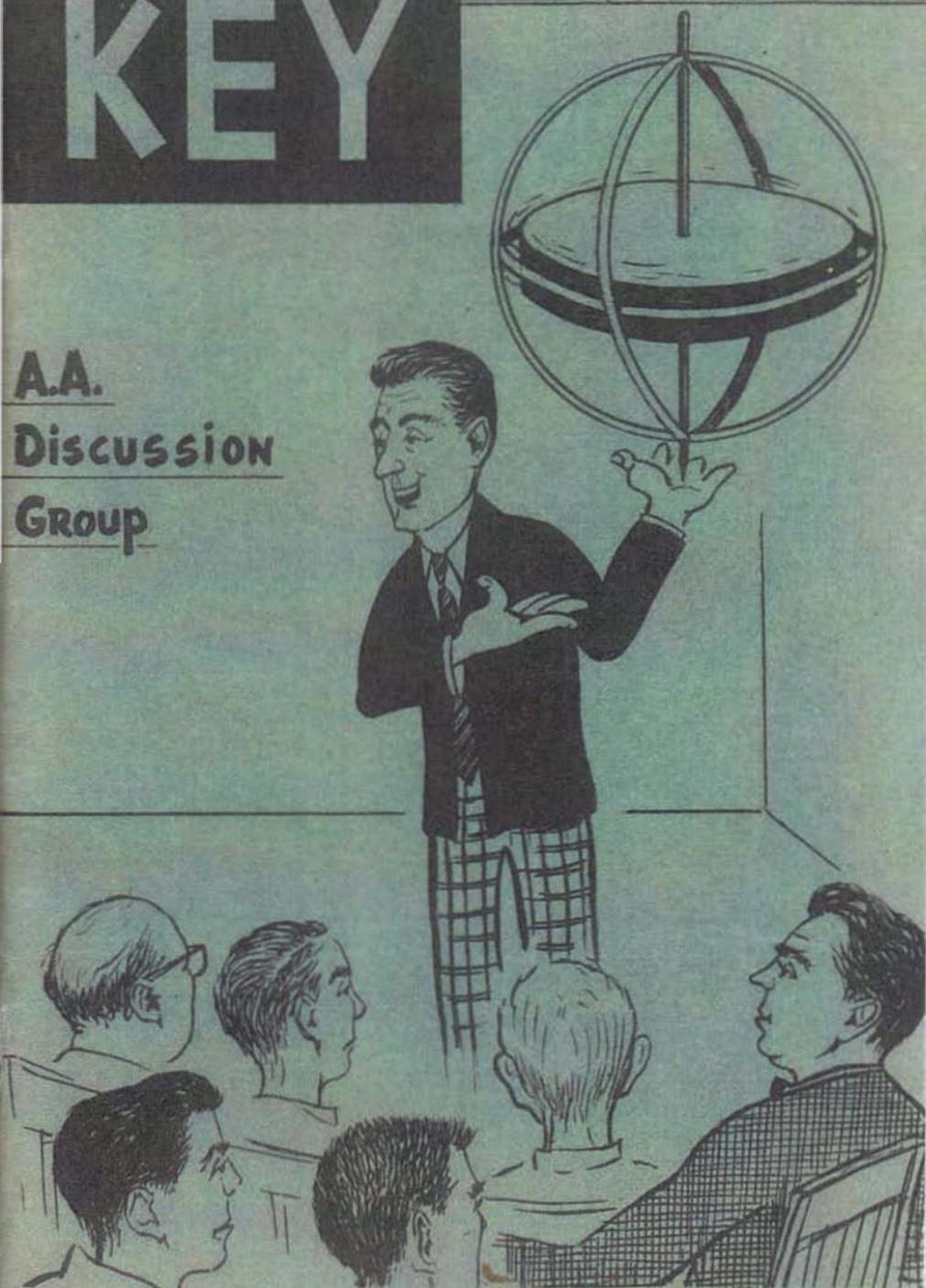


THE
KEY

OCTOBER, 1959

A.A.
Discussion
Group



UNITED STATES PUBLIC HEALTH SERVICE HOSPITAL
LEXINGTON, KENTUCKY

Serenity Prayer

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



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 benefitted 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 for those who have become enslaved by the use of habit-forming drugs.

