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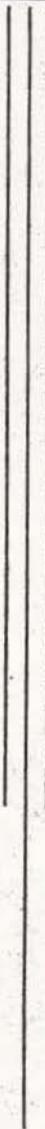
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Vol. XVI, No. 3

The Twelve Steps



STEP ONE—We admitted we were powerless over alcohol—that our lives had become unmanageable.

STEP TWO—Came to believe that a Power greater than ourselves could restore us to sanity.

STEP THREE—Made a decision to turn our will and our lives over to the care of God as we understood Him.

STEP FOUR—Made a searching and fearless moral inventory of ourselves.

STEP FIVE—Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

STEP SIX—Were entirely ready to have God remove all these defects of character.

STEP SEVEN—Humbly asked Him to remove our shortcomings.

STEP EIGHT—Made a list of all persons we had harmed and became willing to make amends to them all.

STEP NINE—Made direct amends to such people whenever possible, except when to do so would injure them or others.

STEP TEN—Continued to take personal inventory and when we were wrong, promptly admitted it.

STEP ELEVEN—Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

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

The KEY

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

Vol. XVI, No. 2

Autumn, 1963

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Editors--Earl A., Tom V.

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

James H.

"Artist

Our Purpose

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

Mine Own Eyes

We, the addicts of this hospital, are here for various reasons but, with the hope that while here, we will rid ourselves of the burden of drug addiction. Whether prisoner, volunteer or probationer, this hope is common among us.

The volunteer commits himself freely, to use the hospital's facilities advantageously. He will be cared for by professional men and women who are skilled in administering to his peculiar problem. There are times when a patient, thinking that his particular needs are not being satisfied, will fail to benefit from the treatment program. Here, of course, the question of readiness will have to be resolved.

While the probationer may, or may not, be susceptible to treatment, he is here by court request, and is subject to confinement unless he remains the entire time-period set for the cure. His unwillingness often leaves him feeling a great inconvenience, and he may fail to respond to treatment.

On the other hand, the prisoner is here under sentence and has to overcome what ill

feelings he might have toward the circumstances. He must live with his grief and accept it. He cannot get up and walk away from these surroundings. He is here for the duration of his sentence unless otherwise determined. To him, is another advantage of this hospital. He must seek a way to endure his punishment, and a good percentage find AA.

What does finding AA mean? It is the opening of the first door into the dark chambers of his drug addiction, making possible a new way of life. He will be given the opportunity to look at himself through the eyes of those around him; to feel their wants and to share with them, his agonies. He will understand and be understood, and above all, he will have the opportunity to find himself.

The AA group is a family of addicts with one objective, to rid their lives of the use of drugs. Many seek and find a way. To them, we hold our heads high, confident that there, too, is a way for us.

--Tom V.

Synanon



by
John R.
Fry

The Synanon Foundation is dedicated exclusively to the complete rehabilitation of narcotic addicts. Since the first located on the beachfront in Santa Monica, California, and wherever it has thereafter established new houses, Synanon has quickly attracted friends and enemies. Despite several positive articles in national news journals, and favorable television coverage, Synanon is virtually unknown and, where known, often misunderstood. Some Santa Monica residents look upon Synanon as a haven for the most undesirable criminal types in our society.

Dr. Donald Cressy, professor of criminology at UCLA calls Synanon "the most significant attempt ever made to keep addicts off drugs." With or without friends, with or without enemies, Synanon keeps growing and continues its phenomenal success with the addicted.

"Synanon" as a word was coined by an ex-addict who mispronounced "seminar." Synanon as a reality is the brainchild of Mr. Charles Dederich. From his experience with Alcoholics Anonymous he conceived the idea of housing addicts together so that their mutual resolve to stay away from drugs might form a group-wide model which would be more or less self-enforcing. Out of that original idea with those first addicts has come Synanon as a rehabilitation effort and Synanon as a nonprofit foundation which has four facilities (houses), in Santa Monica, in San Diego, one in Reno, Nevada, one in Westport, Connecticut, and a tier of cells in the Federal penitentiary at Terminal Island, San Francisco. Nearly four hundred addicts have voluntarily joined Synanon. Says Dederich, "We have the biggest concentration of former addicts who no longer use drugs in the whole galaxy." He makes that statement as a matter of indisputable record, and without braggadocio.

The problem encountered in the rehabilitation of addicts is, simply and everlasting, relapse. An addict, typically, is picked up by the police, under most circumstances jailed as a criminal, and sometimes remanded to a Federal narcotic addicts' treatment center or to one of the growing number of State centers. He must, of course, live without drugs while he is in prison or a hospital. He is released when, presumably, he is cured--that is, when he has no physical dependence on drugs. If he were to remain in some kind of custody, he would without physical stress

get along indefinitely without any drugs. When he is released, however, he almost inevitably reverts to the use of drugs.

It is necessary to paint in the background of relapse that darkens the rehabilitation efforts of Federal and State authorities in order to see, in its proper setting, the phenomenal success enjoyed by Synanon, where relapse happens on rare occasions and drug-free life is the rule. Dr. Carl Jablonsky, intimately associated with Synanon, and associate professor of sociology at UCLA notes:

"A prominent feature of this operation is that any addict sitting right here in this room can go out right away, now--and I suspect they all have a connection tucked in the back of their minds somewhere. But they don't go, because they have here a way of life which is kind of new to most of them. Many of the people in residence have never had a relatively harmonious family situation. They have it here. They have lots of brother and sister figures and some father figures and some mother figures; and they have the security of knowing that they are in the hands, not of outside professionals who have them incarcerated, but of fellows. This is a cooperative effort, where these people, of their volition, do what they feel is best and most useful for them to solve their own problems. They have hammered out a way of life which keeps them off drugs. And in the process of keeping themselves off drugs, there is a kind of built-in mechanism that trains leaders for Synanon."

Dr. Jablonsky's insight is readily confirmed by the Synanon residents. One of them said: "I think the fact of knowing that I could have left whenever I felt like it had a lot to do with staying, and trying at least, to get over the physical sickness. I had no real intention of staying as long as I have been here now. And I like to say: 'I know three or four guys. If they can make it, why can't I make at least the physical sickness, and then stick around a few months and put a little weight on and see what happens?'" He is still with Synanon, and the longer he stays, the stronger he gets.

Director Dederich goes to some pains to point out that Synanon does not consider itself in competition with any other rehabilitation effort sponsored by any private or public institution. "Synanon is in competition with itself, to make it-
(continued page 36)

**Former
Addicts
Fashion New
Drug-Free Life**

You Are On Your Own

There exists two essentials in the world we live in; equality and the freedom to choose. Standing on a level where we can accept these two rights we sometimes overlook the fact that we are bound by moral obligations, to ourselves as well as others, to fulfill the necessity for freedom and equality.

Choosing the particulars in life may be most difficult, in as much as we are the ones who must do the choosing.

The situation of choice is brought about when no means are available, for example; a person is torn between home life and the desire to strike out on his own. The choice is thoroughly his, but through no means will he find an end at this moment, that is; in choosing to 'strike out' his home life becomes a means, but not a means relative to his chosen end. The election carries the implication of an end and the means must be selected from that point on.

In short, each individual is the creator of his own way of life, and care in selecting will bring your chosen means to the chosen end. --Tom V.

The Value of a Smile

It costs nothing but creates much. It enriches those who receive without impoverishing those who give. It happens in a flash and the memory of it sometimes last forever. None are so rich that they can get along without it, and none so poor but richer for its benefits. It creates happiness in the home and fastens good-will in business. Yet it cannot be bought, begged, borrowed or stolen. It is something that is of no earthly good to anyone until it is given away.

If at times you meet someone who fails to give you a smile, may I ask that you give one of your own, for nobody needs a smile so much as those who have none left to give. --Anon

* * *

A string of excited, fugitive, miscellaneous pleasures is not happiness; happiness resides in imaginative reflection and judgment, when the picture of one's life, or of human life, as it truly is, satisfies the will, and is gladly accepted.

--Santayana



What is impossible is hard to say. Yesterday's dreams are today's hopes and tomorrow's reality.

