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The
New
Look

September, 1968

Serenity Prayer

GOD ... Grant me the serenity to accept the things
I cannot change ...

The courage to change the things I can ...

And the wisdom to know the difference.

MAOF
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N 49
NO. 9
1968

THE NEW LOOK



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The New Look is a bi-monthly publication by and for N.A. members here and everywhere. The opinions expressed are not necessarily those of the administration, and are not to be construed as such. 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 subjected to editing. Address correspondence to: Editor, New Look Editorial Staff, 4000 Cooper Street, Jackson, Michigan 49201.

ONE FIX IS TOO MANY AND A THOUSAND IS NOT ENOUGH

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This issue of the NEW LOOK is loyally and respectfully dedicated to our sponsor and supervisor, Mr. Ex Rhodes Barham, whose care, concern and dedication more than matches our own. We hope that he will accept our sincere appreciation for the incentive and inspiration with which he has provided us.

Mr. Barham brings a rich background of educational experience to the field of corrective education. He has a B. S. degree from Lane College in Jackson, Tenn., an M.A. degree from Michigan State University, and yet, he hasn't stopped there. He is studying further in order to gain more expertise in the corrective education field.

Mr. Barham holds an enviable record of service within the Department of Corrections which extends over more than ten years; from his position as a counselor from 1957 to 1965 when he became Special Activities Supervisor. His popularity with the men with whom he works has sky-rocketed to the degree where it is felt as a tremendous influence in remodeling their lives. New attitudes, horizons, ambitions and new skills are being developed through the various groups: Alcoholics Anonymous, Narcotics Anonymous, Sertoma groups, Leadership Development classes, Chess Club and the Braille Transcribing Program, all under his supervision. Thanks again Mr. "B."

THE NEW LOOK FELLOWSHIP

What is the Narcotics
Anonymous Program?

Editorial

In the April issue of The Key, which is the A.A. publication for the U.S.P.H.S. hospital at Lexington, Ky., there is an article by Dr. Robert W. Rasor, M.D. Chief, Clinical Research Center. In his article, Addicts Anonymous, he states that there is a definite need for groups of this nature in our communities today.

For this kind of recognition to come from so eminent an individual as Dr. Rasor, lets us know that we are moving in the right direction. Not only in the direction of self-help, but also, in the direction of helping other members of our group here in this institution. Dr. Rasor points out that these programs have proven to be successful because of their therapeutic value. Now, in most institutions, groups of this nature have been established as part of their rehabilitation programs. Yet, in some communities today, there is a great need to move in this direction. This only shows that Dr. Rasor's premise of a need in our communities for the above mentioned can quite readily be seen.

It is a known fact that addicts who become involved in any of the self-help programs and become ex-addicts make good therapists. The reason for this is very simple. If one has experienced the ordeal of drug addiction, then who can best relate to the problem of drug addiction; who can best inform the youth of our communities as to the woes and disastrous effects of drugs? We can plainly see from Dr. Rasor's article that the job is for the ex-addict and groups such as ours.

Editor

What is the Narcotics Anonymous Program?

N.A. is a non-profit fellowship or society of men and women for whom drugs had become a major problem. We are recovered addicts who meet regularly to help each other to stay clean. This is a program of complete abstinence from all drugs. There is only "one" requirement for membership, the honest desire to stop using. There are no musts in N.A. but we suggest that you keep an open mind and give yourself a break. Our program is a set of principles, written so simply, that we can follow them in our daily lives. The most important thing about them is that "they work."

There are no strings attached to N.A. We are not affiliated with any other organizations, we have no leaders, no initiation fees or dues, no pledges to sign, no promises to make to anyone. We are not connected with any political, religious or law enforcement groups, and are under no surveillance at any time. Anyone may join us regardless of age, race, color, creed, religion or lack of religion.

We are not interested in what or how much you used or who your connections were, what you have done in the past, how much or how little you have, but only in what you want to do about your problem and how we can help. The newcomer is the most important person at any meeting, because we can only keep what we have by giving it away. We have learned from our group experience that those who keep coming to our meetings regularly stay clean.