OCTOBER 1959

1

AA COORDINATOR

Clarence E. Morgan
Chief, Voc. & Ed. Unit

SPONSOR

Houston S.

SECRETARY, WOMEN'S GROUP

Wanda Guy S.

CHAIRWOMAN

Edna P.

SECRETARY, MEN'S GROUP

Donald D.

CHAIRMAN

Dr. John M.

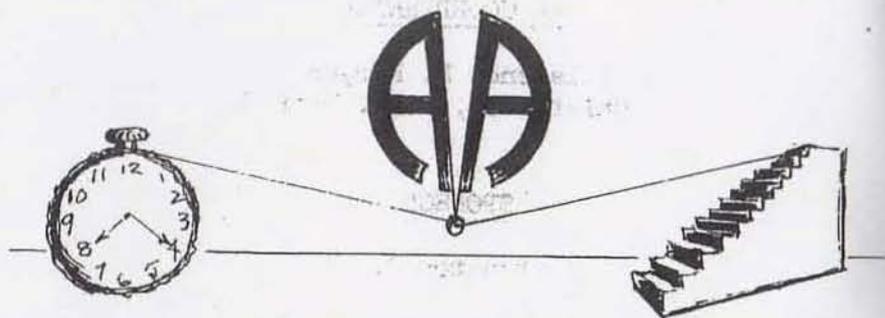
EDITORIAL STAFF

Dr. John M..... Editor
Harry N..... Advisor
Jack S..... Associate Editor
Sally C..... Womens' Editor
Alfred Bey D..... Artist
Carlos A..... Pressman
Branford O'N..... Typist

THE KEY is published monthly for AA members at the USPHS Hospital, Lexington, Ky. The articles do not necessarily express the opinion of AA or the Hospital administration.

All material is original unless otherwise indicated and is subject to editing. Permission for republication is cordially granted, provided proper credit is given THE KEY.

Address all correspondence to: Editor, THE KEY, USPHS Hospital, PO Box 2000, Lexington, Kentucky.



That instrument the man on the cover is holding is a gyroscope. Remember? You first met it when you were a child. It was one of our favorite toys.

You started the wheel spinning and the amazing gadget would stand up in your hand, on a string, the edge of a glass or anywhere. Pretty hard to push over too. And when tilted forcibly, it didn't want to straighten up again.

You probably did not know it then, but if you could have kept the fly-wheel going, strung the gyroscope on a wire like the one above and then looked at it again in 12 hours, you would have found it hanging upside down under the wire. Why? The device had not decided to do a flip. The Earth

had simply made its usual half revolution and the gyroscope had only appeared to turn over. As far as the gyroscope was concerned it had not moved at all. Everything else was standing on its head.

And yet, without the motion of the wheel inside, the little wonder is a fizzle. It can do nothing that can't be done by a ball of chicken wire, a startling contrast to the stability acquired when the wheel is turning.

There are at least three lessons in this for us.

First: We must have some sort of moving force in us or we wouldn't be people. We would be skin-draped skeletons just as the inert gyroscope is merely a scrap of metal.

Second: There is unbelievable power - untamed

power - on the loose inside us. In the past all of it has been concentrated in one operation, the never ceasing struggle for drugs. It went on 24 hours a day. Like the gyroscope stays put, we never veered from our objective. The world and everybody in it may have appeared all right one day and out of line the next, but that did not bother us. We went right on pursuing our crutch.

Third: As the gyroscope maintains its new position when reset by a force greater than itself, we can do the same. We need only to accept the presence of such a power and let Him chart the way.