--Paul Goddard

"JUNK"

by William Burroughs

I lived in one room in the Native Quarter of Tangier. I had not taken a bath in a year nor changed my clothes or removed them except to stick a needle every hour in the fibrous grey wooden flesh of terminal addiction. I never cleaned or dusted the room. Empty ampule boxes and garbage piled to the ceiling. Light and water long since turned off for non-payment. I did absolutely nothing. I could look at the end of my shoe for eight hours. I only roused to action when the hourglass of junk ran out. If a friend came to visit and they rarely did since who or what was left to visit. I sat there not caring that he had entered my field of vision --a grey screen always blanker

and fainter--and not caring when he walked out of it. If he had died on the spot I would have sat there looking at my shoe waiting to go through his pockets. Wouldn't you? Because I never had enough junk--no one ever does. Thirty grains of morphine a day and it still was not enough. And long waits in front of the drugstore. Delay is a rule in the junk business. The Man is never on time. This is no accident. There are no accidents in the junk world.



The addict is taught exactly what will happen if he does not score for his junk ration. Forty, sixty grains a day, and it still was not enough. And I could not pay.



In order to savour life properly, you must think about it; in order to think you must occasionally have solitude. Solitude and loneliness are different things. You can be lonely in a crowd; but in the solitude of your own room the images of friends crowd around you.

--Anonymous

GROUP NOTES

Thursday night, and the members of the Fellowship Group has assembled for a joint meeting. This is the night when members, in turn, come before the group and tell of their past experiences, what drug addiction has meant to them, and what hopes they have for the future. While we find that the experiences are greatly varied, and that drug addiction means different things to different people, depending on station, there is common meeting ground in our expressed desires that our lives should be purged free of the evils of drug addiction.

Dave B., rises to offer apologies for a note of vehemence and command injected into the tone of a previous talk. "My words are sometimes strong" says he, "we must or must not do such and such. And then I realize that my life has not been the example upon which the pattern should be formed. It is only, that after long grappling with addiction, the scars have left me onionated, and this is what you hear when I speak on the subject." It is almost as if he has sworn a personal vendetta to thwart anyone who would persist in manifesting their own destruction at the hand of drug addiction. Your words, Dave, may be strong but consequences for the wanton indulgence of such habits are stronger.

With the permission of member Harold D., I would like to impose the theme "I CAME TO PLAY BUT STAYED TO PRAY" to the subject matter of his talk. In spite of himself, the program seems to have taken on meaning, and he expresses a growing interest and concern for the affairs of AA. How fortunate we are for this, as, enthusiasm is a contagious thing, and when we're all finally infected with it, I think the rewards will be entirely satisfying.

Gertrude J., in one of her low and despairing moments, had a visitor in the person of a fellow group member, who diagnosed a bad case of melancholia and immediately administered the Serenity Prayer. "I felt much better," confessed Gert, "honest!"

"Everyone appreciates a winner, me included," says Kenneth P., "and drug addicts are always losers. It is intolerable that I should continue with this practice."

Julie C., boasts of a new found strength since joining AA, and this is to be ascertained by observing the way she represents herself at the meeting. Beautiful!

Bemoaning a dubious character defect, is Jimmy J. A certain

fixation with the opposite sex. Character defect??? Hardly! Further, Jimmy iterates the conception--Success builds and Adversity destroys. He admits that this is logical deduction, but wonders if it could also be the other way around. It seems that he was a rather successful underworld figure and was subsequently destroyed for this success.

Each man is to find his own way and then faithfully follow that course, asserts Otis P., better known among friends as Sam. One should be flexible and subject to change, but should not be busily construing problems where there should be none.

Rudolph J., upon reflection, assures us that AA is a good program, but warns, that, "what we get from it will be directly proportionate with what we put into it."

--Earl A.



Humoresque



The publication of the inmates at Eddyville Penitentiary carries a page from prison history in the form of listings made in the nightkeepers report at the Michigan state prison in 1886. One such entry:

"Surprising enough, the prison continues to be in good order. I did, however, witness an unusual spectacle. A cigarette had been tied to the back of a cockroach that was laboriously transporting it up and down the aisle past an empty cell from its point of origin. A long length of thread kept the roach from journeying too far. I was so moved by this ingenious device that I pretended not to notice the cupidity of the convicts involved.

In another section, the Eddyville editor reports: "The other day, Joe Ruppel, manager of the canteen, dropped in to discuss a car he had bought. The car, it seems was a complete lemon. Everything went wrong. . . "I got to looking for a Wednesday car," said Mr Ruppel, "and got a Monday car." Monday car? Yeah, I got a theory. On Monday, the auto workers come in after a hard weekend. . ."

Make Amends To Them All

Step eight and nine of the twelve steps are concerned with personal relations. First, we take a look backward and try to discover where we have been at fault; next we make a vigorous attempt to repair the damage we have done; and third, having thus cleaned away the debris of the past, we consider how, with our new-found knowledge of ourselves, we may develop the best possible relations with every human being we know.

This is a very large order. It is a task which we may perform with increasing skill, but never really finish. Learning how to live in the greatest peace, partnership, and brotherhood with all men and women, of whatever description, is a moving and fascinating adventure. Every AA has found that he can make little headway in this new adventure of living until he backtracks and really makes an accurate and unsparing survey of the human wreckage he has left in his wake. To a degree, he has already done this when taking moral inventory, but now the time has come when he ought to redouble his efforts to see how many people he has hurt, and in what ways. This reopening of emotional wounds, some old, will at first look like a purposeless and pointless bit

of surgery. But if a willing start is made, then the great advantages of doing this will so quickly reveal themselves that the pain will be lessened as one obstacle after another melts away.

These obstacles, however, are very real. The first, and one of the most difficult, has to do with forgiveness. The moment we ponder a twisted or broken relationship with another person our emotions go on the defensive. To escape looking at the wrong we have done another, we resentfully focus on the wrong he has done us. This is especially true if he has, in fact behaved badly at all. Triumphant we seize upon his misbehavior as the perfect excuse for minimizing or forgetting our own.



Right here we need to fetch ourselves up sharply. It doesn't make much sense when a real tosspot calls a kettle black. Let's remember that addicts are not the only one bedeviled by sick emotions. Moreover, it is usually a fact that our behavior when "using" has aggravated the defects of others. We've repeatedly strained the patience of our best friends to a snapping point, and have brought out the worst in those who didn't think much of us to begin with. In many instances

we are really dealing with fellow sufferers, people whose woes we have increased. If we are now about to ask forgiveness for ourselves, why shouldn't we start out by forgiving them, one and all?

When listing the people we have harmed, most of us hit another solid obstacle. We get a pretty severe shock when we realize that we were preparing to make a face-to-face admission of our wretched conduct to those we had hurt. It had been embarrassing enough when we had admitted these things to our higher power, to ourselves, and to another human being. But the prospect of actually visiting or ever writing the people concerned now overwhelmed us, especially when we remember in what poor favor we stood with most of them. There were cases, too, where we had damaged others who were still happily unaware of being hurt. Why, we cried, shouldn't bygones be bygones? Why do we have to think of these people at all? These were some of the ways in which fear conspired with pride to hinder our making a list of all the people we had harmed.

Some of us, though, tripped over a very different snag. We clung to the claim that when "using" we never hurt anybody but ourselves. Our families didn't suffer, because we always paid the bills and seldom "used" at home. Our business associates didn't suffer, because we were usually on the job. Our reputations hadn't suffered, because we were certain few know of our "using". Those who did would sometimes assure us that, after all, a lively bender was only a good man's fault. What real harm, therefore, had we done? No more, surely, than we would easily mend with a few casual apologies. This attitude, of course, is the end result of purposeful forgetting. We should make an accurate survey of our past life as it has affected other people.

A Short Look

Long ago a persistent young man of 21 years, set out to find his place in the sun. His quest ended not long after when he lost his foot-hold and fell to the depths of degradation.

So it is with many others who pursue a meaningful purpose in life. Emotional stability lost, they decline to a somewhat pathetic state.

Standing beneath the arch of reality, he cried out to all who have a jaded image set in their minds--placed there through ignorance--to see the naked form reflecting an error which they have shunned in the past; to peer at the figure before them and find just cause for shutting him out.

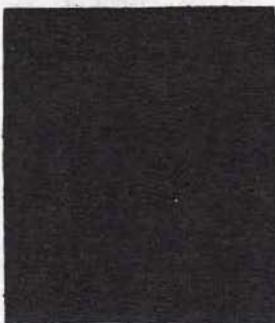
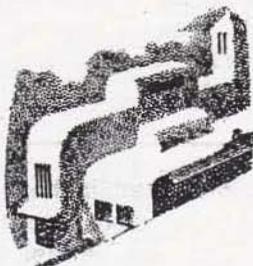
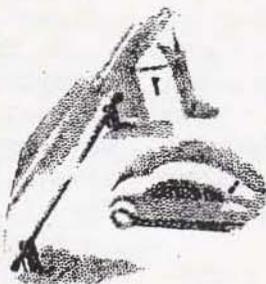
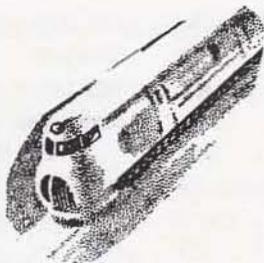
The efforts needed to bring to the public eye, the truth, will require patience and much understanding, if our lot is to be improved. --Tom V.

