

1013

JACK P.

In 1984 the World Service Conference voted to assign to the World Service Office some joint work and responsibility for development of a document or pamphlet or publication on the history of Narcotics Anonymous. It is a project that had been floating around in the Literature Committee for some time prior to that and not a whole lot had gotten done. We've been sitting on it now for 18 months and in sense we've finally concluded that it was time to get off our rear ends and get something done. We had wanted to get a chance to talk with Jack, whom we had met about 14 months ago, and we were greatly impressed with his early knowledge and association with the beginnings of Narcotics Anonymous, and we wanted to take some opportunity to get to know him and to begin to gather what information and knowledge we could from him about the early days of N.A. When we talked about this over the last few months we were uncertain as to which direction to go, how should we initially proceed to gather him together and get as much information as we could. Along the way we felt it would be desirable and helpful to gather the information in such manner that the Fellowship at large might avail themselves of, I want to say the interview that we might have conducted, and also to be able to use the information in a positive way as a definite resource of the early history. About eight weeks ago when we talked about scheduling this interview with Jack, we came up with the idea of maybe having the interview done with members of the Board of Trustees and a few others, rather than just doing it by members of the World Service Office staff or a small group of people, and it was for that purpose, then, that we set about arranging for this evening's meeting and getting us together. This is more of an inquisition, maybe, Jack, than anything else. We didn't necessarily intend it to be an N.A. recovery meeting, but those of us who bow to N.A. membership, of course, wholeheartedly would let you take over from this point on. For the sake of those who will be listening to this tape at some future time, I wanted each person who was here to say hello and identify who they are, partly for your edification, but also so that those who may listen to the tape may have a better appreciation and understanding for this gathering. We selected a dinner as a means of doing this so as to be more informal and make it easier for us to talk about those early times that most of us don't know too much about, and kind of with that in mind, while you munch your salad, if we can for a while at least keep part of our discussion directed towards the idea that we'll record this at the same time, it won't sound like a herd of grazing elephants. With that in mind, I did want to maybe start with Jack and you could introduce yourself and say a few words about. . .

Jack: I'm Jack Prose, an alcoholic, and it was my privilege in 1946 to be involved with the beginning of the Los Angeles Institutional

8101

Committee, which is now called the H&I Committee. A woman named Wynn Laws and I did the ground work for two years in trying to interest the various institutions, both hospitals and jails, and allowing the program of Alcoholics Anonymous to be presented in those facilities. We had very little success in this in the first two years, but at one particular time ex-Sheriff Bisculous was contacted and he was the instigator of allowing our program to be put into the institutions, so for the next few years the institutions were amenable to Alcoholics Anonymous being presented. It was about this time that there was a captain in the Sheriff's Department who was in charge of the Narcotics Division who had found that we of A.A. had seemingly done a good job and were doing things that they had never found having been done prior within the institutions as far as relationship of rehabilitation was concerned, and he was concerned about the fact that there was getting to be a greater influx of the narcotic addicts that he came in contact with under his line of business. So he contacted the chief of the Care and Treatment Division under which we were allowed into the jails to ask if he would be able to ask me if there was a chance of doing something of a like kind for the addicts within the institutions. What he talked to me about, and this was in, oh, about May of 1953, as near as I can check back. And we had some discussions about this, and I was very reticent to do anything at all because I'm not an addict and I knew nothing at all about that portion of the addictive field. But he kept insisting that there should be something, he felt, that could be done and that it could be done maybe on the same premise of A.A. that we were doing into the institutions and if I could find a way to start a meeting he would see that some of the addicts that were under his eyes would be there. And so with that little introduction, about the middle of June of 1953, I started a meeting on Moore Park at the church for the addicts, knowing absolutely nothing about it. He had sent three, two people from his jurisdiction who were addicts, down to the meeting, and forced them to come, of course. Two others came in. There were two girls that came from, one was here in Los Angeles, the other one was up from San Bernardino who had heard about it and came. A man named Cy Malas came to that first meeting, and we opened it the same as we did with A.A., and the discussion was on the line that all new starting groups have, you know, what is it all about, what am I going to get out of it, what do I have to do, what's it cost, and the whole bit. And as near as I can recall, about the only thing that was discussed was the fact there was not going to be a cost factor. There was not going to be any musts that you must do, any different than there was in A.A., and that perhaps if the 12 Steps were used, changing the word "alcoholics" to the narcotic addict, that the same principles might work. Cy attended the next meeting, and then for some reason he decided this was not really his cup of tea, and so he didn't come back for the third week, but Jimmy Kennan did. I had known Jimmy in Alcoholics Anonymous, the North Hollywood group, for quite some time, and we had become very close friends, and I had talked to him about this thing, knowing that he was an addict, and never thought to ask him to come and help. But he showed up, and I stayed with it for eight weeks. Then I had to give it up because I

didn't understand the narcotic people. They were very strange to me. One meeting they came in and they were bright-eyed and they didn't look any different than anybody on the street, then all of a sudden, and I said, "am I so dull that I'm putting you to sleep?" And one young man said, "oh, no nobody's asleep." And I said, "well, you sure look like you're asleep." And he said, "Oh, no, we're just nodding." And I thought, well, that is fine, I don't understand nodding at all. In the meantime, Jimmy is sitting there smiling, as he always did. Then he brought Cy back, and he brought a fellow named Scott Conlan back, and he in turn brought his wife-to-be back, and they later were married, and after eight weeks in discussion about this thing, I had told Jimmy that I couldn't have any more to do with it because I didn't understand it, and he said that's fine, I'll do what I can.

About the only real service that I have done for Narcotics Anonymous in those early days was that at the first meeting, after it was over, we walked outside, the cops were sitting across the street with the lights on, and as the addicts came out the two cops were standing there with a notebook; yelled across the street, "We got you, John, we know what you're trying to do. You think you're fooling us", and this sort of thing, as you're all familiar with. And I went back to Captain Hamilton and I said, "This is not going to work because of that." He said, "We'll take care of that", and some way or another he did, and they were not roused from that time on. And so when Jimmy took it over in July of 1953, and I don't recall whether it was the middle or the latter part of July in 1953, periodically he and I would talk about what he was doing in Narcotics Anonymous, but that was the total sum of my experience, until it came time to write the first piece of literature, and Jimmy and Cy asked if I would write it. You have it in your case over there. And Jimmy and I agreed on what it said, and Cy said no, it shouldn't be done that way, it wasn't right. And after a big argument, which is normal in every group of people, which brings me to the point of understanding what a committee is. You know, a committee is composed of three people, one of whom is in the hospital and the other one is on an extended trip and that leaves one person to make the decision. And it comes out well. But in spite of that, Jimmy and I persevered and the literature was printed up by a man who is in A.A. who is a printer, who printed for free the first 500 copies of that. Several other pieces from then on out were printed by this same man as they became available, that people had written for them. That's about as far as I know about the beginnings of Narcotics Anonymous. I was asked a little later on when the Norco Facility was being brought into being and the end numbers were going to be in there, and this was even before even the fences went up. I went out with a man who is named Stone who was from the state who was going to set in the program, and with that in mind, knowing it was going to be narcotics, I suggested very strongly to him that what he should do is to get hold of somebody from Narcotics Anonymous, which was then almost an underground movement. There were very, very few,

the only one I know of is the one that was out in North Hollywood, and ask them about the program. He wanted to know if it should be a combined program of alcoholics and narcotics, and I said no. And so it was established on the fact, because Jimmy and Cy went out and they presented their program and they began a program of using the Narcotics Anonymous background and ideas and the narcotic addicts themselves to do the work within the prison. Since there were not any narcotics at that time in Chino that they could have much faith in, the authorities, the cadre, to open up the meeting of the facility was brought from the Alcoholics Anonymous meeting from the minimum side of Chino. And because of that, in the early days there were two meetings a week: one was an Alcoholics Anonymous meeting, and the other was a Narcotics Anonymous meeting. I was out last Tuesday to an anniversary at Norco where they had been going for many, many years now, and seemingly with quite some success, because in the group from the outside there were two members who had gone through that institution and who had been on the streets and clean and sober for over two years each.

Unless you have any questions, that's about all that I can tell you about the early days. I have been going through a bunch of things that I have accumulated over the last forty years in the institutional activity. Somewhere in there, I have, I can recall that there was what we called a sounding board, which is a little monthly thing that's put out by the Institutional Committee, in which this was talked about, about the difference between N.A. and A.A. Later on in years there was a big discussion in the Southern California area about the influx of narcotic addicts into the Alcoholics Anonymous meetings within the prison system, and we had a full day's meeting out in San Bernardino area where we discussed this problem. And it was ascertained at that time, or it was agreed upon, that the narcotic addicts would be separated from the alcoholic addicts, if you will, in separate meetings. And for many years that held true.

