated. They are easily amused, do a good deal of giggling, sleep much more than usual, develop big appetites. Marijuana does push unstable persons out of their minds, and these persons may well be dangerous. Anybody he meets may appear to be a detective who is persecuting him. He is highly dangerous.

Marijuana and cocaine differ from the opiate narcotic in other ways also. They do not produce tolerance, and when the addict can't get them, he does not become sick.

People become addicted to still other drugs--mainly the barbiturates and alcohol, which in excess, produce similar intoxicating effects. Such addicts, are not counted in the usual estimates of drug addicts, nor as such, but in every sense of the word, they are addicts.

Alcohol and barbiturates are far more serious than all the opiates herein mentioned.

Are they treated by the Public Health Service Hospital?

The Twelve Traditions:



- ONE**—Our common welfare should come first; personal recovery depends upon A.A. unity.
- TWO**—For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants—they do not govern.
- THREE**—The only requirement for AA membership is a desire to stop drinking.
- FOUR**—Each group should be autonomous, except in matters affecting other groups or AA as a whole.
- FIVE**—Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.
- SIX**—An AA group ought never endorse, finance or lend the AA name to any related facility or outside enterprise lest problems of money, property and prestige divert us from our primary spiritual aim.
- SEVEN**—Every AA group ought to be fully self-supporting, declining outside contributions.
- EIGHT**—Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.
- NINE**—AA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
- TEN**—Alcoholics Anonymous has no opinion on outside issues; hence the AA name ought never be drawn into public controversy.
- ELEVEN**—Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of the press, radio and films.
- TWELVE**—Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles above personalities.