How it Works

If you want what we have to offer, and are willing to make the effort to get it, then you are ready to take certain steps. These are suggested only, but they are the principles that made our recovery possible.

1. We admitted that we were powerless over our addiction, that our lives had become unmanageable.
2. We came to believe that a power greater than ourselves could restore us to sanity.
3. We made a decision to turn our will and our lives over to the care of God as we understand Him.
4. We made a searching and fearless moral inventory of ourselves.
5. We submitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. We were entirely ready to have God remove all these defects of character.
7. We humbly asked Him to remove our shortcomings.
8. We made a list of all persons we had harmed, and became willing to make amends to them all.
9. We made direct amends to such people wherever possible, except when to do so would injure them or others.
10. We continued to take personal inventory, and when we were wrong promptly admitted it.
11. We sought through prayer and meditation to improve our conscious contact with God, as we understand Him, praying only for knowledge of His will for us, and the power to carry that out.

Having had a spiritual awakening as a result of those steps, we tried to carry this message to addicts and to practice these principles in all our affairs.

This sounds like a big order, and we can't do it all at once, we didn't become addicted in one day, so remember—EASY DOES IT.

The New Look

By Theodore J.

It is with pride and heartfelt gratitude we of NEW LOOK compile this issue. The reality that this book is dedicated to our sponsor, Mr. Ex Barham, has given us incentive to relate to all the veracity of our new look.

Unfortunately a panacea for drug addiction has not yet been found. It has been established that addiction is both mental and physical, and the cancerous evil leaves deep wounds. However, we of the NEW LOOK feel that by applying ourselves to the psychological fields of understanding, this will enable us to understand our problems better.

Once the physical presence of narcotics has been removed from the addict, by absence of use for a period of time, half the battle is won. The mental rehabilitation begins, the reinforcement of psychic motivations, and stimulation of inner powers are necessary to fortify a positive outlook. For it is our consensus that frustration and limitation of expression is the prime factor in barcotic addiction.

We of NEW LOOK feel that awareness, reality, and maturity are the keys to our exodus from drug addiction back to the mainstream of society. However, we also realize that drug addiction leaves a void and must be replaced with that which allows us to function properly in the mainstream of society. With this realization we have directed our energies toward a better social outlook.

Our therapy motivates brotherhood and generates love and understanding for our fellowman. Our principles give back pride and enhances a need to belong to society.

Though our ideals be relatively new, we feel that we will help many, because of our sincerity.

As I have previously stated we owe most of our success to our sponsor, for he has been the sunshine, that gave strength to our darker moments.

The Secretary's Report

By Samuel Mc.

July 23, 1968. Steering Committee Meeting.

Topics discussed were ways to improve relations between N.A. and the officials of the institution, also methods to get more N.A. members to participate in our various programs. And last, but not least a talk with our sponsor Mr. Ex R. Barham on the possibilities of a panel discussion program, to be aired over the institutional hook-up.

July 31, 1968. Regular meeting of N.A. Group.

Announcement of fill-ins on N.A. Staff left by Ted K., Jimmy J., and Linburgh H. who departed from the institution via the camp program, parole camp and court order, respectively.

Speaker, Robert F. reviews of the movies on the Black American and various new ideas on ways to improve the N. A. group. Collection of cigarettes, soap, etc. for Leroy D., member of N.A. presently residing on Blue whole card.

August 6, 1968. Steering Committee Meeting.

John B. spoke on "the void" left in the addict's life after withdrawal from drugs. There was short lectures given by Leroy S. and Park R. on positive thinking.

August 7, 1968. Regular meeting.

Meeting was called to order by Dr. Keyser, who gave a very fine talk on our format, "Reality, Maturity, and Awareness." Afterwards he conducted a question and answer session, which was enjoyed by all. Park R. spoke on direction and the power of

positive thinking. Richard S. spoke on the powers of education and constructive thinking. Franklin L. submitted a list of books recommended for younger members to read pertaining to direction and food for thought.

August 14, 1968. Regular meeting of N.A. Group.