I just went through your facility here. I've never seen anything like that in my life. Never, ever have I seen anything like that that has come up in the few short years, less than six years that you've arrived at this point, it's absolutely fantastic. And when I was told about your conference in London, international, with over 6,000 people, and your one in Long Beach with over 3,000 people, it is totally, absolutely amazing. That many people did not attend the conferences in Southern California for maybe the first 15 years. So there's something going on your behalf through this power greater than yourself, or God, who chooses you people to attack a problem that other people can come to and find surcease from that pain, same as they have done with alcoholics. I hope that the future is as successful or more so than what you've had to this point, and I see no reason for it not to be with your background and with the effort that you're putting into it, and with the understanding of the purpose of your whole doing, there should be no question whatsoever that in the next ten year period that Narcotics Anonymous will reach the level of acceptance that Alcoholics Anonymous does.

Q: Jack, thank you very much. What we might do is give you time to eat and maybe we can go ahead and eat, and Greg, maybe we can turn this off for a while and we'll get back to it.

[break]

Q. If I can, maybe we can munch the rest of your dessert and go back to work here just for a second. I wanted to take this opportunity to begin storing up your questions so that whatever we can learn from Jack, put him on the witness stand here or whatever. There was a brief discussion earlier during the main course, I guess, with Jack, about the early relationship, if there's any knowledge that you might have about the discussions or actions that led to appropriately or properly using the A.A. steps and traditions. I know we've heard different discussions about that and among our oldest members that we have in the Fellowship available as a resource are Bob Barrett, who is here at the table, and maybe between the two of you guys, you could help us out a little bit with that. The other thing that, when we were giving Jack the tour across the street, that we came across in our glass cabinet the early version of a publication that is printed on yellow paper and it's the publication that he referred to earlier, having helped draft into its current form or final form of what was used. It's those types of things that I thought we might try and see if we can test your memory or test Bob's early memory, or others who might have some knowledge of those early times. Jack, you want to ask that question all over again?

Jack: Well, the question I asked didn't have to do with, the question I asked earlier? The question I asked earlier had to do with the 12 concepts of A.A. I was curious because over the period,

especially the last five or six years, as we've gone through a lot of struggles, there seems to be some answers that I've seen, certainly things that relate to the problems that we are experiencing in Narcotics Anonymous and that are covered in some of the material that I've read in the 12 concepts of Alcoholics Anonymous. Jack helped me in one respect in that, for some reason I thought that the 12 concepts were much older or been in existence in A.A. for far longer than apparently they have been, and I was curious why we only adopted A.A.'s 12 Steps and 12 Traditions and not the 12 concepts as well. And Jack gave me an interesting answer, all the way through, and I don't really want to put words in his mouth if he wants to go over that ground again. I found it very interesting. I found it interesting to find out that the 12 concepts took as long as they did take, which makes sense as he explained it, that they did take long to come up because they were going through the same kinds of problems and difficulties that we've been going through, especially the last five, six, seven years. And Jack's answer is that eventually we'll develop our concepts as well, and maybe they'll come from A.A. and maybe they won't.

Jack: I think that's real true, you see, because 12 Steps came out of a discussion and included four religious books that Bill had read, and the Oxford Group. And the first six steps, not the first step, but the second step up through the seventh step were taken from the Oxford Group's principles and were incorporated into the step factor, and the others were picked up by discussion amongst the group. That came early, but the 12 traditions did not come and be put out in printed form until 1954. And prior to that they were talked about, and they were only brought forth because the New York office was getting so many letters about, from the groups, asking what they can do about this problem or that problem, the fights that they were having, asking New York to settle these things and in order to maintain their hierarchy around there without getting anybody angry, they decided to come up with some traditions that they felt would cover every and all complex of the A.A. program, group-to-group factor. And so that's how the traditions came into being, was through necessity of not having this thing get into a big political arena where everybody was fighting everybody else. And then the concepts came from the same reason. After several years of being involved in the various atmosphere and having the new people come in and talk in their way as they understand it and the old people saying, no, this is the way it is, and when they got all through doing this they thought it was necessary to have some concepts to keep the control within the membership under the philosophy. And I was telling Jack, this is what will happen to N.A., you'll go along for a while until the pressure gets so strong and so many outside people. . . when I say outside I'm talking about outside of the membership today and they come in new and they've got these bright ideas, and some of them are very good. Some of them are devastating. There will come a time when you're going to have to resolve these by bringing up your concepts of your own program. This is nothing new. Nobody should ever be ashamed or think that you're copying anything because you go back as far as the Washingtonians, who in 1840

had a higher growth in the first year than A.A. had in the first 12 years, and that was started by five men sitting in a bar who decided they didn't need to drink anymore. And the way that they would keep away from drinking was to be together and talk about the problems that they had while drinking. And they started with those five men in that bar, and then they went out on the street and they told people what they were doing. They had 500,000 members in the first year of their, in being. And they used the principles that we follow today: helping another, staying out of politics, etc., etc. And the way that they dissolved themselves was that somewhere along the way a few of the people that did not have concepts and did not have traditions decided that this is a time to make some bucks. So they fought about who was going to go out and get the money for lectures that they were having at the various schools and religious edifices. In less than six months when that started, they also became involved in the politics of the day; they were completely out of existence, and today you have to look very, very hard to find any even remote information about them. There's one little book that you can find in the library about the Washingtonians, they came in and out and in five years they had dissolved because they did not have the things that were necessary to hold them together, such as A.A. now has, with the traditions, and you also have them. It doesn't make any difference where they came from. Nothing new. Nothing new in the book of Alcoholics Anonymous that you can't look in the Bible and find. Nothing new that, he used the Sermon on the Mount a great deal, about this, and three other books to put this together. They're as old as man himself and I don't know of anybody in A.A. who has had a feeling of gee, we stole from these religious factors to put us in our philosophy, because no matter where you get it, the basic principle or the basic reason that we're all here in whatever area we're in is recovery of the one who suffers. And if it takes a bolt of lightning out of the sky to get your attention, use the bolt of lightning. And if it takes a scripture out of the Bible that makes sense to the biggest portion of the people, use the scripture out of the Bible. If it takes the concepts out of A.A.'s experience over the years to put your experience into being, use the concepts. Nothing wrong with that at all, as long as your basic intent is to offer surcease from the pain of active narcotic usage, same as with A.A. So I don't see any conflict, I've never had any conflict with N.A. using anything out of the A.A. book. I think it's marvelous that there's some good can come in that.

Q: Jack, I wonder if you'll excuse me for a second, I wanted to ask a question about those early days when you were just getting together with Cy and Jimmy and those early people. Was there any communication that you were aware of, or discussion about some formal association or non-association with A.A.?

Jack: I was telling about that, I never considered writing to New York and finding out if this new group of Narcotics Anonymous could use the 12 steps. I just went at it and did it. And Jimmy decided that wasn't right. He better find out if this was going to be acceptable, so he's the one who came up with the idea that he would write New York and find out if they would give permission to use this. And I told him I didn't think it was necessary.

Q: Was that pretty early in the process?

Jack: That was very early, very early. That was just shortly after he took over from me. Very shortly he came, it was when he was writing this pamphlet, in fact, which is, oh, within the first five or six months of being involved in this thing.

Q: You mentioned about the pamphlet. You started writing that in late 1953 or in early 1954?

Jack: About late '53. The reason this one was yellow, I suppose if this is one of the original ones, which it isn't, I have an original at home which I'll find and give to you for your archives. But it was yellow because the pamphlet that preceded this in A.A. was yellow. Thought that made a good impression, so we thought we'd make it in yellow as well. And it was written by the member of A.A., one of the first 26 in A.A. who was also the city clerk in Los Angeles, and we always called it peach pamphlet. Maybe if you've been to A.A. you've seen it, it's a yellow pamphlet about that size with two big A.A.'s on it, it doesn't have any name, it doesn't say "Is A.A. for you?" or anything else, it just says "A.A." on it. And it's just sort of a thumbnail sketch of questions and answers, whether or not you are an alcoholic. That's what that was taken off of.

Tom: I remember hearing something about a group called "hial". What was that all about?

Jack: He asked me the same thing. I've never heard of that. Never heard of that, this is the first time I've heard of it. It must have been, if it was in A.A., in the area of A.A., it had to be somewhere outside of the regular Los Angeles area, what I call the regular. At that time there were so few groups around here that you didn't have very far to travel, so it had to be someplace outside of that because I never heard of that. That doesn't mean it wasn't there, you see, I just hadn't heard of it.