Committee Member Departs

The past months that I have spent at the hospital may well be the turning point in my life, thanks to the AA program and its members. I'd like to take this opportunity to thank all the committee members and the group for the guidance and cooperation shown me in my moments of insanity, as they may well have been.

I entered this hospital under the assumption that all was hopeless and lived in a hopeless state for some time, but AA found me, as it has found so many others and my life has taken a complete turn about ever since.

Running about in a daze of helplessness, not really caring whether night came or day continued for all time; the feeling that I had a private duel with society has dispersed from within me. This long process of withdrawal, releasing my hatreds and pet grievances that time had set deep within my heart has given me a



freedom from myself and set aside the warped character that led me into drug addiction. The curse has been lifted and the witch is dead.

The time for leaving is near and as I look back I feel a loss; the comfort in knowing that AA was there holding me up, strengthening my weak spots and the security of being close to a true friend. I see it as my AA, as every member feels it is theirs. It was the ending of a long journey, the detour sign depicting that the rough road lie ahead, the road back to a normal way of life, the road that must be built by each individual who is seeking life through sobriety.

While using drugs I became a stranger to family and friends, as well as myself. I lost my sense of responsibility, and, in a way, not really knowing or caring that the responsibility did exist, that I was obligated to them to be the fa-

ther, friend and man that the responsibility of life has set upon me. I drifted, knowing that an end must come, and yet so helpless to bring about this end myself. I continued to destroy the people and life which I wanted so badly, and slowly discovered that they had become out of reach. But the end did come, as I knew it would, as all addicts know that their dream world will come tumbling down upon them without time to scream or run from under the falling bricks.

I say again, AA has found me, for when my wall crumbled I was at a stand-still, with no sense of direction, the will to go on lost somewhere along the meaningless road on which I had been traveling.

One obstacle has been cleared, yet many more remain and with AA by my side the path is no longer jaded and I can continue on my mission with a sense of knowing that the big-

gest difficulty has been overcome. This is my proving ground.

Shortly I'll have my chance to walk the ground I walked before, only now I have the weapon to fight off the temptations to which I fell victim and was slowly pulled under.

I am still one of you, a n addict, and should the day come that I forget, and only forget, I will be blessed in knowing that I can see life again, as it once was, beautiful and giving.

To the Group and Steering Committee members, I bid you farewell and leave you with the knowledge that there will always be a spot in my heart for all of you.

Keep up the good work and keep looking for the way, I'm sure you will find it. It's a long, hard search, but not an impossible one.

I'm rooting for you.

--Jimmy A.

God has established natural laws in the universe, and He expects them to operate. He has given you consciences and minds, and He expects you to use them. If you abuse them He will not set His world topsy-turvy in order to rescue you from the consequences of your deeds.

--Joshua Leibman

We cannot solve our emotional problems by an effort of the will. No one can will himself into love, faith, tolerance, or humility. But one can have, and should have, an overwhelming desire to be healed and to grow out of this morass of self. A return to religion is most helpful and, therefore, in their treatment, most of my patients receive reading assignments in religious fields.

--Dr. Robert Seliger

Give me the gift of

The Untroubled Mind

PEACE OF MIND by Hoshua Loth Liebman

"On my head pour the sweet waters of serenity. Give me the gift of the Untroubled Mind.

Once, as a young man full of exuberant fancy, I undertook to draw a catalogue of the acknowledged "goods" of life. As other men sometimes tabulate lists of properties they own or would like to own, I set down my inventory of earthly desirables: health, love, beauty, talent, power, riches, and fame.

When my inventory was completed I proudly showed it to a wise elder who had been the mentor and spiritual model of my youth. Perhaps I was trying to impress him with my precocious wisdom. Anyway, I handed him the list. "This," I told him confidently, "is the sum of mortal goods. Could a man possess them all he would be as good as God."

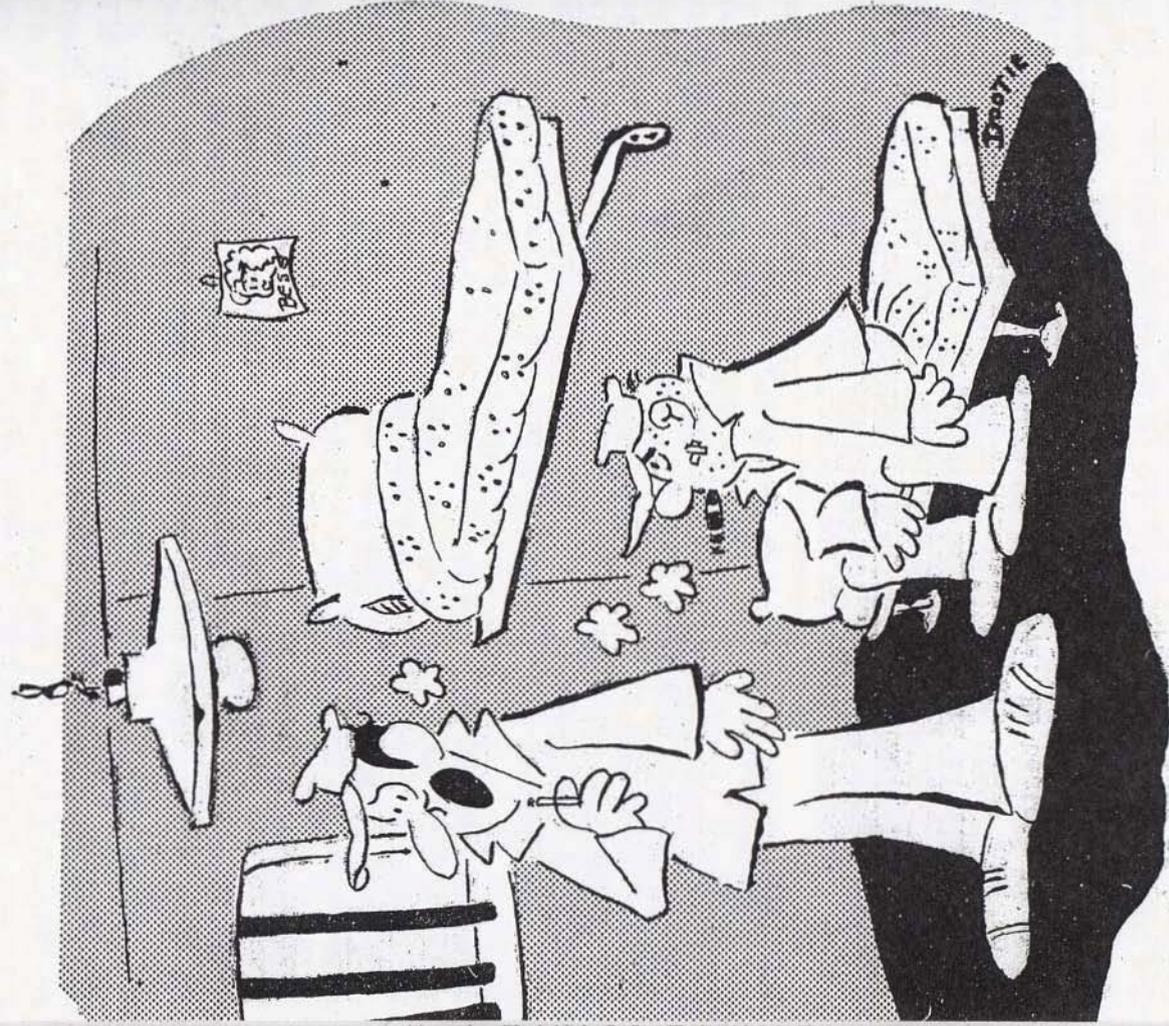
At the corners of my old friend's eyes, I saw wrinkles of amusement gathering in a patient net. "An excellent list," he said, pondering it thoughtfully. "Well digested in content and set down in not un-reasonable order. But it appears, my young friend, that you have omitted the most important element of all. You have forgotten the one ingredient lacking which each possession becomes a hideous torment.