The meeting was called to order by our chairman, Theodore J. with the recitation of the N.A. Prayer. Robert F. gave a most arousing talk on Maturity, Reality, and Awareness, which was enjoyed by all and he was followed by Harold N. and David G. who both gave a very enlightening talk on the value of education and the function of the Government.

Two young Sociology majors of RDC, Alfred Gozeqorek, and James Spivack were our guests, and they both spoke on our N. A. format, i.e., Awareness, Maturity, and Reality. They also expounded on the direction of positive thinking.

These two men were very well received and it is our sincere wish to see more of them in the future, for we believe the young aggressive minds cultivate fruitful ideas.

QUOTATION FOR TODAY

The best men are not those who have waited for chances, but those who have taken them--besieged the chance, conquered the chance, and made the chance their servitor.

—CHAPIN

SPECIAL ACTIVITIES CLERK'S REPORT

By Soule D.

For the past 283 days an attempt has been made to initiate a follow-up on large numbers of men entering and leaving the institution with histories of drug addiction.

As a member of Mr. Barham's staff in the department of Special Activities, it has been my singular good fortune to have access to some important data together with the following statistics which will shed additional light upon the problem as it concerns us here. In the many interviews I have had, I have seen and talked to approximately 20 men each month who regard drug addiction as a personal problem with which they need help. Of these interviews I find at least 80% who have been off drugs for more than one year; 91% have stated a great need and desire for help, (My own observation is that most men who are here will make such a statement in good faith, being unaware of any attempt to deceive on his part) and many express an intention never to use drugs again, even upon their return to society. Only 16% of the men have returned to open society while only 3% have returned to the institution.

NOTE: This data is based upon figures taken from statistics compiled from N.A. program attendance records.

In conclusion, the addicts problems are the universal ones compounded by a new and additional need for drugs. The N.A. groups both in this country and abroad constitute a growing army in a fight against a common enemy—DRUG ADDICTION!

WHAT NARCOTICS ANONYMOUS IS ABOUT

By Richard S.

The function of this committee is to cultivate the ideas and minds of participating individuals to take responsible positions within our society upon their release. Its basic concerns and attentions shall be centered around the many problems which plague our existence and the society in which we live. We the participants are in hopes of restoring the pride, dignity, and respect that was lost through our experimenting with drugs.

Many of us realize through an evaluation of our past and present circumstances that drugs are no asset, and through using a keener eye, which gives us a deeper insight, we understand our problems. The world about presently is changing very rapidly so we must qualify ourselves to be able to make the transition or we will be late again. Therefore, we must become law-abiding and respectable citizens, free from prejudice and hatred which we attach to ourselves and in turn they plague our lives. We must think constructively and positively so we may develop our executive abilities leading us to a betterment of character.

We have been victimized long enough by our failure to qualify ourselves, and as long as we continue to dwell within the confines of dependency our cause is a lost one. If we are aware of these facts we should lift ourselves up through education. "For the educated men are superior to the uneducated men, as the living is to the dead." We have been moving from one extreme to the other extreme, going nowhere. Now we can join the mainstream by taking this opportunity and making the most of it. To raise ourselves above the dilemma to the plane of reality because through our awareness we determine our own fate. "As the man thinketh, so is he." Let us raise ourselves to maturity.

What Can The Family Do?

The family can ...

... recognize and accept the determination of competent diagnosticians that the individual is a drug abuser, and thereafter abandon attempts at "home" treatment.

... understand that drug abuse requires long and painstaking motivation, treatment and rehabilitation.

... make available to the individual reading material about drug abuse and also counseling service, taking care to avoid arousing the patient's obstinacy.

... examine their own motives and their possible hostilities to the patient's gratification of psychological and physical dependence on drugs.

... help the drug abuser to reach the important personal decisions about treatment and recovery, but do not try to impose ready made choices. Express approval and encouragement of the efforts to get well, but do not be over indulgent.

... discuss drug abuse openly and emphasize that the family expects a sincere effort to cooperate in treatment, also understand that there is a sharp distinction between clam discussion and nagging, threatening, lecturing or wheedling.