Q: Bob says he has a little knowledge about that maybe.

Bob: Yeah, I was the first secretary of it. It was a group that started in Venice in the American Legion Hall, and it was formed because there was basically a place for addicts. A lady came up to me who had a brother who was running the streets of Venice, and knowing I was clean, asked me if I'd start a meeting, so addicts can go to it.

So she furnished the money, of course, and I furnished . . . the story of my life, I did the footwork, and we started. It was basically, the name "Hial" was hypes and alcoholics. And that's where that started. And from that came the TLC Club, and Synanon came out of the TLC Club.

Jack: You knew Johnny B _____ then.

Bob: Yeah, very well. Art Hendricks . . .

Jack: I was going to ask you if that was the TLC group, because that's the first time that I had heard of it, when the TLC group came into being, and that was started by Betty Thom.

Bob: Well, no, Betty Thom started the other, we used to have meetings in her house back in the 50's, it was an addictive personality. Betty, that was, she had little groups where addicts could get together. We did that in her house a couple times on 14th Street.

Jack: I remember Johnny B. getting so unhappy because Dietrich came down from San Francisco and aced his way into the TLC and made it into Synanon.

Q: Bob, you were going to say something.

Bob: I'm Bob, a trustee. I was trying to get, you know, a lot of the chronology seemed to be out of sync in some way, but I realize our memories, you know, serve to, we have to kind of balance things around, you know, like probably by discussion we can come to some conclusion. What happened to Schrier's dryer?

Jack: They sold it and they sold the sanatorium and it turned into just a sanatorium. Closed overnight. No reason.

Bob: The reason I was asking, not what happened in that sort of sense; I know that they closed it up. That was part of the transition of going over to Rhodes and Moore Park, was the closing up of the sanatorium. I don't know if Rhodes and Moore Park came before the sanatorium, or the sanatorium came before Rhodes and Moore Park. I thought the transition was that they started the meeting because they already had an A.A. meeting going on in Schrier's dryer, and they started an N.A. meeting in Schrier's dryer, and then moved to Moore Park.

Jack: No, because Cy Malas was very active in Schrier's dryer, and that happened quite a long time after, when I say quite a long time, two or three years after it had been started and had been over on Moore Park Church, and then Schrier's dryer came in. Before that it was the one on Fairfax Avenue. Morrison, Doc Morrison, I think he had one there. But even at that, it was a Narcotics Anonymous meeting that you're speaking about in Schrier's dryer, to my recollection, was just people like Cy and Minnie going in. It was not recognized as an N.A. meeting, it was an Alcoholics Anonymous meeting where they allowed the addicts also to talk and be a part of because they were in the hospital. My memory may be cloudy on that, you may know more about that than I do.

Bob: Well, I was very cloudy during that time. But I'm talking about six years hence, you know, the formation. We're talking about '59, when I first stuck my head in the door, you know, and looked around and decided that I didn't want what they had to offer. But I mean, it was just kind of like the things that occur, you're talking about writing to New York. I remember a number of times that the correspondence they wrote to New York office, it was vague in terms of they said it was okay to use the steps by changing these certain words and another part of that was, very little direction. Fact is, it was almost no direction. It was always like, "Good luck in your new adventure." You know. And that was about the extent of it in terms of saying, okay, there are the steps, there are the traditions you can use, and good luck. Because we'd asked for some definite direction about doing things or authority to do things and how to do it, and they would not give us any direction.

Jack: Write 'em today, and tomorrow's letter will come back and say, good luck to you.

Bob: I understand that today, the reason for it today, but at the time I could not understand it at that time.

Q: You were going to say something, Bob? And then John.

Bob R. Yeah, I just ran into an old friend and we were talking about the history of N.A. And I remember Cy Malas, I ran into Cy Malas, and he asked me to go to this dry-out place. It was in North Hollywood, and the Valley was a very foreign place in those days, there were only one or two roads to get here. And it was around '55. Now, I remember it was an N.A. meeting because there were only like three or four people in there. And it was specifically. And I was on probation, and it was against the law to associate. So it was like a wierd thing. And Cy took me to this meeting, and there was one piece of literature, I remember. But just like Bob said, I wasn't, in trying to recreate, which I can't, but I thought that was the only meeting at the time. And that was the only meeting that I knew of. Was there another meeting?

Jack: The one that originally started, yes. But what Cy did, because he was very active in the North Hollywood group, North Hollywood club area, and Schrier's dryer had opened their lobby for an A.A. meeting and he went in with his idea of talking to the addicts who were in there too, who were in there on an alcoholism basis, supposedly. Cy came in and became very active, but Jimmy was the one who preceded him at great length. When I say at great length, who was really involved in this thing and did 99% of the footwork and then Cy got involved in it. Cy, of course, was a "legal addict." He had been injured in the service and he was never off of narcotics in his entire life. You knew that, I'm sure. He had an injury to his neck and he carried the card which allowed him at any time to get any kind of a prescription drug that was necessary for it. But even in

that, he was able to be the forerunner in some of these things. He was the first one who took the Narcotics Anonymous meeting into the Wayside Honor Farm and he was the first narcotic addict who was allowed to go into San Quentin to one of their meetings. So he had a lot to do with spreading the word about this. But the Schrier's dryer thing, that came two or three years after Jimmy had still held this thing going.

John: Jack, I'm John, and I'm from Philadelphia and a trustee. I've got three questions. I'll state that at the beginning. One, and I think that all of them are questions that we've asked from time to time and you might be able to help. One is right now, if we were to come up for a name for Narcotics Anonymous now, knowing what we do now, we would choose a different name. And I was wondering just how it came that it was Narcotics Anonymous. Why not Drugs Anonymous; why not Addicts Anonymous, why did it center upon that?

Jack: Because the man who was insistent upon this, Captain Hamilton, was in charge of the Narcotic Division, and that's how "narcotic" got into it. "Anonymous" just came because we were using the A.A. steps, and it just seemed to be pretty normal that that's what you did. I'm sure if you were to name it today it would be "Substance Abuse" or something of that kind.

John: So let me, can I just probe a little deeper on that? So "narcotic", when they used the term "narcotics", did they mean that class of drugs that are technically known as narcotics, or did they mean it in the sense that it's come to mean for us, all drugs one can be addicted to?

Jack: No. I never heard of a drug addiction in pill factor. This was never brought up. All that I understood narcotics to be were the shot in the arm and these kind of heavy drugs. Nobody even in the early days with the few people who were there, who came to these meetings, I don't recall any one of them talking about dropping pills of any kind. Wasn't, who had them at that time, except some of the doctors, this doctor's wife had them. But I never knew anybody else who ever was involved in it. I don't even remember Jimmy ever talking about dropping pills.

John: This is still the first question. What about pot then?

Jack: What about what?

John: What about pot, marijuana? Was that included?

Jack: That was never given much consideration, because that was just sort of kind of a recreational let's have fun type thing.

John: So there's a logical next question that I'm going to have to ask. So if someone was coming to Narcotics Anonymous then, in 1954, and was smoking pot, that that wouldn't be considered part of the deal?

Jack: I wouldn't have any knowledge of that because I wouldn't know. Nobody talked about that. They weren't pushing at the legal level so much on narcotics, because it wasn't that widely used at that time.

John: I think what I'm driving at is that we have, we now have gone very, very far in the phrase, "complete abstinence from all drugs." So it would be interesting to know more about the roots of really what now is the cornerstone of our philosophy of recovery. This is why at one point last year, in terms of our worldwide expansion, there was some serious discussion about the name "Narcotics." But on to the next one. And this is along similar lines. In the adaptation of the first step, where in the A.A. first step it says "alcohol." If the N.A. people had followed the analogy, they would have said "narcotics" or they might have said "drugs." But they didn't, they said addiction. They didn't even say drug addiction. And that, the way the first step was written at this stage for us, that's made all the difference. And that has a lot to do with the way we view recovery right now. Recovery from addiction. And we have taken that in a very expansive

way and begun to address our literature in those terms. And it would be enormously helpful if you could remember how that may have come to be.

Jack: That's a much later interpretation. You've enlarged on that. When I say "you", the organization has enlarged on that from "addict" to "addiction", because nobody announced themselves as having an addiction to drugs. In the early days if they mentioned it at all, they said that they were addicts, and we assumed that. Because even in those days, there were a number of people who believed in the philosophy that Bill Wilson had so pointedly put out, that we could not be all things to all people, and that you would go to the place where like people could meet and help each other. That's where you started it, you see.