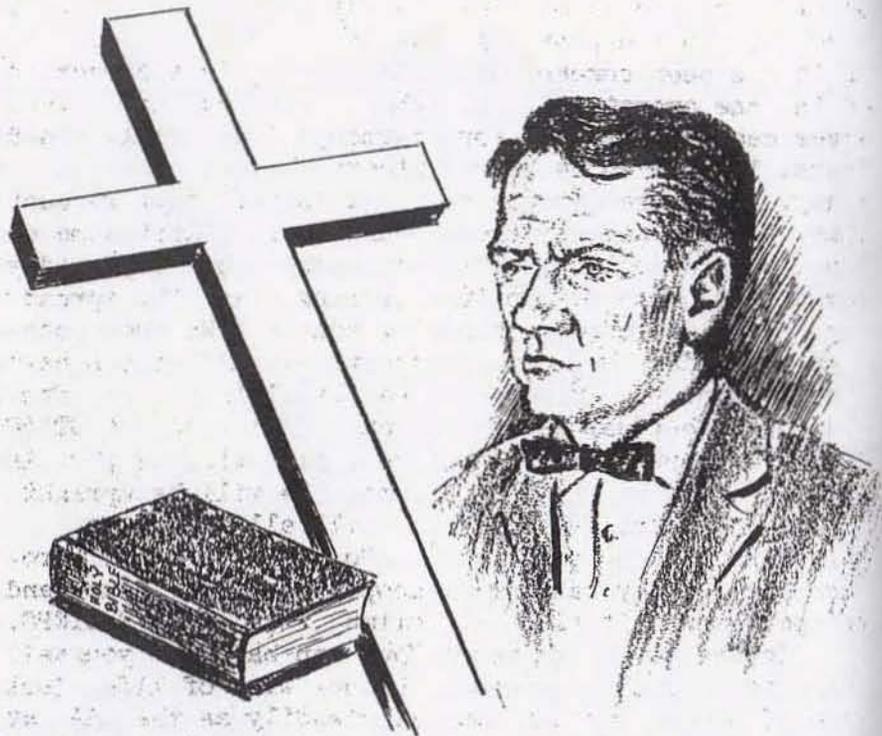
Then, using the immense

energy we have already demonstrated, we can aim our lives in a direction that will lead us toward harmony with ourselves and others.

It is true that we must modify our outlook some so we won't be repeatedly flipping over like spreading adders. We need perspective. And we can have that by living the AA Program. Following THE STEPS precisely will keep us in tune. We will be upright, as will all around us.

So wind up your gyroscope each 24 hours and climb the TWELVE STEPS. You can balance yourself on the wire of life just as steadily as the AA at the head of this column.-M

Back on his usual regular schedule after a vacation of several weeks, Sponsor Houston S. is looking fine.. He sends his best to all...As does Tip H. who also brightens our meetings every Sunday....Wanda Guy S. is recuperating nicely from an operation...In her absence Edna P. is carrying the ball....Bill T. (Alabama) doing fine since his discharge in March after 19 trips to Narco... He says this is the first time he ever got back to Bama clean and sober, so he thinks he has it made.... Herman K. active in New York NA.... THE ANTI-DOPE reports serious fund shortage... Need any contribution from \$1.00 up...Send to: NY Neighborhood Council on Nar. Add. , 22 Greenwich Ave. , NY 11, NY.



Reverend Jack M. Sherley, Protestant Chaplain at the USPHS Hospital, Lexington, since 1953, and Associate Professor of Pastoral Counseling at The College of the Bible (Christian Church), Lexington, is eminently qualified to discuss AA. In addition to liberal arts and theological degrees from Texas Christian University, he holds a Certificate in Applied Psychiatry for the Ministry from the William A. White Institute in New York City, and served a year as Resident Chaplain Trainee at Bellevue Hospital.

His broad understanding of addiction problems, his deep compassion for the addict as a person, his unusual discernment and perspicacity and his profound faith combine to give us in AA the finest inspiration and guidance.

OCTOBER 1959

5

A Chaplain Looks at AA

by Rev. Jack Sherley

It seems to me impossible to look at AA from the outside and really understand it.