"And what," I asked, peppering my voice with truculence, "is that missing ingredient?"

With a pencil stub he crossed out my entire schedule. Then, having abolished my adolescent dream structure at a single stroke, he wrote down three syllables: peace of mind. "This is the gift that God reserves for his special proteges," he said.

"Talent and beauty He gives to many. Wealth is commonplace, fame not rare. But peace of mind--that is His final guerdon of approval, the fondest insignia of His love. He bestows it charily. Most men are never blessed with it; others wait all their lives--yes, far into advanced age--for this gift to descend upon them."

He scanned the doubt on my young forehead. "This is no private opinion of mine," he explained. "I am merely paraphrasing from the Psalmists, Marcus Aurelius, and Lao-tse. God, says each of these wise ones, heaps worldly gifts at the feet of foolish men. But on my head pours only the sweet waters of serenity. Give me the gift of the Untroubled Mind."



JUST LISTEN TO ME AND YOU CAN'T GET BUSTED...

As a Man Thinketh

Dr. James C.

Life can be a great experience, or a small one, depending on the quality and character of the thoughts we think. The trouble with most of us is that we are poisoned by a continuous succession of small thoughts.

Most of the diseases we have begin in our brain, in the way we think. It would be possible to give much less medicine if we did more creative thinking. We can almost destroy ourselves by our puny thoughts, which we allow to magnify into tremendous conflicts. Why take away the beauty and charm of life? Living should be an exciting experience. We should awaken with a feeling of expectancy, with a feeling of freshness and aliveness, and be able to see the beauty of the dawn, whether there is sunshine or rain.

Don't harbor self pity; rid your life of anxieties. They are the enemy of useful, happy living. Don't harbor ill will against anyone. Hatred is the worst of all anxieties. It is the heaviest load the heart carries. It blinds the eye and keeps us from seeing the beautiful. It haunts the soul and takes away the sense of security. It poisons everyone and robs us of our laughter. It kills our sense of values and makes us feel the world is not giving us a square deal.

Hatred and happiness never dwell in the same heart. You must give up one or the other. Do not worry if someone has done you wrong. They can never really hurt you unless they make you hate them.

God has a plan for our lives. Empty your heart each day of all small and evil things and believe that He is working in your life to do good and to bring good to you.



We cannot get a vital Christian faith as we might collect a roomful of antiques--piece by piece. A vital faith is a living unit that we either get all at once or never get at all. To be sure, it may be as immature as an embryo when we get it and be in need of careful nurture before it achieves full powers, but even an embryo is a living unit or it has no future as a part of life.

--The Rev. Harold A. Bosley

Tolerance Is Understanding

Submitted by Betty T.

If someone were to tell us that all of our hates, fears, and intolerances are due to a lack of understanding we would be offended and we would consider the implication an insult to our intelligence. Yet this is exactly the case, for when we truly understand another person we cannot hate or fear him in any way. There can be no intolerance where there is understanding.

When we find ourselves hypercritical of another person to the point where our dislikes are causing us mental discomfort, we should stop and ask ourselves the question, "Why do I dislike that person?" The answer may surprise us, for we are very often guilty, ourselves of the same faults which we find so disagreeable in other people. There is an old axiom that goes "what you say about John tells us more about you than it does about John." And there is a great deal of



truth is that statement. Well then, if we gradually come to realize that all of the other people in the world are blessed with the same basic motivations as we are, we will find it increasingly more difficult to lose patience with the foibles of others. Furthermore, if we honestly wish to uncover some of our own faults we need only make a list of the action of those people whom we heartily dislike, at which time we will discover that we have made not only a list of our pet peeves and hates, but a list of our own faults as well. They are synonymous.

In short, if you would have tolerance for your fellow man, learn to understand him. And if you would learn to understand your fellow man, first learn to understand yourself. It is astounding how much every human is like every other human. Tolerance, then, is understanding--yourself.



An Editor's Farewell

Again farewells are in order; it seems I'm always bidding goodbyes, yet never getting anywhere. Some months ago, it was mother and family, today it's another kind of family: That of "Narco." While there is usually an aura of sadness surrounding departures, I take with me fond remembrances and lasting impressions of a trial, curiously unsettling and rehabilitative, as a reminder of where I've been and what I've seen there.

I am not certain of what has contributed most to my making of parole, but one thing is sure, had it not been for the wonderful opportunity afforded me by the Fellowship Group to immerse my energies completely with constructive occupation, I might now blush with complexes of guilt. But instead, I rise to the Group in heartfelt thanks, and I hope that the service has, in some way, been reciprocated.

The occupation of which I speak, of course, is the editorship of the AA magazine that I have served. I suppose all that I've said thus far, has been in making ready to herald this activity, and proclaim it, "one of the more satisfying of my experiences here." While carrying out the functions I have been brought together with personel and patient in a close relationship; there has been occasion to share associations and friendships in a way I had never been capable of before (a single thing for which I am grateful). Further, in selecting "copy," I've read much of the material on drug addiction and, thus, have become more acutely aware of the problem that exists. When first my predecessor introduced me to the mechanics of the magazine, he spoke of "fringe benefits," and I thought then of special-events passes and other privileges, but I'm sure now, he meant something more significant. The tangible intangibles, perhaps.

When my parole becomes effective and I am returned to the outside world, I expect to sustain myself through the experiences and other things I have learned for having come here. I am not necessarily apprehensive of that return. Oh! I may not be pleased with the fiasco that has been my life, but my future looms before me more challenging than any past failures. It is there that I hope to concentrate my efforts.

Best of luck to you all.

--Earl A.

PART II

A Statistical Analysis Of The Clinical Hospitalized Drug Addicts

The antisocial history is second only to the addiction history in prominence. It is obtained by several institutional officials. Verified information is also secured from the Bureau of Investigation, court records, police blotters, probation offices, social service agencies, and to a lesser extent from relatives. Nevertheless, the data are about as reliable as any other in the clinical records.

The widespread popular belief that drug addiction is conducive to the perpetration of violent crimes has been thoroughly discredited by Kolb (4).

As far as violation of the narcotic laws is concerned, drug addiction is not a major problem in criminology. In the present study a trifle more than one-seventh of the patients gave no history of conflicts with the law. These, of course, were voluntary patients whose statements could not be verified through the usual official channels because their status gives them legal protection against any effort to pry into their personal affairs without consent. However, a small percentage of

voluntaries freely admitted illegal activities. The average age at which the first encounter with the law occurred was computed as 28.2 years, with the heaviest concentration of cases in the decade, 20 to 29 years, closely paralleling the findings for the onset of addiction. Slightly less than one-fourth of the patients with an antisocial history were arrested for the first time at the age of 19 or less.

If the addict is basically a criminal, it is likely that he would have committed antisocial acts prior to his addiction; yet three-fourths of the patients had no delinquency record prior to addiction.

A substantial majority of the patients were not antisocial prior to addiction, but a large number became antisocial after addiction for two principal reasons: First, with certain exceptions, the possession of drugs in itself constitutes a violation of the law. Second, the high cost of bootleg drugs practically forces individuals of marginal economic status to resort to illegal sources of income, usually through the sale of nar-

cotics or larceny. In the present study almost two thirds of the patients with an antisocial history were guilty violating drug laws only. The remainder were found guilty violating other laws, such as those covering petty larceny and grand larceny.

The average total time served in various penal institutions was computed as 3.3 years. This is not an accurate figure because it had to be arrived at indirectly. For example, when a man is given a 3 year sentence, he does not usually serve 3 years. He may go out on parole in a third of the time or out on conditional release in two-thirds of the time, depending upon his good behavior.

The vast majority of prisoners and probationary patients were sentenced currently for violation of drug laws, chiefly for selling narcotics unlawfully or purchasing, possessing illegal narcotics. A very small minority were charged with illegal acts other than violation of drug laws.

OTHER PERSONAL DATA

Personal histories are obtained chiefly by the psychiatrist and the social ser-



The Clinical Records Of

BY MICHAEL J. PESCOR

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OTHER PERSONAL DATA

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representative. Verified information usually comes from relatives and from extra-mural social service agencies. Some of the data are fairly reliable, as, for instance, age, race, nativity, and citizenship. Other data, such as sexual adjustment, are more or less subjective.