John: I understand that, but the step itself, from 1953 on, the step itself says "addiction." The first step. So I was wondering how it came that that word was chosen, not "narcotics", say.

Jack: I presume that the reason for that was that that was Jimmy's interpretation of the difference between Alcoholics Anonymous and Narcotics Anonymous. You see, alcoholic people do not really use the word "addiction". Very rarely hear that in A.A., that you have an addiction to alcohol. It's sort of an unspoken deep down perhaps belief, that that's what it is. I never have even given any consideration that alcohol was an addiction, that I was addicted to alcohol.

John: In part what I'm hearing, and maybe what you're saying, is that maybe that came later than your early involvement, that they actually made the adaptation of the language.

Jack: Yes, because it wasn't done at that time. If it came, it was after, as I've told you, I got out of this because I didn't understand that. I was only brought in periodically by Cy and primarily by Jimmy for just discussion and batting things around. And also for at that time because of my actions in the institutional committee, I had entry to places that they couldn't get into at all. It was interesting.

John: Could I be presumptuous enough to ask if either Bob or Bob might have any knowledge of the basic of this question, of whether or not we can pinpoint when that adaptation would have occurred?

Bob: Of addiction? Well, I think that came primarily from Jimmy because I think, what our understanding was, was that's what we had to deal with. It wasn't just a specific drug. But as you can see from this here, our early text, that's all it talked about, these questions about fixing. Because it was the prime illegal activity that seemed to be permeating society at the time, you know. These other things are just something minor. And kind of the attitude at a meeting was, "That's what you're here for?" You know, if you didn't

have a burr, you didn't have a problem. Kind of like looked down upon as a result of it. And I think it is kind of all-encompassing, when you were talking about the language of, talking about addiction rather than just using some specific type of word.

Jack: I think also Jimmy was very astute in his wanting not to step on the toes of Alcoholics Anonymous. He wanted to be a part of the North Hollywood group and he was a very well-respected member of the Alcoholics Anonymous group, and he didn't want to do anything that would have people point the finger at him or at this thing that he was trying to do. And so he stayed as well as he could away from bringing the two of them together in any sense, other than to let everybody know that the 12-step program was what he was using.

John: This, in a sense, is a good lead-in for my third question, which is a lot less philosophical than the other two. During the 1950's, did you know, did you hear, anything about Narcotics Anonymous outside California? Did it go anywhere?

Jack: Yes. It went up north from here and the next time that I heard anything about it was in Chicago. There was a meeting that started in Chicago. But primarily, at that time, it was concentrated right here. And it was, it's like anything else: if something good comes out of a philosophy and it works very well in a concentrated area, by the very nature of the philosophy it will begin to expand. Other people will hear and go, you know, if somebody comes out here on a visit and they hear about this, they go and they see it and see, this is great, and they talk to their next-door neighbor, and pretty soon this has grown into a thing. And that's pretty well the

way the whole thing started in going out.

Q: John, I wanted to go back first for a second. I thought Bob might have something he wanted to say about that earlier question.

? ? In here, there's answers to some of those questions, in the pamphlet itself. It already talks, doesn't just talk about narcotics addiction. It talks about narcotics and drugs; it talks about sedation; it talks about, it definitely talks about the concept of addiction as basically we know it today, the basic concepts were already here. It talks about the drugs being, not being the problem but there being underlying causes and dealing with those things. We found out how to live a life free from the uses of narcotics and sedation. Many places it separates: it talks drugs and narcotics. "We got so we had to have these drugs and narcotics, no matter what the cost. We placed their use ahead of the welfare of our families, wives" and so on. The first step was already written at this time, as we know it today. "We admitted we were powerless over addiction." So the concept was already there. The attitude that Bob talked about was certainly the case, I'm sure when he got here, 'cause it was there when I got here quite a few years later. The attitude was there that if you didn't shoot heroin and drop pills, then what the hell are you doing here. But that wasn't Narcotics Anonymous' written philosophy, because even back then there was definitely the inclusion and the concept of the disease of addiction and the inclusion of other drugs, not just narcotics. So that can be traced right back to this.

Jack: Most of those ideas were put in there by Jimmy. And that's where the argument came between he and Cy and I. Cy wanted to lump everything. He even wanted the emotional instability, the Emotional Anonymous or whatever the hell they call it. He was involved in that type of thing also. And you, all of you, will always owe a bigger debt than you can ever pay to Jimmy's feeling of trying to be separate but yet a part of. That he was very definitely against doing anything to upset anybody in A.A.

Q: Bob, let me get what your comment was, and then James and then Bob, if we can do that.

Bob R. Jack answered exactly what I was going to say.

Q: James?

James: I have a piece of information that goes along with John's third question. The man who introduced me to recovery was in A.A. and I'm from Victoria, B.C., Canada. He was an addict and an alcoholic. He was an ex-physician who had been prematurely retired because of his addictions. But in the late '50's he was working in the public health hospital in Lexington, Kentucky and he attended Narcotics Anonymous meetings in that hospital. That's where he gave me the idea to form a group in my town. And I went to the public library one time and looked up a book that had a list of all the societies in America, I forget what kind of a book that would be, but it had Narcotics Anonymous listed in that book. And it gave the name of a doctor at that hospital and said it was founded by him in the late '50's. Apparently that doctor had done something to register the name Narcotics Anonymous so that it appeared in that book.

Bob: I think there were many incidents of the same occurrence as what he was now talking about, that a registration of Narcotics Anonymous had been made. I don't know if Danny Carlson was one of them, one of the few people at Rikers Island in the year '53 also that had a group they called Narcotics Anonymous. There was also a group that incorporated in Louisiana called Narcotics Anonymous where you had to have certain qualifications in order to belong to the group, but it was incorporated and they were doing big things: radio and speaking and teaching, and a whole number of things. It didn't exist very long as far as they're concerned because of the rift that occurred as a result of the things that went on there. So I think perhaps, I think what we're trying to do is establish the uniqueness of one Narcotics Anonymous as opposed to the many places that it may have been at any other given time, that sustained and lasted to the point at which we are now, as we know it today, which is very important. I think in terms of many of the questions that come up, you know, where did it start. Part of it's what came first, the chicken or the egg once more. The word "narcotics" had been in the dictionary, I guess, quite a few years. So I mean, that's not new. "Anonymous" probably also had been in the dictionary quite a few years, so that's not new. So it's just a matter of they're married together in some form at any given time, but I think as we know it today, I think we have to more or less establish as to our nucleus of how it occurred within, on a continuing basis. And I think this is one of the things we lose a little bit in the chronology because we've lost some of the material that goes in in order to tie it together. I keep, at times, running across or having discoveries of stuff that I had from Jimmy's, from office, from any number of sources that goes back to the '53. There are some people's names that keep coming up in some of the minutes. I started to ask about Gilda. I don't know who Gilda is, I just see her name on one of those pieces of paper called The Parent Group, you know, or The Mother Group. There's a couple of other people's names that sometimes just occur, you know, that I've read through the process of looking through some of these papers. But they were not the ones that stayed around, because even in my terms of coming in and out,

there was only usually one or two of the old crowd still there at any given time. Every time I'd go out and come back up to see who was still there, there was usually Jimmy and one other, probably. Everybody else had disappeared, or they would come visiting from the clubhouse or other places and peek in to see what was going on. And that's pretty much the extent of the things. Since that time, since I came to stay, so to speak, and to become involved in Narcotics Anonymous, most of the things that have occurred in, you know, I've been some kind of part and parcel of those beginnings. And I think this is what we're trying to establish some really date, time and place. And I think we have a pretty good idea, but some of the details in between are lost. And they will probably forever be lost, unless we can extract people like Scott Conlan, we know Cy's dead; we know the difficulties between Cy and Jimmy in terms of their beliefs through the years. But Jimmy always seemed to be the one who was always standing there with the door open saying, come on in and have a cup of coffee. And that's how we kind of proceed at any given time. Let's go talk to Jimmy, you know. And even the period of time that he was sick and he was not involved, there are some of those still around that were involved during that period. They do have some, what went on and how it went on. Steve and I were just talking about it. He goes back, we remember some of the people and we're trying to remember the people that were around that are still around. They are still alive today, so to speak. Or that have some clean time and . . . So we can piece it together within the last 25 years, we can piece it together pretty good.