Detroit Moves Ahead

Narcotics addiction program given grant

Three-year program for rehabilitation of addicts started in the Detroit area Aug. 1, 1968: Under provisions of the Narcotic Addict Rehabilitation Act of 1966, the Det-Wayne County Health Dept. has been given a \$62,000 contract from the National Institute of Mental Health to implement the program.

"The Act recognizes that narcotic addiction is symptomatic of an illness that should be treated and not a criminal illness in itself" according to R.E. (Zieg) Kiouss, coordinator of alcoholism & drug abuses for the Det. Health Dept.

It provides for the treatment of narcotic addicts, including those charged with or convicted of violating federal laws.

The local program calls for the treatment and rehabilitation of addicts in the community. "In this way," explains Kiouss, "a patient can be treated, supervised and guided in his local environment, where the problems involved in his addiction can be best understood and their solution best sought.

This long-term support and supervision should lower the high relapse rate of treated addicts," he said. Twenty addicts who have been treated at the N.I. of M.H. research center at Lexington, Ky., are the first to be brought to Detroit for rehabilitation.

Included are addicts who have been in custody of the Surgeon General for 30 days or less.

Among the services provided the patient under

the program will be consultation, stimulation and development of contacts for employment.

Evaluation of the progress of each patient will be made to determine whether there has been a return to narcotic drug use.

Psycho-therapy and other necessary medical care to treat drug abusers will be referred to private doctors in the community. First patients are expected to arrive this week.

Michigan Chronicle, August 10, 1968

JUST FOR TODAY

Tell yourself—

Just For Today my thoughts will be on my recovery,
living and enjoying life without the use of
drugs.

Just For Today I will have faith in someone in N.A.
who believes in me and wants to help me in my
recovery.

Just For Today I will have a program. I will try
to follow it to the best of my ability.

Just For Today through N. A. I will try to get a
better perspective on my life.

Just For Today I will be unafraid, my thoughts will
be on my new associations, people who are not
using and who have nothing to fear.

THE MIND

There is no standard of perfection of mind applicable to men and women universally. The past has persecuted countless minds for proclaiming ideas approved today. No man therefore can judge your mind. It may be struggling with the creation of some idea that others now brand as folly or condemn as an evil but which may later be proclaimed as a truth of the greatest importance. Again your mind may be a dynamo of energy and a bustling fury of activity yet be accomplishing nothing worth while, whereas your neighbor may be sitting and apparently dreaming the day away while evolving an idea that may set the world on fire.

No one therefore, can tell you how good or bad, great or small, ill or healthy, is the mind that is you. The same education that may make one mind fruitful may make another barren. The lack of any formal education has been the essence of the greatness of many tremendously useful minds.

There is a much more definite standard of bodily perfection. Lastily there is much plainer evidence of bodily illness than of mental illness. Some of the worlds greatest geniuses have been considered insane. There are laws in all countries that make criminals of good men whole bad men work well.

BORN FREE

By Floyd L.

"Man is born free, and everywhere he is in chains."

— ROUSSEAU

As we live our lives we are constantly subjected to, and bound by, the chains of our environment.

As children we are coerced, threatened and cajoled into a pattern of conformity to the status quo.

As we grow older we slowly but surely place our chains upon ourselves. There is the morning coffee to awaken ourselves, aspirin for pain, cigarettes to relax, alka-seltzer for our stomachs, compoz for our nerves. All these conditions brought on by the fight to live compatibly within our society.

We ignore reality and don the brain-chains of conformity and subjugation. Some of our chains are the chains of pleasure by which we are tightly bound to our women and our comfort, but most of our chains are formed against the grain of human nature. For who really likes the first cigarette, coffee, the taste of medicine, or conforming to a rule we know is unfair.

We do them because they seem the thing to do or because someone says we should. We then become accustomed to the pattern and a habit is born.

Constantly we evade reality until one day we are introduced to the Father of forgetfulness,

drugs. We are orientated to the surcease of our ills by the use of pills or artificially induced physical reactions, so the first step is an easy one to take. Heroin, morphine, L.S.D., or whatever the case may be. We then escape reality completely for a time, but when we awaken from our opiate induced haven, reality remains. We refuse to accept it, cannot change it, so we seek further escape. At the most there can be only a temporary escape this side of the grave.