The majority of the patients had religious training in childhood, but gave up church attendance as adults. This indifference to religion is understandable. Religious belief is a source of solace and comfort to the individual who has faith. When he is beset by troubles he can console himself by the thought of a more enjoy-

able existence in the hereafter. The addict, however, finds his solace in drugs. He has substituted a material opiate for the spiritual solace of religion. If the situation can be reversed, then religion has a definite place as a therapeutic approach to drug addiction.

The childhood adjustment was ostensibly normal in more than half the cases. The remainder of the subjects displayed such traits as incorrigibility, truancy, juvenile delinquency,



marked shyness, feelings of inferiority, and similar characteristics. Habits are acquired during this period of life which more or less determine the individual's career as an adult and the manner in which he faces his problems. Therefore, the childhood phase of the personal history should be studied more intensively than cursory routine examinations permit. A modified psycho-analytic approach would probably yield the best results.

The educational attainments of the patients are more or less comparable to the population at large. The average grade completed is the eighth, but there is a liberal sprinkling of men who had attended college. The proportion of graduates of professional schools is greater than the proportion of graduates of liberal arts colleges. The reason is probably that physicians, pharmacists, and dentists are in closer proximity to drugs, hence the greater temptation to use narcotics.

The occupational distribution reveals the highest concentration of cases in the domestic and personal-service classification, that is, waiters, porter, and the like. The professional individuals are well represented, especially by physicians. A small percentage of subjects stated that they had no occupation, relying upon their parents or relatives for support. About a third of the patients admitted supporting

themselves and their habits either by illegitimate means entirely or partially. A slightly smaller group gave a history of steady employment with marginal income usually insufficient to include drugs in the budget. The proportion of nomadic workers is rather low, contrary to general expectations.

As previously explained, information about sexual adjustment is chiefly subjective except for whatever verified data is received from wives who get a one-sided view of the picture. Practically every addict admitted that drugs curb sexual desires, and delay the appearance of an orgasm, but a very small percentage confessed to a complete loss of sexual drive as a result of using drugs. Only five individuals frankly admitted homosexuality and eight patients disclosed conflicts over homosexual leanings. A shade over two-thirds of the patients were either married or had been married. Incidentally, divorced drug addicts frequently remarry women who use narcotics. Such marriages are generally compatible due to the community of interests.

Practically half of the married patients in the present study had no children. Reproduction, therefore, averages less than one child per couple, scarcely enough to insure racial preservation. If there is a hereditary predisposition to drug addiction, then that trait should gradually disappear by virtue of this failure to re-

produce. A few individuals do have large families. For instance four patients gave a history of having nine or more children; but even that is not enough to make up the general deficiency.

Slightly more than a third of the patients gave a history of chronic alcoholism antedating addiction and recurring during periods of abstinence from drugs. No straight-laced individuals were discovered among the addicts. One would hardly expect to find them.

The majority of the patients made an acceptable social adjustment prior to addiction, but not after addiction. A little more than a third made an unsatisfactory adjustment both before and after addiction. About a tenth were apparently socially acceptable despite addiction. Only three patients gave a history of a better adjustment after addiction than before. As a matter of fact most of the alcoholics are better off on drugs than they are on alcohol. However, society condones alcoholism and frowns upon drugs, hence these patients incur social disapproval despite greater industrial efficiency. A little more than three-fourths of the patients denied any military service. The majority of these who had such service were World War veterans. While the war was responsible for some cases of addiction, particularly those veterans who were shell-shocked or injured, it is not

a major factor in the addiction problem. Only 1.8 percent of the subjects could rationalize their addiction on the basis of their World War experiences.

FAMILY HISTORY--RELATIONSHIPS

Subjective information regarding the family history is not at all easy to procure. For some reason an individual may readily admit that he himself is a blackguard, but he will tend to conceal any detrimental facts about his family tree. The subjects frequently referred to themselves as black sheep, but the rest of the family were all respectable, law-abiding people. Therefore, most of the data had to be gleaned from verified sources of information, principally letters from relatives. The wives of patients dig up the scandal they know about their husband's families. The mothers reveal the skeletons in the paternal closet and the fathers disclose the secrets in the maternal ancestry. Thus it is possible to piece together a picture of the family tree when several sources of information are available.

Analysis of the data revealed that 41.7 percent of the individuals had no history of familial diseases or psychopathic determinants. Drug addiction occurred in other members of the family in 8.2 percent of the cases and alcoholism in 19.1 percent. One patient came from a whole family of addicts. Familial diseases such as cancer, diabetes, tu-

berculosis, and cardiovascular disease appeared in the family history of 32.4 percent of the subjects. Such a history is frequently reflected in phobias. For instance, one patient was certain that he was doomed to cardiac death because several members of the family had died of heart disease.

A family history of major nervous and mental disorders such as epilepsy and insanity was elicited in 8.6 percent of the cases and minor disorders such as neuroses, mild depressions, and eccentricities in 9.4 percent of the cases. Five patients had a history of suicide in the family, three a history of syphilis, and one a history of a prostitute mother. In all probability a tainted heredity was present in a much larger percentage of the patients, if the truth were known.

Kolb(1) found that more than half of his subjects had blood relatives with nervous difficulties, among which he included nervous disease, psychoses, neuroses, epilepsy, psychopathic personality, and a strong

tendency toward migraine, asthma, or alcoholism. On that basis the results of the present investigation indicate a somewhat lower incidence of tainted heredity, 39.3 percent to be exact. Kolb, however, made a more intensive study of his cases than is possible in routine hospital examinations. Therefore, his findings are undoubtedly nearer the correct figure.

The majority of the patients came from an intact home, but a substantial minority gave a history of disruption of the home by the death of one or both parents or separation of the parents. A small percentage left home before they were fully grown. Only eight individuals gave a history of remaining at home and helping to support the family. This is rather unusual considering that the majority of the parents were in marginal economic circumstances. It serves to emphasize the lack of responsibility among addicts even before addiction.

End

THE QUIZ BOX

- Q--Where did the custom of giving the hand to bind a bargain originate?
- A--The reference to this custom is found in the Biblical Book of Kings, when Jehonadab gave his hand to Jehu in order to prove to him the justice of his cause.

A-BI-MONTHLY QUIZ

BELOW IS A LISTING OF THE STATES AND THE STATE-FLOWERS. CAN YOU GIVE THE NICKNAME OF EACH OF THE STATES. (Answers on a following page).

STATES and NICKNAMES

- | | |
|---|--------------------------------------|
| 1. Alabama--Golden Rod | 25. Nebraska--Goldenrod |
| 2. Arizona--Saguaro Cactus | 26. Nevada--Sagebrush |
| 3. Arkansas--Apple Blossom | 27. New Hampshire--Purple Lilac |
| 4. California--Golden Poppy | 28. New Jersey--Violet |
| 5. Colorado--Columbine | 29. New Mexico--Yucca |
| 6. Connecticut--Mountain Laurel | 30. New York--Rose |
| 7. Delaware--Peach Blossom | 31. No. Carolina--Dogwood |
| 8. Florida--Orange Blossom | 32. No. Dakota--Prairie Rose |
| 9. Georgia--Cherokee Rose | 33. Ohio--Scarlet Carnation |
| 10. Idaho--Syringa | 34. Oklahoma--Mistletoe |
| 11. Illinois--Violet | 35. Oregon--Oregon Grape |
| 12. Indiana--Zinnia | 36. Pennsylvania--Mountain
Laurel |
| 13. Iowa--Wild Rose | 37. Rhode Island--Violet |
| 14. Kansas--Sunflower | 38. So. Carolina--Jessamine |
| 15. Kentucky--Goldenrod | 39. So. Dakota--Mayflower |
| 16. Louisiana--Magnolia | 40. Tennessee--Iris |
| 17. Maine--Pine Cone | 41. Texas--Bluebonnet |
| 18. Maryland--Blackeyed Susan | 42. Utah--Sego Lily |
| 19. Massachusetts--Mayflower | 43. Vermont--Red Clover |
| 20. Michigan--Apple Blossom | 44. Virginia--American Dogwood |
| 21. Minnesota--Lady Slipper or
Moccasin flower | 45. Washington--Rhododendron |
| 22. Mississippi--Magnolia | 46. West Virginia--Rhododendron |
| 23. Missouri--Hawthorn | 47. Wisconsin--Violet |
| 24. Montana--Bitterroot | 48. Wyoming--Indian Paint Brush |

(Answers page 28)

Spirit Defined

Spirit, which is ultimately addressed to pure Being, is not itself this pure Being. It is the gift of intuition, feeling, or apprehension: an overtone of animal life, a realization, on a hypostatic plane, of certain moving unities in matter. So, at least, I understand the word; but its original meaning was a breath or wind, and hence, often, an influence. In this last sense it is used in Christian theology; the Holy Ghost is not the Father nor the Son, but proceeds from them and animates the world, or at least the souls of the elect. It is the fountain of grace. We also read in the gospel that God is a spirit, to be worshipped in spirit and in truth. Here the word evidently bears more than one sense; the spirit in which God is worshipped is a disposition of the mind, whereas God himself, we may presume is a spirit in the mighty sense in which Jehovah swept the void, a breath or a word, bringing order out of chaos; the same voice that spoke to Job out of the whirlwind, with the sheer authority of power. Spirit thus seems to be sometimes a creative energy, sometimes a sanctifying influence. So in the Latin Hymn:
Veni creator Spiritus
corda tuorum visitans
imple superna gratia
quae tu creasti pectora.