[Change tapes]

Q: Bob, you raised one of the very important questions that I was hoping would evolve from this discussion, and that is, one of the next steps is to begin to identify as many of the names of those people that earlier members are still here, who may have remembered, even if it was you remember it from a time when you were still using but coming before you stopped using. If we can begin to maybe identify some of those and see if they're still around, it might help us in clarifying some of those gaps in some of the times when somebody who is now here wasn't here at the time, but those people might be able to be a resource, even if they're not currently active in this fellowship. If they're found or identified or whatever, it might be very helpful. So as many of those early names, and if the name can be attached to a community or an A.A. group or some place where we might be able to lead down the investigative role to find them, it might be very helpful to us.

Bob: Well, I think those names are available. We're just sitting here and I think we've just thrown together about ten people that are still around, that we have contact with. We know where they are. I can pick up a telephone and call them, you know. They may not live in Los Angeles or the Los Angeles vicinity, but I have contact with them.

Q: Well, let me see you after this meeting and get some names.

Jack : That Gilda you were talking about, her name was Gilda Hayes and she was from Ontario, and she came back and forth for quite a while, and she and one other girl who was a nurse, and I can't remember her name because she went out and finally went to prison and came back and tried again and then . . . Penny Kennedy. And I don't know, I think she died.

Bob: No, she's in San Jose.

Jack: She still is alive? She babysat for my two boys when they were born.

Bob: Still going out too.

Jack: And everybody said, don't let her do it, or at least lock up your bathroom.

1. She's still doing that too.

Jack: Babysitting, you mean.

1. No, using.

Jack: My God, she's got to be too old to be using.

Bob: I don't know if you get too old. Well, her health has been bad, for one thing, she's on a pacemaker and all these types of things. She's got a lot of physical problems.

Jack: I've been trying to think of her name ever since they asked me to come out here and I just . . . I'm so glad to hear that. I do know that in late 1954 or early 1955 that a collection was taken up and Jimmy was sent back to Lexington to be part of the seminar on the program at Lexington. He was gone about, oh, I think over a weekend or something. He might have had something to do with the input in the other areas. Of course, using the name Narcotics Anonymous wherever it is in the world, it just follows that would be the normal name. That would not have to be anything that you would have to search for. It's just part, it just goes along with narcotic addiction, Narcotics Anonymous; alcohol addiction, Alcoholics Anonymous. Sex addiction, Sex Anonymous. Three new meetings out in Simi that are masturbators, Masturbators Anonymous, the whole thing. The name just seems to spring from the nature of the disease, I guess.

Q: Are there any more questions? Go ahead.

2. I have a question. Who was at the very first meeting?

Jack: There was this Penny, and one other girl and three members that two of the sheriffs had sent, and Cy and myself.

2. And you had organized that very first meeting at the behest of the sheriff.

Jack: Yeah. Not the sheriff, the head of the Narcotics Division.

2. A cop, then.

Jack: Yeah, a cop.

2. I have a question for Bob, too. It's said, and maybe you can answer this too, we hear it in our, I think it's in the gray form of the Basic Text where they go over the history and we hear it said that there was a period of time where N.A. disbanded completely. Is that true, and when was that, and how did it get going again?

Bob: I think what you say, disbanded, it was kind of loosely knitted between like '54 almost through '59, there was almost a meeting by chance. For no other way of thinking, there might be a meeting, there might not be.

2. There was no regular meeting?

Bob: There was no regular meeting. And that was a period of time there where Jimmy would try to find another meeting place or try to put the coffee pot on and say let's have a meeting, those types of things. So there was almost no organization, and that was during that period of time that Jimmy and Cy were having words as to what to do.

2. Which meeting, after that first meeting, did Jimmy come to the next meeting?

Jack: He came to the third meeting. Cy came to the next one and then he didn't come. And I have never been able to, I was never able to find out whether he and Jimmy had words at the North Hollywood Clubhouse and that's why Cy didn't come, because Jimmy did. I don't know why that happened, but he came back again after Jimmy took it over. Many of the meetings in those early days were held in the patio of Cy's house. When Scott Conlan came in he lived in the little house down on Lancashire Boulevard near Ventura and they held some meetings in his back bedroom several times because of lack of anyplace else to go. That was after Scott came in. I don't recall that there was any specific getting away from Narcotics Anonymous or closing it off, there just was not, it was just not that you could every Tuesday night at 7:00 this meeting is going to be held at this place. Because it changed.

2. When did that change? When, does anybody know when about the meetings started -

Bob: After '59. That was after little Sylvia came, got out of the penitentiary, and she became like Jimmy's right hand man in the sense that she was very prolific about writing and keeping records, and she had the desire and wanted to stay clean. And so she had a couple girlfriends, and they used to be at meetings, and there may not be nobody but her or little Sylvia and Jimmy and one other, you know. But they would have a meeting. And they had a place to have a meeting on a regular basis. That was Moore Park meeting.

2. So that was '59 when they actually started meeting regularly.

Bob: Yeah, and you see it maintained that meeting place for a number of years after that. In fact, they're still meeting there.

Q: John?

John: I have a couple more. Captain Hamilton is no longer alive? Okay, that's . . .

Bob: End of that one.

John: Well, no, I was real interested in that part of the beginning. The other thing that I've often wondered about this connection, in the early 1950's Bill Wilson wrote a document that may still well be an A.A. pamphlet, it's entitled "A.A. and Other Drugs" and at one time it was called "A.A. and the Use of Sedation", or something like that. But it's the one where he says that these people (meaning us) are first cousins of a sort, and he tries to clarify the issues. That seems to have been written about the same time as all this was going on. Was there any connection?

Jack: Bill Wilson had gotten on a five-year use of pills at that particular time, and he was heavily addicted to pills for five years, and then a group had to go back and sit with him for 72 hours to get him off of the pills. That's about the time he wrote that, but he came out here in 1956 and we had a luncheon, and by that time Jimmy had written and asked about using the 12 steps, you see, and he brought the subject up by saying that he was glad to hear that this program was being successfully used here on the coast, as the most successful part of A.A. was here on the coast. And he was very happy that that had happened, and how he had felt, and Dr. Bob had felt, that it was a great thing for them to be able to accept these people's idea and give them the privilege of using this program. But that's while he was still on pills, Bill was.

John: You didn't get him to a meeting?

Bob: It's hard to get a legend to a meeting.

Jack: Yes, particularly that one.

John: At about the same time, I'm just looking for, it would probably be useful to us to get some kind of causal documentation between various events. For instance, at about the same time, at least as I read in A.A. Comes of Age, that's where, if it's a policy, that A.S.'s policy toward usage of the 12 steps and traditions is clarified. It says Bill wrote, "We will give them to anyone freely, and we do this to protect our own integrity, that A.A. is for the alcoholic, but if you want to have what we have in your own fashion, we will give you the steps and the traditions freely." Now that, my memory is jogging now, and that seems to have been written about the same time too. So all these things were happening and there were probably some connections, and it would be nice if we know these connections so that when we write our history we can set that out.

Jack: The reason why you're not going to be able to do what you would like to do is because A.A. could do it because they had an office from the very beginning where the records were kept. Ruth Hawks' minutes were kept in boxes in New York for years and years and years. She was the first secretary. So there was always something in writing at the New York Office level. Never has been in anything else, when you try to find out the real history of A.A. in Los Angeles, it's very hard because no records were kept. Nobody kept a diary, nobody kept any kind of a continuity type thing, and it has to be what you can basically remember and piece together. And you just have to take it that that's the way it was, because I don't know of any, if Bob said that there's some records that Jimmy has, and naming names and so forth, that would be about the only place that I know of that you could specifically get something in writing about the times. Unless Jimmy has something in all of his papers, if he kept them, that would give you the absolute, this is what it was. What I'm telling you is just what I remember, and in looking through all the stuff I had, and as I say I've got over 40 years of papers and writings and discussions and things from the Sheriff's Department and the jails, there is somewhere a notice about the meetings of Narcotics Anonymous and about the starting of them in Norco at the time and who was there, and also the first time that they were able to go into the Wayside Honor Farm up here. Somewhere I've got that, and I'll keep looking, but since I'm not an archivist I get awful interested in reading one whole page of something, instead of saying, it ain't here, let's go someplace else. But if I find it, I will be more than willing to give it to you, because it's just interesting to me as being a part of, but it's really more interesting to you as to having the continuity.

Q: Dutch, I noticed your hand was up. You wanted to say something?

Dutch: Hi, Jack. My name's Dutch, and I'm an addict from New Jersey, and I'd like to thank you for coming, and I feel pretty grateful you're here, pretty grateful for what you did. But I have a few questions. Back in 1953, did people just attend the N.A. meeting or did they, did anybody back in 1953 just go to Narcotics Anonymous and nothing else?