There are some responsibilities and chains man can never escape until his life is ended. It is the unnecessary chains we carry I speak of now.

Awaken, face reality. Shake off your chains, for to renounce your liberty is to renounce your manhood. Shake off your chains, you were born free.

The Art of Detecting For Yourself

By

Ralph Waldo Emerson

Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what they, thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his.

In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good humored inflexibility then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

OF SELF-IMPOSED DESTRUCTION

By Thomas H.

The addict's life unfolds before him
Like a horrible nightmare frequently repeating it-
self
Again and again . . . and thrice more horrible
Than dreams dreamt by those who toss in restless
slumber

It is not the addict who makes of his life an end-
less chase
Pursuing an elusive... unrealistic objective . . .
While escaping from the more realistic goals ob-
tainable
Almost within the grasp of men (A NORMAL HUMAN
EXISTENCE)
Day by day without illusions?

Indeed . . . unrealistic is his search but where is
hope?

We deny ourselves by not being aware that some hope
left
That will deliver us from the snares of that damned
beast
We feed the cursed white powder to. That hope is
our redemption!

Before the awful destructive end prevails . . .
That inevitability which claims the addicts who
search to
The end for that last dose of heroin running inside
his
Yearning veins pounding at his heart and screaming
through his
Brain thus the nightmare unfolds once more before
him.

Leaving him with only an ugly scar to show
Where spikes punctured the skin, probed for a mo-
ment, deftly
Then found its deadly mark, but soon
The human heart will no longer sustain the sudden
jolt

Time after time increasing the lethal dose till
In desperation his souls cry out from the demands.
Weary from being driven on an on. O Gods!
Of all evils, would that monster never be satis-
fied?
No . . . No . . . the monster we have made master,
but of ourselves

We made slaves, and the master has no mercy for
his slaves,
However loyal, so vainly attempting to scale the
towering Apex
Of heroin, we addicts ever strive at a maddening
pace
To attain that one supreme height we reached

The first time those dirty works struck rich red
And rocked our very being from its powerful thrust
But ah! My fellow-souls of self-imposed sufferings
it's an
Elusive . . . futile flight that once we've flown
never dares to change
Its ill-fated course. But it is the wing that
brings upon us
Either the shade of a prison cell or the dark horror
of death!



By Rudyard Kipling

If
You can keep your head . . . when all about
you . . . are losing theirs and blaming it on you!

If
You can trust yourself when all men doubt you
. . . but make allowance for their doubting too!

If
You can wait and not be tired by waiting or
being hated . . . don't give way to hating . . . or
being lied about . . . Don't deal in lies . . . and
yet not act too good . . . or talk too wise!

If
You can bear to hear truth you've spoken . . .
twisted by knaves to make a trap for fools or watch
the thing you gave your life to broken . . . and
stop . . . and build it up with worn out tools.

If
You can make . . . one heap of all your win-
nings . . . and risk it on a . . . single turn . . .
of pitch and toss.

and losing!

Begin . . . again . . . at your beginning . . . and
never breathe a word about your loss.

If

You can talk with crowds and keep your virtue
. . . or walk with Kings . . . nor lose the common
touch.

Neither . . . foes nor loving friends . . . can
hurt you . . . and all men count with you . . . but
none . . . too much.

If

You can dream . . . and not make dreams your
master!

If

You can think . . . and not make thoughts . . .
your aim.

If

You can meet with triumph or disaster . . . and
treat those two imposters . . . the same. If you
can force your heart and nerve and sinew . . . to
serve their turn long after they are gone . . . and
so hold on when there is nothing in you except the
will which says to them . . . HOLD ON! If . . .
you can fill . . . the unforgiving minute with
sixty seconds . . . full . . . of distance-run
. . . yours is the earth and all that's in it . . .
and . . . what is more . . .

You'll

be

a

man

my

Son!

The Twelve Traditions of N.A.

We keep what we have only with virilance and just as freedom for the individual comes from the Twelve Steps so freedom for the groups springs from our traditions.