This double function of spirit, if we investigate its origin, would bring back the double source of Christian doctrines, here Hebraic and the Platonic: a profound dualism which custom scarcely avails to disguise or theology to heal. Creative power and redeeming grace point in opposite directions; but a complete religion needs to look both ways, feeding piously at the breast of nature, yet weaning itself spiritually from that necessary comfort to the contemplation of superhuman and eternal things. The object of piety is necessity, power, the laws of life and prosperity, and to call these things spirit is pure mythology; they are indeed a great wind, sometimes balmy, sometimes terrible; and it is the part of wisdom to take shelter from it, or spread wings or sails in it, according as it lists to blow. But to what end? To live, to have spirit, to understand all these things.

There is also a conventional modern sense in which we speak of the spirit of an age, a place or a book, meaning some vague tendency or inspiration either actually dominating that thing or suggested by it to the mind of a third person. This is a verbal survival of myth, poetry become cant: spirit here means those characters of a thing which a myth-making mind would

have attributed to a spirit.

In contrast to all these uses of employing the word spirit to mean something actual; indeed, the very fact of actuality. The gleam of intuition or feeling. But this gleam ordinarily serves only to light up material life and the perspectives in which it moves in time and in space: an incessant sketchy sense of the affairs of the body and of its world. The digestion, and preparation of action (as the behaviourists have shown) is a physical matter. In that business the spirit is entirely superfluous. The behaviourists even affect to deny its existence on the ground that it is invisible and would be a useless luxury in nature: excellent economy, as if a man, the better to provide for his future, should starve himself to death. The spirit in us is that which, morally, we actually are: if anything is to be expunged from the complex face of reality it might rather be our material and social setting and all the strange and incoherent stories told us in history and science. Certainly all these apparent or reported facts would be perfectly vain, if they did not create the spirit, and teach it to observe and enjoy them. So we are brought back to the immediate revelation of things, which is also their ultimate value: we are brought back to the spirit. Its life is composed of feelings and intuitions, in many stages and de-

Take Time

- Take time to think,
It is the source of power.
- Take time to play,
It is the secret of perpetual youth.
- Take time to read,
It is the fountain of wisdom.
- Take time to pray,
It is the greatest power on earth.
- Take time to love and be loved,
It is a God given privilege.
- Take time to be friendly,
It is the road to happiness.
- Take time to laugh,
It is the music of the soul.
- Take time to give,
It is too short a day to be selfish.
- Take time to work.
It is the price of success.

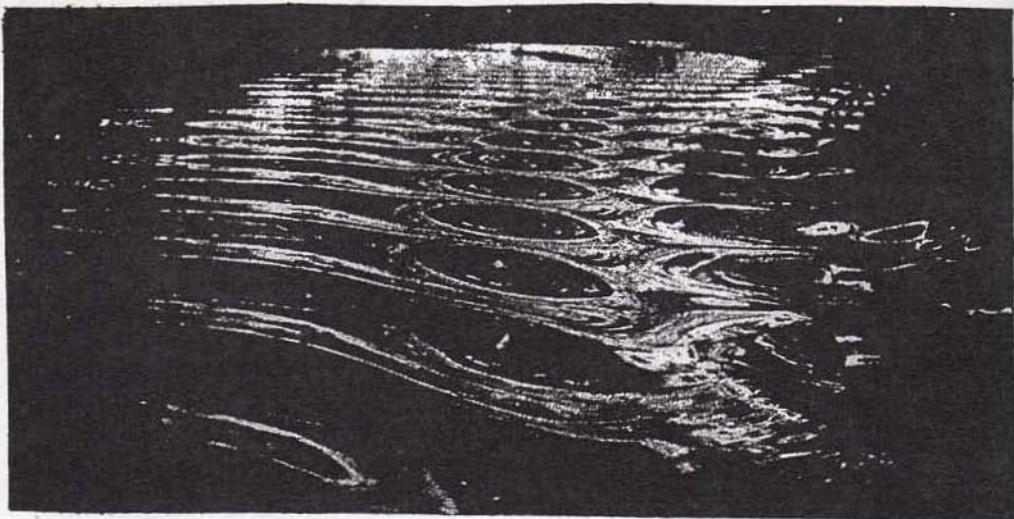
--Anon

A man's hatred of his own condition no more helps to improve it than hatred of other people tends to improve them.

--Santayana

grees; and when spirit is free and collected it has no life but this spiritual life, in which the ultimate is immediate. All the experiences of the spirit, until they are so exorcized and appropriated--so enshrined in pure Being--are sheer distraction.

--Santayana



Answers To Quiz

1. Cotton State
2. Baby State
3. Wonder State
4. Golden State
5. Centennial State
6. Constitution or Nutmeg State
7. Diamond State
8. Peninsula State
9. Cracker State
10. Gem State
11. Sucker State
12. Hoosier State
13. Hawkeye State
14. Sunflower State
15. Blue Grass State
16. Pelican State
17. Pine Tree State
18. Old Line or Free State
19. Old Colony or Bay State
20. Wolverine State
21. Gopher State
22. Magnolia State
23. Show Me State (unofficial)
24. Treasure State
25. Cornhusker State
26. Battle Born State
27. Granite State
28. Garden State
29. Sunshine State or Land of Enchantment
30. Empire State
31. Tar Heel State
32. Sioux State
33. Buckeye State
34. Sooner State
35. Beaver State
36. Keystone State
37. Little Rhody
38. Palmetto State
39. Sunshine State
40. Volunteer State
41. Lone Star State
42. Beehive State
43. Green Mountain State
44. Old Dominion State
45. Evergreen State
46. Mountain State
47. Badger State
48. Mountain Group State

ACCEPTANCE ?

One way to get the meaning of the principle of acceptance is to meditate upon it in the context of AA's much used prayer, "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and the wisdom to know the difference."

Essentially this is to ask for the resources of grace by which we may make spiritual progress under all conditions. Greatly emphasized in this wonderful prayer is a need for the kind of wisdom that discriminates between the possible and the impossible. We shall also see that life's formidable array of pains and problems will require many different degrees of acceptance as we try to apply this valued principle.

Sometimes we have to find the right kind of acceptance for each day. Sometimes we need to develop acceptance for what may come to pass tomorrow, and yet again we shall have to accept a condition that may never change. Then, too, there frequently has to be a right and realistic acceptance of grievous flaws within ourselves and serious faults within those about us--defects that may not be fully remedied for years, if ever.

All of us will encounter failures, some retrievable and some not. We shall often meet with defeat--sometimes by accident, sometimes self-inflicted, and at still other times dealt to us by the injustice and violence of other people. Most of us will meet up with some degree of worldly success, and here the problem of the right kind of acceptance will be really difficult. Then there will be illness and death. How indeed shall we be able to accept all these?

It is always worth while to consider how grossly that good word acceptance can be misused. It can be warped to justify nearly every brand of weakness, nonsense and folly. For instance we can "accept" failure as a chronic condition, forever without profit or remedy. We can "accept" worldly success pridefully, as something wholly of our own making. We can also "accept" illness and death as certain evidence of a hostile and godless universe. With these twistings of acceptance, we AAs have had vast experience. Hence we constantly try to remind ourselves that these preversions of acceptance are just gimmicks for excuse-making: a losing game at which we are, or at least have been, the world's champions.

This is why we treasure our "Serenity Prayer" so much. It brings a new light to us that can dissipate our old-time and nearly fatal habit of fooling ourselves. In the radiance of this prayer we see that defeat, rightly accepted, need be no disaster. We now know that we do not have to run away, nor ought we again try to overcome adversity by still another bull-dozing power drive that can only push up obstacles before us faster than they can be taken down.