Jack: Jimmy and Cy and Scott and Penny and Gilda and all of these people that have been mentioned here tonight also went to A.A.

Dutch: And that went on for how long?

Jack: Oh, until, I'm going to guess probably until 1965 or something when there began this influx of younger addicts. When they first stood across the street, the cops, and said we've got your name, and turned the spotlight on these people. They chased many of a group of narcotics, according to Jimmy and Cy. They would go to Cy's house and a narcotic officer would follow them down the street and sit outside while they went inside to have, and you can't have a meeting under those circumstances, because they were not accepted. Now you're getting to the point where, by your own actions and by your own growth, you're going to get to the place where you don't have to worry about being accepted.

3. Jack, back in the beginning, when Jimmy was corresponding with A.A., was there anything that Alcoholics Anonymous said that we couldn't or shouldn't do?

Jack: No. They wouldn't say to you today what you shouldn't or couldn't do anyhow. See, New York office, who was supposedly the titular head of Alcoholics Anonymous, are fence-sitters. And if they think you want to hear them say yes, they'll say yes. If they feel you might want them to say no, they'll say no. And Bill himself said, we sit on the fence and are swayed by anybody who wants to talk to us. He said, I will answer your question to the positive and turn around and answer the same question to him in the negative if that's what you choose. Because each of you are autonomous, and because we don't have an organization but are in truth a fellowship of one drunk working with another, everything else follows in your jurisdiction. We have no say-so over it. And you couldn't get an answer out of them today. If you wrote them a letter and asked them if the sun really came up in the west or in the east, or wherever the hell it comes up, they would come back and say it all depends on where you are. If you're east of where it comes up, it comes up in the west. If you're west of where it comes up, it comes up in the east. It just depends on how you want to look at it. So you'll never get, the only thing you'll get was what Jimmy got from them, that they did agree fully to allow the usage of the program of recovery as they had established it, with no reservations.

3. That pamphlet was written in, what, 1953?

Jack: Yeah.

3. The traditions aren't in it. When did they come in?

Jack: They didn't come into print in A.A. until about 1954. They were talked about in about 1949 and '50, they were being discussed, but they were not put into printed form until 1954.

3. Did they come out in printed form as the Seven Points before they came out as the 12 traditions?

Jack: Not that I recall.

3. And do you know when they came into Narcotics Anonymous, or maybe Bob knows?

Jack: Bob would probably know more about that.

Bob: Not until the printing of the white book.

3. Which was when?

Bob: 1964 or '65.

3. So, what I'm getting at is, up until '65, Narcotics Anonymous was more or less fragmented. There wasn't any real structural thing until the traditions came into play.

Bob: No, I wouldn't say that, because we were using that other book. We used that other book completely.

4. What, the Big Book?

Bob: Yeah, the Big Book and the 12 and 12. We used both of them. At the meeting.

Jack: Somewhere, Jimmy has left a book, one of the old A.A. books with the red and yellow cover, that he carried to the meetings, and that has been signed, if you can find it, that's been signed, every available space on that book has been signed by people who came to Narcotics Anonymous. Somewhere around it is, because I'm sure Jimmy didn't dispose of it. Somewhere, in some of his books or somewhere, he's got it. Somebody will find it one day, and that will have all of the, it has, the last time I saw that there was hardly any place that you could still put your name in.

4. I was over at his house a couple of years ago and he showed it to me. I've seen the book.

Jack: You see, if you had that, then you could go into what Bob talked about, researching these people, and see if those who are still

around would have some other knowledge about the beginnings and how it progressed and who was there and what they did. Also within his writings someplace, I'm sure, he had kept copies of the correspondence that he had. He told me many times that he had written to people in England and people in France. This is years and years ago. And he had written there and corresponded back and forth with these people. And across the nation he talked with, and I know that he wrote many times back and forth to Lexington; many, many times. So somewhere, somewhere in wherever his stuff has been put, you'll find that someplace.

Q: Mike, did you want to ask a question? And then we'll get to Tom.

Mike: Yeah. Jack, I'm Mike, I'm a non-addict trustee from Virginia. Welcome. I have a couple of questions. Well, first, Bob, how did you and Jack get together? How'd you find Jack?

Bob: There were a few of us who were able to go to Jimmy's funeral service a year ago, and at the funeral service after, I guess, the first part of the service, one of his sons rose to indicate that it had apparently been Jimmy's request that they take this opportunity to remember him by remembering him, and they invited people to rise to speak of how Jimmy may have influenced their life or how they might have met Jimmy in connection with N.A. or how N.A. had affected their lives. And one of those who spoke was Jack. He talked of the early days of N.A. and after that, Ron talked to him and got his phone number, and we've been in periodic contact with him, hoping for the right opportunity to get a chance to have this kind of discussion.

Mike: As an outsider, so to speak, I would see where Narcotics Anonymous would be able to serve anyone with addiction, considering the first step, which is "We are powerless over our addiction," and addiction would include alcoholism, I would think. Now, I don't know whether you want to bring that up for some open discussion here, but that's how I would view it. I would see where Narcotics Anonymous would be available, even though I think the name "narcotics" I guess throws you off a bit. But I know what you were talking about, that Captain Hamilton was referring to narcotics as being illegal drugs which were being used at the time, and primarily, I guess, drugs were used by injection and were opiates. The word that scientists are using today, instead of narcotics, generally we used to think of narcotics referring to those drugs which are derived from opium. But now the preferred word is opiates. Also the Narcotic Act included not only opiates but also cocaine. So then the legal terms that people use in thinking about this, legal terms would include cocaine with opiates. So I don't know, I just generally myself would see where Narcotics Anonymous would be able to serve all with addiction, because of the First Step and the Third Tradition.

Jack: As an alcoholic, I would be most willing to do anything I possibly could on any level that I was capable of being on, to foment help for the narcotic program. And I have done that, I have interceded many times throughout the years in areas where I had entry in behalf of the narcotic. And as trite as this sounds, many of my good friends are addicts, you see. But we are not on the same plane of recovery. Where an Alcoholics Anonymous person can be of great use to this is to be willing to help and not knock it. I don't go around saying, "Don't pay any attention to those, they're hypes, you can't trust them."

Mike: Otherwise we wouldn't be here tonight.

Mike: I have one last question, and it's going to go to Bob Barrett. Bob, when did the trustees come into existence? And did they have non-addict trustees at that time too?

Bob: Either '63 or '64 comes to mind. We had non-addict trustees, Dorothy Gildersleeve was one of them; Dr. Quick was another one.

Mike: Do you remember when either of those came on as members of the Board of Trustees?

Bob: At the same time that the Board of Trustees was formed.

Mike: Which was before '63. Dr. Quick is the one who introduced me to Penny.

Bob: Yeah, but he had association, both Dorothy and him, prior to them being a trustee. They had close association, because they were the ones that were treating on probation, Dorothy Gildersleeve was a probation social worker. And Quick was a psychiatrist. So he had Penny under his treatment before he even became a trustee. He asked to become a trustee because of his relationship with addicts.

Mike: Bob, how long have you been on the Board of Trustees?

Bob: Since the beginning.

Mike: You were one of the first original trustees? You were a trustee continuously?

Bob: Um-hmm. Don't let that get out. (laughter) When did Judge Emerson get on? Judge Emerson didn't get on until right around '69 or '70, 1970 I think it was.

Q. I was hoping we might get finished by 9:30, that would give us ten minutes or so more. I know that maybe some of your ad hoc committees, Jack, might still need to get some work done before tomorrow morning. Tom?

Tom: Yeah, I want to thank you, too, Jack, for coming. Actually when you first started sharing, the same thing happened in Hawaii how N.A. got started there. There was, the A.A. delegate there couldn't stand to hear addicts at A.A. meetings and then he got a job working for the methadone program, and felt guilty about feeding addicts methadone, not offering them recovery. So he got me and six others together and, actually I guess he wrote to Jimmy and got some books, and got a meeting place, coffee pot, and about three newcomers. I think he attended eight meetings with us, and that was it, he never came back. But that's how we got started in Hawaii. The question, you mentioned this "pure alcoholic" thing. Like you said, today you see in A.A. there's almost everybody introducing themselves as alcoholic-addict, addict-alcoholic. We've had a lot of problem with this in N.A., as far as this, as far as our traditions go, and we really feel like this has really affected our growth for many years, and when we really start adhering strictly to our own philosophy and traditions that we really started to grow and the unity started here. How is this affecting A.A., do you think? I mean, just from, you've been around long enough, and in the future what do you see?