As long as the ties that bind us together are stronger than those that would tear us apart, all will be well.

1. Our common welfare should come first; personal recovery depends on N.A. unity.

2. 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.

3. The only requirement for membership is a desire to stop using.

4. Each Group should be autonomus, except in matters affecting other Groups, or N.A., as a whole.

5. Each Group has but one primary purpose—to carry the message to the addict who still suffers.

5. An N.A. Group ought never endorse, finance, or lend the N. A. name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.

7. Every N. A. Group ought to be fully self-supporting, declining outside contributions.

8. Narcotics Anonymous should remain forever non-professional, but our Service Centers may employ special workers.

9. N.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.

10. N. A. has no opinion on outside issues; hence the N. A. name ought never to be drawn into public controversy.

11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

HINDSIGHT

By

Maurice J. Keyser, M.A.
Chief Psychologist
Reception-Diagnostic Center

Men who are in conflict with society are not easily identifiable. Individual variations in the reaction to each man's problems are so vast that personal understanding is lost. They differ to such an extent that almost any general statement made about a "criminal" will fail to prove true. We do find similarities in their patterns of behavior, however, and from these we establish faults and weaknesses common to all criminals.

To simplify the total picture for easier understanding, let us view life as a game and each member of society as a spectator or another player. Each man begins life as a child and as such learns to play games; these are simple games with simple rules because of his limited mental capacity and abilities. However, as he grows older and his comprehensive powers increase, the games become more complex, the winning more important and the competition more keen.

He can learn the rules and skills of a baseball game with relative ease. In fact, through regular practice he can develop his talents to be a catcher, a pitcher, or a hitter that will excel others who do not try to learn. He can take his turn at bat or he can learn to bully others into giving him more turns. If he follows the rules of the game, he can become successful to whatever degree he has learned the skill required. If he does not follow the rules, he will find that others will continue the game without him.

Rules are so important that any worthwhile game will have an umpire. Even though everyone playing

the game is aware the umpire can make mistakes, he is kept on because the disagreements and misunderstandings that occur between the players require judgment that is impartial. No game can have rule changes for the convenience of an individual player, nor the team. In the big leagues they will use several umpires because the importance of rules and judgment are greater.

In our democratic society man elects persons to set up rules and regulations for the way the game of life is to be played; these are based on experience and wisdom and are intended to benefit everyone. We also have an umpire upon whose judgment we rely for impartial interpretation. Although we may not always agree with or like each call of the umpire, we cannot quit the game or defy the rules without suffering a penalty. Man has not yet found a way to exist whereby the influence of an umpire is not necessary.

Man learns to play skillfully and is rewarded, or he refuses to follow rules and risks the penalty of rejection by society. A man in prison has the opportunity to look back and see what the penalties in the game have brought him, he can evaluate his adjustment problems and learn to be a better follower of the rules of the game, or he can continue to act like a boy—the choice is his.

A boy may not be mature enough to play by the rules, he may be emotionally negative and refuse to learn or practice because he hates the umpire. This abject attitude will result in problems so long as it remains unchanged. One rule of the game of life for the winner is the Golden Rule: Do unto others as you would have them do unto you. The social misfit, the loser, appears to have his own rule: Do unto others as you feel they would do to you if they had the chance.

No matter what game you play, whether it is baseball, dominoes, chess, or life, rules will govern the way you are expected to play. Can you be man enough to accept those rules? Will you practice enough to be successful?

7 Steps

Facing the truth about ourselves and the world around us, we decided we needed to change.

Realizing that there is a power from which we can gain strength, we have decided to use that power.

Evaluating ourselves by taking an honest self-appraisal, we examined both our strengths and our weaknesses.

Endeavoring to help ourselves overcome our weaknesses, we enlisted the aid of that power to help us concentrate on our strengths.

Deciding that our freedom is worth more than our resentments, we are using that power to help free us from those resentments.

Observing that daily progress is necessary, we set an attainable goal toward which we can work each day.

Maintaining our freedom, we pledge ourselves to help others as we have been helped.