On entering AA, we become the beneficiaries of a very different experience. Our new way of staying clean is literally founded upon the proposition that "Of ourselves, we are nothing, the Father doeth the works." In steps One and Two of our recovery program, these ideas are specifically spelled out: "We admitted that we were powerless over drugs--that our lives had become unmanageable"--"Came to believe that a Power greater than ourselves could restore us to sanity." We couldn't lick drugs with our own remaining resources and so we accepted the further fact that dependence upon a Higher Power (if only our AA group) could do this hitherto impossible job. The moment we were able to fully accept these facts, our release from drug compulsion had begun. For most of us this pair of acceptances has required a lot of exertion to achieve. Our whole treasured philosophy of self-suffi-

ciency had to be cast aside. This had not been done with old-fashioned will power: it was instead a matter of developing the willingness to accept these new facts of living. We neither ran nor fought. But accept we did. And then were free. There had been no irretrievable disaster.

This kind of acceptance and faith is capable of producing 100 per cent sobriety. In fact it usually does; and it must, else we could have no life at all. But the moment we carry these attitudes into our emotional problems, we find that only relative results are possible. Nobody can, for example, become completely free from fear, anger and pride. Hence in this life we shall attain nothing like perfect humility and love. So we shall have to settle, respecting most of our problems, for a very gradual progress, punctuated sometimes by heavy setbacks. Our old-time attitudes of "all or nothing" will have to be abandoned.

Therefore our very first problem is to accept our present circumstances as they are, ourselves as we are, and the people about us as they are. This is to adopt a realistic humility without which no genuine advance can even begin. Again and again, we shall need to return to that unflattering point of departure. This is an exercise in acceptance that we can profitably practice every day of our lives. Provided we strenuously avoid

Turning these realistic sur-
veys of the facts of life into
unrealistic alibis for apathy
or defeatism, they can be the
sure foundation upon which in-
creased emotional health and
therefore spiritual progress
can be built. At least this
seems to be my own experience.

In times of very rough go-
ing, the grateful acceptance
of my blessings, often repeat-
ed, can also bring me some of
the serenity of which our AA
prayer speaks. Whenever I fall
under acute pressures I lengthen
my daily walks and slowly re-
peat our Serenity Prayer in
rhythm to my steps and breath-
ing. If I feel that my pain
has in part been occasioned by
others, I try to repeat, "God
grant me the serenity to love
their best, and never fear
their worst." This benign
healing process of repetition,
sometimes necessary to persist
with for days, has seldom fail-
ed to restore me to at least a
workable emotional balance and
perspective.

Another helpful step is to
steadfastly affirm the under-
standing that pain can bring.
Indeed pain is one of our great-
est teachers. Though I still

find it difficult to accept
today's pain and anxiety with
any great degree of serenity--
as those more advanced in the
spiritual life seem able to do
--I can, try hard, give thanks
for present pain nevertheless.
I find the willingness to do
this by contemplating the les-
sons learned from past suffer-
ing--lessons which have led to
the blessings I now enjoy. I
can remember, if I insist, how
the agonies of addiction, the
pain of rebellion and thwarted
pride, have often led me to
God's Grace, and so to a new
freedom. So, as I walk along,
I repeat still other phrases
such as these, "Pain is the
touchstone of progress". . . .
"Fear no evil". . . . "This,
too, will pass". . . . "This
experience can be turned to
benefit". . . . These frag-
ments of prayer bring far more
than mere comfort.

To those who never have
given these potent exercises
in acceptance a real workout,
I recommend them highly the
next time the heat is on. Or,
for that matter, at any time!

--Bill
(AA Grapevine)



Sweet Hope,
Who guides men's wandering purpose,
Treads at his side, gladdens his heart,
And comforts his old age.

--Pindar

FROM:

Atoms Of Thoughts

An unprejudiced man will be ready and happy to live in any class of society; he will find there occasions enough for merriment, pleasure, and kindness. Only snobs are troubled by inequality, or by exclusion from something accidental, as all particular stations are. Why should I think it unjust that I am not an applauded singer nor a field-marshal nor a puppet-king? I am rather sorry for them; I mean for the spirit in them. Success and failure in the world are sprinkled over it like dew: it does not depend on the species of plant that receives it, save that the plant must exist and must spread its living texture to the elements. That is a great privilege, and a great danger. I would not multiply or inflate myself of my own accord. Even the punctilious honor of the Spanish gentleman is only an eloquent vanity, disdaining many advantages for the sake of a pose. Why assume so much dignity, if you have it not. And if you have it, what need have you of parading it? The base and sordid side of life must be confessed and endured humbly; the confession and the endurance will raise you enough above it.

--Santayana



RISING to the OCCASION

HE TOASTMASTER introduced the speaker with great fervor, stressing her years of faithful service to the club and eulogizing her ability and charm. Somewhat overwhelmed, the speaker faced the audience.

After such an introduction, she said disarmingly, "I can hardly wait to hear what I'm going to say."

--Adnelle H. Heskett

One of the major embarrassments to which lecturers are submitted is the audience's looking at their watches. I once asked John Erskine if he found the ordeal particularly trying.

"No," he replied, "not until they start shaking them!"

--Frank Crowninshield

A TOASTMASTER is a man who eats a meal he doesn't want so

he can get up and tell a lot of stories he doesn't remember to people who've already heard them.

--George Jessel

Speeches are like steer horns--to a point here, a point there and a lot of bull in between.

--Liberty

AFTER-DINNER speaker's remark: "Now before I start I want to say something."

Wilton Lackaye was on the program for a speech at a gathering in Chicago. It was late in the evening, and everyone had been bored by the other speakers.

When the toastmaster announced, "Wilton Lackaye, the famous actor, will now give you his address," Lackaye arose and said, "Toastmaster and gentlemen, my address is the Lambs Club, New York." He sat down to tremendous applause.

SCHEDULE of MEETINGS



WOMEN'S GROUP

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

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

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

OUTSIDE SPEAKERS

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

MEN'S GROUP

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

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

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

JOINT MEETINGS

Joint meetings of the Men's and Women's Groups are held on Thursday evenings at 8:10 PM, in the Chapel in the West Basement.

Vision Of Corridors

This walled in vision echoes the sighs,
Of the hundreds who have passed before,
Now my footsteps must join the tide,
Which haunts this lonely corridor.

But I listen not to ghosts of those
Who've trod this path with hearts subdued.
For the sun still shines on golden fields,
Though it peirces not the gloomy wood.

And walls enchain not human thought,
Nor fix the magnitude of dreams.
Hope still transcends the passing time,
Life's end is futher than it seemed.

With dispassion aged in strife,
I view this mortal flow.
The young hearts hot and restless,
The old, subdued and slow.

Within the gaze of those who pass,
Is light of bitter passion born.
Disclosing pain within the heart,
As clouds disclose the brooding storm.

Yet man walks on with human woes,
And eyes transfixed on future plain.
While the voice within his heart cries out,
For the day that he may return again.

I see the long procession pass,
As the river into the sea.
And the burden of those lonely ones,
Casts its shadow over me.

For all the years this bridge endures,
Entombing sigh and unshed tear.
The old echoes still join with new,
And shall abide forever here.

--Joe N.

(continued from page 5)

self better. We are interested in human beings, not in our remission statistics versus the remission statistic of a hospital or jail."

A good deal of community resentment is expressed toward the criminals and criminal-types that are a part of Synanon's very being. Citizens of Santa Monica and Westport, Connecticut, have been initially critical of the venture of that basis. Addicts generally are criminals in the particular sense that they have violated narcotics laws, and also frequently have police records, especially for petty thieving. And, in a way that addicts themselves would be the first to confirm, a former addict is always potentially an addict, so that there is some sense in referring to him in terms of his previous addiction even though he presently does not use drugs. Inflamed community imagination can thus envision at Synanon a group of thug-types living in a stereotyped opium den, enjoying all of their violent and lascivious vices together. No amount of disclaiming these stereotypes by Synanon residents erases the misunderstanding. Only a visit, only seeing what really goes on and hearing what is said there, can dispel erroneous images. Almost unanimously, visitors leave Synanon with a knowledge sharply at odds with their original preconceptions.