Jack: I think the worst part of people introducing themselves as alcoholic-addict is that when they talk, they talk all about addiction. Very, very few will talk about their drinking and how that affected them in an Alcoholics Anonymous meeting. They'll talk about their addiction and all the horrors of the past of using. And very rarely, and I'm going to say in my experience 99% of the time, one who introduces himself as an addict-alcoholic will just say that I drank a little bit but, and then they'll go into what they used, and used and used and used, and you see I don't understand that. I don't have a feeling of sticking a needle in my arm. I smoked opium once because somebody said it would give you the greatest feeling in the world, and I was on a pass from the army. I went up to 'Frisco and I got in a den there and I smoked opium. Got up the next morning with the worst hangover I have ever had in my life, and there was no beautiful naked women running through my dreams like they promised me. And I told you about pot, and I used to break ampoules to stay awake, but that's the extent I've had with any of these pill problems. So when I go to an A.A. meeting I want to hear from you. I don't care what you did back drinking or using. What I want to hear from you is what you're doing to make this day comfortable for you and will give me hope that my day can be as comfortable. And I killed two men before I came here, I sold several hundred thousand dollars of money from a person. I injured a man and put him in a wheelchair where he lived for forty years, and none of that will have a thing to do with your being able to find something to hang onto tomorrow. None at all. So I'm not interested in what it used to be like. I want you to tell me what you're doing today. Now, if you can tell me as an addict what you're doing today and how you're living without the need of going back to using, I'll get something from that. But you don't do that. As I said, the young lady and others, maybe some of you know here, I suppose I'm not supposed

to break your anonymity but many of you might know Crawford, Geraldine Crawford. She is five years sober and on Narcotics Anonymous. She goes to both, and she has come to the conclusion that in N.A. she gets what she needs for that, in A.A., and she talks the same way. And she said one of the reasons it took her a long time to become comfortable in an N.A. meeting is because nobody ever talked about recovery. Nobody ever did that. When I came into A.A., if you talked about what it used to be like over five minutes, almost en masse everybody would say, we're not interested in that, tell us what you're doing today. Very crude, very rude people they were in those days. "Don't give us that crap, we don't care. Tell us what you're doing today." And your narcotics people who are successful in Narcotics Anonymous have done so, not on their past but on what they're doing today to combat their past. And that's going to be the area in which your growth will exceed anything this world has ever known. Really. Because you're the problem. Alcoholism is no longer the problem of this world, drugs are, and the only way that that's going to be combatted is on the same level that A.A. has combatted it, and that's that you stay sober and you talk to the people and tell them what jerks they are to still use. See them standing alongside of you and tell them what you're doing today. You can sit and tell all the horrid details, for crying out loud, and it's fascinating to recall all the fun times you had, those one or two moments out of every six years. It was wonderful, you know. But it doesn't do any good to live today. So I, when I say the pure alcoholic is no different than the great influx of dual problems. But even in the dual problem area, if you don't talk recovery, you don't get it. You just don't get it. And I don't care what it is. If heart patients don't talk recovery they're going to die from heart trouble. If tubercular doesn't talk about recovery of their tuberculosis and do what's necessary and talk about it and keep it foremost in their mind, they're not going to recover. And if you continue to live in the past, Dr. Bob put it so well, to live in the past is foolish. You should never live in the past, but you should visit it when necessary, and that's all. But you live in today. I probably am stopping some of you from your appointed rounds in these committees that Bob talked about by being here, so why don't I leave and you can fill me in . . .

Q: No, no, no, we've got more questions here. Tom, you had some more and then Bo . . .

[change tapes]

Tom: We're kind of taking on some controversy at times, because of, just the things I was talking about, like the thing with the language and terminology. We found that it's really important in N.A. for our own unity and growth. Of course, in a lot of ways we've become real unpopular for taking a strong stand like that. How do you see that affecting us in the long run? Because I see the positive results of that and it's really been good for us, but then it carries a negative side to it too.

Jack: If you spent the time to consider all aspects of the controversy that they're talking about and you truly believe that what you're doing is for the overall good of whatever the situation occurs, then you're foolish not to stick with it. You're foolish to vacillate on the thing. You have to have some people who are willing to stand up and be counted, because a lot of people think off the top of their head, and they present things, if they thought about it a little while they'd know that in six weeks or six months down the line it isn't going to work. So you have to have somebody who has guts enough to say, "No, it isn't going to work" and explain why, and then stick with it. Stick with it. In the beginning of the institutional committee when we were having, Wynn and I were having such a time getting the members of Alcoholics Anonymous to agree with what we were doing, we were castigated all over Southern California. You can't do this, this is against all principles of A.A. We are supposed to be attraction rather than promotion, and you're promoting. And we couldn't get anybody in A.A. to go out to an institution with you at all, have nothing to do with it whatsoever because we were so wrong, and Wynn and I said, you're wrong. And everyplace we went, we'd say, "You're wrong. What we're doing is a needed thing in this area," and little by little it proved out to be true. So if you're in a controversy and you're sure of it, when I say sure, if you have not only thought about it, written about it, but prayed about it and you still come up with the fact that what you're doing is not for your own aggrandizement but for the overall good of whatever the situation is, then you have every right and should stick with it. But you're never going to get an answer from New York about it. They have no, and rightly so. They can't be in the position, because your group in Hawaii is in a different atmosphere entirely than the group that he has in Philadelphia. Everybody says A.A. is the same, but that isn't true. It's different by territories, by people, the whole bit. . . by the community activities, and you have to conform to what you're doing at that particular area, staying within the principles of the overall program, of course. But you'll ruin A.A., you'll ruin your whole thing if you vacillate all the time, say, well, gee, for unity's sake we won't, blah, blah. . . What's going to come closer to dissolving Alcoholics Anonymous than anything I've ever been encompassed with is the filthy language that's used from the podium. That seems like a silly thing, but we are losing great respect by people who come into the meeting sometimes that are parents of, or wives or husbands of, and they come in there and they listen to the four-letter words that spew forth from the mouths, and get up and leave. One couple here just recently said, "I want my wife to die before I'll bring her back to a meeting like that. We don't talk that way. We're not going to be in that position." And if anything's going to deter or bring A.A. down, that's what it will be. Because you can't use the F and S words in every other sentence, and then talk about God as you understand him and spiritual values. God ain't going to allow it. Pretty soon He's going to say this is enough of that. And that's a very unpopular sentiment, but I do it. I'll tell you what I do. I go to a meeting, and if somebody's up there talking I give him one fuck and two shits and I'm out of there. Just that quick.

And I do it very nicely, I get up in a loud voice and say, "I've heard all I'm going to live. I'm in a better position than that, I think more of me than that and I'm not going to get on your level. If you're in the gutter, you stay there by yourself. I'm not going to be a part of this." And I say it so that everybody hears. And I walk out. And half of the people come running out and say, "You son of a bitch, can't you be honest with everybody?" And the other half say, "Why don't you do that more often, Jack?" I believe that if we are going to consider, be it Narcotics Anonymous or Alcoholics Anonymous, that the basic strength that we have to draw upon is a spiritual knowledge of God's power, whatever you want to call it, that you must give God all the acclaim that's due Him and all the respect, and all the understanding of His goodness and His power over us. And you can't do that by filthy language. You just can't do that. Small, minor point, but I have been in meetings that had, a year ago 125 people, and today if they get 20 people there, because they stand for and allow that kind of language. And I don't know if it has anything to do with this thing, except where it starts from is when you have a 12-step call and the man's been on the street and he's using that kind of language, and we all have used it, and you tell him, "When you come through the doors of Narcotics Anonymous and accept the principles of a spiritual value, that the first thing you clean up is your mouth." And a lot of them will do it. And the best way I've attacked it for a long time is to listen to somebody use that filthy language and say, "Do you really put food into that filthy mouth? Can you accept food that's going to sustain you in a filthy mouth like that?" And they look at you like you're crazy and then they don't cuss. Which has nothing to do with what you asked me.

Q: Bo, was there a question you wanted to raise?

Bo: Yes, my name's Bo and I'm a trustee. I think what we're doing here today is examining some of our roots, and I think these things are important because, regardless of details and times and places and specifics, there was somebody back in the '40's and '50's that we have a debt of gratitude to, and I feel like we grow up a little bit more each time we examine where we came from, because it helps me be grateful for today. And you hear things. These occasions let us discuss, and we've already seen, like that thing about Jimmy spending a week at Lexington, or a long weekend, and then that probably plays a role in Narcotics Anonymous in Vancouver, B.C. That's interesting to me. I don't know why, but it's just fascinating. The earliest written record I've found is my brother located a book, believe it or not, in a used book store, just looked at the shelf and there it was, it was Alcohol, Science and Society, and there was a series of lectures at Yale University, and Bill Wilson was asked a direct question which he did not really address too well in his answer, but the question referred to another 12-step program for addicts. And the date on that was '44. Also, there was a guy that's credited with the name Narcotics Anonymous, called Charlie McGee, who I heard at

last count was manager of the Marriott outside of D.C., and a guy, Danny Carlson, who had the idea that if he could just get some celebrity or some big name person to get clean in N.A., then that would kind of give them momentum they needed to flourish. But apparently some addicts got clean in something like N.A. in '48, '49 and '50, and then there was some Life Magazine, Saturday Evening Post articles, several national magazines, articles about Narcotics Anonymous and chapters being formed in cities like Chicago and Los Angeles. I was just wondering if you guys had ever heard of, discussed or thought about any of the earlier Narcotics Anonymous in New York City or other places, in the '40's, for instance. That would be interesting. I know that on the 20th and 21st anniversary tapes, Jimmy makes mention on each tape, there are other things that happened before 1953, but we don't need to go into that here. Then a year later he says essentially the same thing in the same words. That has to indicate his knowledge of something that came before '53.

Jack: It could very well be that he was aware of these things, but in my discussion with him and my part of this thing, that never was brought up. But you see, what you're concerned with here, now you've put the crux of this whole thing, if the Narcotics Anonymous organization, fellowship, whatever you want to call it, headquartered here, is to bring forth a composite of the beginnings of this thing, then you'll have to recognize full well that it didn't all stem from here, or from New York, or from Lexington, or from whatever; that these are only parts of the whole. I am firmly convinced that God has seen fit to open up these avenues without asking my permission, you know. Because we did it here, He didn't come down and say, "well, because you did it here I think we should start it in Washington." And because we started it in Washington, you people should do it here. Each entity is by and of itself, and the composite of this whole history that you're going to put together has got to encompass the whole thing, and it's not going to be important as to who was the original originator. That's not going to be important. The important fact is that, as you said, somewhere in the 1940's, this program came into life. Maybe it's not substantially this, you can prove or disprove that by your research, and that this program over here in Chicago did this at that time, and this many people and this one over here, and the composite means that now we're all gathered together under the same blanket of responsibility. It's the same thing with A.A., and you talk about the A.A. growth, and Los Angeles is one area and Akron is another area and New York is another area. When you put it all together, all of these things are composite under the umbrella of togetherness. That's what makes the program, not one single thing.

Bo: I want to thank you for coming here and sharing with us tonight, also. Thank you.

Jack: What I'm interested in, Bob, is, were you elected for life?

Bob: Yes, they sentenced me to life.

Jack: I shouldn't ask that out of facetiousness, but I just wondered because the New York foundation doesn't have a lifetime thing.

Bob: You have to realize, this is only since our inception of the first convention. After the first convention did we really become formalized in terms of a structure, a structure with substance, so to speak. Ongoing togetherness, boards or committees, doing certain type of work. It wasn't until after the '70's that that took place.

Q: After 1970.

Bob: Yes. So during the interim they said, you might say that in some ways I got stuck like Jimmy, in a way. I had the files and the things in the back of my car and they traveled with me, or wherever. And that's the way it was. We didn't have an office. We didn't get an office until after we had the first convention. What happened to some of the files after that was because of people start leaving it once again. And then other people having to hold things together or try to put things together or to keep them together. It wasn't the case of saying, it was choice, I don't know, by selection or whatever it was; willingness to serve or glutton for punishment or whatever the case here. I was just there, it was just never a question of who was going to vote for him to lead. You might say, the office was in my house for a while. Who's going to vote me out? So, those are the kinds of things that have occurred. We have developed a structure since then that there's an affirmation of continued, there is a term that you serve in which you are reaffirmed or told to get on down the road, whatever the case is. In a way I'm looking forward to that day, in a way. It's been a good marriage, so to speak, and it's been good learning. It has been a lot of enjoyment of the experience, but probably I need to move on too.

Jack: I didn't ask that on a detrimental thing, I was very, very curious about that because sometimes I think that longevity in these areas is absolutely essential for growth, and who's to know how long it takes? There used to be a man who was head of the bank system here in town, Security Bank system, who said that anybody who took a committee job should expect to run 20 years before you really have input of what it was all about and could give something to it.

Bob: You know, it's curious that you should say something like that because I think one of the things that you hit upon earlier, that sometimes the minority opinion in an organization such as ours, becomes more truth in the minority opinion than it does in a majority opinion. And that comes about for a number of reason. There are probably people with the experience of how it's done and where it's done and when it's done and so forth. And perhaps I'm not being heard by those few that came in that don't understand. Perhaps I will still have to be

around for a while before they do understand. It's part of the growth process, and I think it does take a little time for that to occur.

Jack: When you recognize the fact that every alcoholic and every narcotic addict who comes into either one of these fellowships knows more than you do, just because they walk in. You have to have somebody, because success is one thing that is always picked upon. You can be successful, but there's a lot of people who say yeah, but if we changed it this way or that way or something else. And without the expertise and the knowledge behind it of why they came to that position, oftentimes it goes by the wayside. Some of these people get together and then later on they'll say, why didn't you tell me? Or, sorry we did that, but why didn't you let us know? And so I think longevity is, of course, A.A. says that there should be a turnover. I went out to Chino Prison every Monday for 21 years, and all of a sudden they decided that they should have a change and get the younger people in there, and I was out at the reception guidance center where they have a work crew of 35, and for 18 of that 21 years we had a fluctuating group of men, of course, but we got anywhere from 26 to 31 out of the 35. And as soon as they changed, they're down now to sometimes they go out and they have one inmate who will attend the meeting. Because there's no continuity, there's no feeling of success in here. That's what you're doing for this, showing the success factor is here. You don't have to talk about it, you see it. And that's completely the nature of growth and this whole thing that goes with it. Both of us are trying to do.

Q: Well, I'd like us to end, if we could, in a minute or so. I think we would all personally like to thank you very much for taking this evening to share with us, and we wish you prosperous times in recovery for many, many, many more years.

Jack: I appreciate that. I hope that I have, I have a goal in my life, in A.A., and that's to become the oldest living member of Alcoholics Anonymous, and then I'm going to declare myself a dictator and we're going to start all over . . . But I have appreciated very much being here, I've enjoyed every moment of it, and I hope that something I've said might be of help to you, and if it isn't, get somebody else. I want to say in closing, though, one thing that was mentioned here about, we owe things to things, you see. Bill Wilson's name will always be in the hearts and the minds of the members of Alcoholics Anonymous. He's been gone many years and most of the people who are around today have no idea of what he looked like or what he stood for or anything else, but they hear the name of Bill Wilson and our whole background is based upon this one man's efforts. The Bill Wilson of Narcotics Anonymous, without a doubt, is Jimmy Kennan. This man will go down as many years as we are on earth as the focal point of what you're trying to do today. Without Jimmy, we would not be here tonight, I feel sure. There are people who are

smarter than Jimmy that attempted to be a part of this program early and fell by the wayside, and Jimmy by his tenaciousness, by his total belief in what he was doing and many times how he told me that he sometimes questioned God's letting him do this because he didn't think he was doing what he thought should be done. And yet he was still there. And with that kind of a background, with that kind of knowledge that you have from here on out for as long as this thing is in continuation, beyond our lifetime and our children and our children's children's lifetime; those two men in their areas should be on the same pedestal, should be looked up to as, not the Gods and not the know-alls and all that, but as gratitude beyond anything else, for having the guts and the temerity to stick by a decision that they made, that by their help, you and I could live a life out of danger of the narcotic addiction or the alcoholic addiction; live doing what God has wanted us to do all the time. As our book says, and I'm sure your book does too, somewhere along, where you're the entire purpose. And Jimmy was such an example of this, was to be of service to God as you understand Him, and to your fellow man. And with that understanding of Jimmy's background in this thing you can never fail. You can never fail in whatever effort that you intend to do, if you just remember that this all came because one man had the foresight, and had the guts enough to withstand all the pressure and to bring you here tonight. And I think if you never remember anything else, that that's going to be the greatest factor of your life from here on out. That's enough out of me. Let's go home.

Q: Thank you very much. I think over the weeks and months ahead we will probably want to discuss where we're going to go with the evolution of the history of N.A., and I know that this is going to be a lot of food for thought for WSO staff and what we may want to do is to begin to proceed to take some of the names and some of the ideas that we've shared here and begin to follow those and see where we can go about accumulating more information that can be used in the evolution of the history for N.A. Thank you very much.