On visiting Synanon there is, surprisingly, no concentrated, heavy, serious, ongoing talk about drugs, addiction, or associated lore. There are no drugs on the premises. Aspirin and vitamin tablets alone are stocked in the medicine cabinet. According to Synanon director, "Chuck" Dederich: "We don't talk about narcotics or addiction in Synanon, except with squares. The therapeutic focus is not on the phenomenon of addiction. Nobody uses drugs. Our problem is not with the white powder. I've never even seen any heroin. Heroin engages the attention of heroin addicts, policemen, and heroin-pushers. We deal with human beings, not with methods, theories, drugs, or addiction."

With equal surprise a visitor discovers that he is entering a very large, well-run, comfortable home. Everybody works, and consequently no one has to work too hard. There is time for each resident to study, relax, play, sleep, swim, and talk. The people thought to be thugs are generally exceptionally earnest young people, less than thirty years old, for the most part, who are learning or have learned to live without the use of chemicals, and are in consequence discovering the responsibilities and joys of grown-up existence.

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On Saturday nights, when the doors are thrown open to friends of Synanon and visitors, in a party atmosphere and party clothes (with nothing to drink more stimulating than coffee), it is impossible to pick out the residents from the guests. The guests, some of them entertainers, are entertained more than they entertain. Skits, plays, dances, and magnificent jazz are standard fare. There are no thugs, and there is no opium. On that score, it is the cleanest house in town, since not even barbituates are allowed on the premises.

A visitor might also be surprised at the anti-drug values that reign over Synanon. For the actually addicted, for instance, to reveal the source of drug supply or to confess openly the use of drugs is the main "don't." At Synanon the value is turned upside down. The residents ruthlessly pursue any clue of potential relapse and throw out the resident who occasionally does revert to the use of drugs, allowing him back in their midst only after absolutely clear confrontation with the facts. Dr. Donald Cressy finds the Synanon approach instinctively right. In testimony before an investigation committee of the California legislature he said: "In most hospitals for addicts and that sort of thing, the person that gets the highest status in the hospital ward is the one that can tell the best stories about where he used to get drugs, and where he is going to get his first shot as soon as he gets out of the institution. So that, in effect, it's very common that the person who shows the most evidence that he is going to stay on drugs is the one who has the highest prestige among the patients or prisoners.

"In Synanon, it's exactly the opposite. They have created a group where the person showing the greatest evidence of staying off the drug is the one that gets the greatest rewards and the highest prestige. And I think this is the reason Synanon seems to be succeeding."

Synanon, by its basic emphasis on life absolutely free of drugs, allows the formerly addicted to break away from his previously harassed life, dedicated endlessly to providing himself with the next supply of drugs. That is a premise. On the premise of such freedom from oppressing drug needs, Synanon residents can take up their own lives and begin, some of them all over again, to find their way into, creative, self-satisfying, socially constructive living. The secret of Synanon's immense success in enabling addicts to assume, and sometimes reassume, fully adult, socially responsible lives exists in the Synanon
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home itself, with its many brothers, sisters, mothers, and fathers. The addict who enters Synanon comes like an infant and learns like an infant how to get along in an environment dedicated to his successful growing up. He has rules to abide by, a schedule to follow, elders to respect and obey, opportunity to be by himself and to walk casually and formally with any family member. The only thing shared commonly by all the members of this family, which represents incredibly diverse social, intellectual, economic, and cultural backgrounds, is a history of addiction. . Therefore no member is misunderstood; no member has escaped standing in the door, being admitted, withdrawing from the use of drugs, doing routine maintenance chores, losing his temper and becoming childishly angry. All stand together in such a way that all are supported. The victory of one is a victory for Synanon, and where victories come hard yet are many and the defects few, a victorious Synanon continually exerts its subtle, healthy pressure toward individual victory and self-fulfillment.

Three nights a week Synanon is spelled with a small "s"; and then it becomes a small group "truth session" for the residents when the verbal violence forbidden at all other times is allowed and encouraged. During synanons, residents say what is on their minds, or, in the words of Chuck Dederich, "dump their garbage on the floor." The most abusive, accusatory language is used. Harangues go uninterrupted, but always in the context of a group of people each of whom is equally dedicated to separating truth from fantasy and fact from illusion. On the other hand, a resident expresses himself and his most interior feelings before people who are intensely interested in him (an often brand-new experience); and on the other hand (and with equal novelty), what he says is exposed to searching scrutiny by people who do care for truth. He thus comes into a dependable social structure that is based on maximum personal honesty.

In a conversation between Chuck Dederich and eight new Synanon residents, Dederich explained "synanons" in these terms: "Learn how to use the synanons. Yell. Throw garbage on the floor--but only in the synanons, During the day when we have to have a home, it is no good to throw tantrums and use violent language. Whatever emotional charges you build up, keep them in till one of the three synanons a week. That's what they're for. The gang will begin to stir you up and get the garbage out. That's what they're for--to get the garbage out.

"If you are totally insane you'll go out the door, and end

up in the pen, or the hospital, or the morgue. You'll hear lots of noises. People will call you things that make you mad and tell you things about yourself that you won't want to hear or believe. Noises never hurt you. Kids are right: 'Sticks and stones may break my bones, but words will never harm me.'"

Out of Synanon has begun to appear a growing number of responsible, fully operating people who are ex-addicts and living testaments to the rehabilitative powers of Synanon. Having gone from the first stage (living and working in the house) on to the second stage (living in but working outside the house), there is a third stage for those who live and work outside of Synanon. Many of the third stage-ers have left Santa Monica to live in other communities, and some have proceeded from Santa Monica to establish new houses in Reno, San Diego, and Hartford, Connecticut. Each one, it must be recalled, entered Synanon originally as a human wreck--at the tip end of the rope.

One report can stand for all of them. A resident says: "I arrived here two and one-half years ago at the end of a nine-year run on heroin. I came from San Fernando Valley where I had moved to get away from Los Angeles which I felt was responsible for my drug addiction. It didn't help. I, of course, 'used' out of San Fernando Valley and set about destroying not only my home, but my wife, and children, and everything around me. I arrived here flat on my back, you might say. The people at Synanon talked me out of my drugs, just like that (snap of finger), as I look back. They told me I could come and stay with them if I were to give up drugs and do as I was told for awhile. I did this. I lived in full-time residence for a year, worked in the building, lived in the building. At the end of that time, I was given an opportunity to go out and find a job on the outside. I am a carpenter by trade. The second year, eleven months to be exact--I worked in the community here at Santa Monica as a carpenter. My employer was very pleased with my work, as were all the employers who have hired Synanon members. The first of this year I came back in. I am a coordinator. I work with and for the Foundation, and for the foreseeable future that will be my job."

The human evidence of rehabilitation continues to mount as criticism of the venture subsides. Synanon just goes on doing what it is designed to do, meets its frequent legal obstacles as they appear, and answers critical questions with living, walking proof that it offers immediate and lasting aid for the

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addicted.

Perhaps no clergyman would ever have become associated with Synanon had not the assistant pastor of the First Presbyterian Church of Santa Monica gone to the beachfront house for help in understanding the mounting problem of "glue-sniffing" among young people. But C. M. ("Dede") Harvey became interested in that problem; and through it came to know and be identified with Synanon, living in one of the Santa Monica homes for a short time with his family. Although some members of the church and many Santa Monica residents disagree with his estimate, he sees Synanon as "a concrete living community where reconciliation is constantly going on and hope always opening up."

Despite measured reservations about Synanon on the part of some churches, the evidence suggests that the human good being done far outweighs the reservations that might be legitimately taken concerning its methods or its focus. Among theologians it is not an unknown possibility that God ordains secular institutions and non-church-related activities to perform acts of kindness, reconstitution of humanity, and personal reform. Among the general public this possibility is more difficult to accept.

Yet the resurrection-based Christian faith causes one to ponder the following statement by Dr. Carl Jablonsky: "With the people here, it is a matter of life and death. If Synanon lives, they do. I was talking to a girl here the other night and I said, 'Well, what if Synanon had not occurred?' She said very flatly, 'I would be dead today.'"

When the issues are that specifically drawn, when it becomes a matter of life and death and life is winning out, there is born a strong theological conviction that just outside the church, in a place friendly to the church and unchurched alike, the grace of God has been plenteously bestowed. Although statistically few Americans are addicts or ever will be addicts, the ones who are, have one of the most deep-seated therapy-resisting problems known to man. That they have a place to go and a rehabilitation possible for them should cause the church to be grateful at least, and supporting at best.

I have always observed that to succeed in the world one must have the appearance of a fool, and be wise.

--Montesquieu

The Twelve Traditions



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

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