If one would grasp its meaning and power to release the healing power in persons, it is necessary to feel one's own need for such healing. It is an anxiety-provoking experience to stand before any group of people, especially those who expect strong conviction and life from a leader, and admit need and weakness.

But, only as one stands with and not above people is he able to understand AA. It is first of all a leveling experience in which every person, no matter how strong he may

seem or how weak he may feel and act, stands with others before the higher power, acknowledging weakness and need.

The person who cannot say, "I need help", cannot really be a part of the AA experience and fellowship. There are many curious who begin the process. They do not continue in the meetings unless they gain strength enough to be humble. It takes a strong person to accept his life as it really is, both the faults and the assets.

The person then, chaplain or patient or anyone else who approaches AA to really grasp its meaning, must come with an attitude of openness and searching,

including self-searching. He must be ready to move as one among equals. This does not mean that some in AA are not stronger than others. It does not mean that the stronger and more experienced do not support and strengthen the weak. Of course there would be no forward movement without the tension between those who move ahead toward stability and creativity and those who are still stuck with useless and destructive ways of living together.

A chaplain comes to AA, therefore, grateful for what strength God has given his life, but aware that he will learn from his friends who seek to learn from him.

This learning is conveyed in two ways. First through the experience of being accepted in the fellowship. And then through the ideas of the Program itself, THE TWELVE STEPS and THE TWELVE TRADITIONS.

The experience of being accepted is always a moving experience. For some it is a seductive and flattering experience that does not always bring good

to the lives of others nor to the one so seduced. There are always elements of this in any human situation. But in the AA program and experience there are certain safeguards.

The principle of anonymity is one of these. The constant recognition of the need for the redeeming grace of God is another. The concrete reality of good persons present who have been overwhelmed time and again by feelings they could not handle is still a third.

One is struck at once with the fact that any AA group always has in it persons who have always been deprived and more or less unproductive, and, at the same time, alongside these are people whose lives have been relatively good, useful and joyful, but who have ceased so to be and revealed tendencies toward destructiveness that they cannot handle.

The experience in AA, then, is one of being accepted alongside people of varying strength. The chaplain finds that he is, himself, accepted at face value as a helpful man of

God. At the same time, he finds, perhaps slowly, as the relationship deepens in meaning, that he is accepted as a person who is to be understood with his human frailties, as any other man.

If there remains some difference, then, between the chaplain and others, it becomes a difference in ability to live and work with internal difficulties. It is not a sharp difference between the strong and the weak, the saint and the sinner. It comes to be recognized that there are saintly qualities in the weakest of persons, and that there are areas of conflict and need in the strongest and best of persons.

Hope lies in the deepening and increasing honesty with which these difficulties are faced. And this honesty and humility grow with the person's experience of being accepted as he is in the group. When others accept him, he is finally able to accept himself with less guilt and humiliation. Hence, there is less need to hide these feelings with alco-

hol, drugs or other ways of living and keeping from people.

Hope lies, therefore, primarily in the experience of being in, living with, receiving from and giving to the group and members of the group.

THE TWELVE TRADITIONS were described and listed after the primary expression of THE TWELVE STEPS. But they are actually equal in importance. Much of what the group talks about is involved in THE STEPS, but how the group relates and carries out its fellowship is expressed in THE TRADITIONS.

THE STEPS are published regularly as they should be, for the guidance of all, and especially for the new person unfamiliar with the program. But it is equally important that the incoming member begin to experience the meaning of THE TRADITIONS from the outset. And it is essential that leaders understand and apply the democratic principles consistently, if the movement is to survive at all. "Our leaders are but trusted servants, they do not gov-

ern." This idea runs through THE TRADITIONS and is one of the keys to the whole movement. The person getting ahold of his life finds he is actually a participating member of a significant and productive group that he can influence, if he can follow THE STEPS and THE TRADITIONS. For the person who has felt that he had no possibility of good influence or leadership, the fact of this new experience of worth and effectiveness is transforming and reinforcing.

He comes to see that he no longer is treated as a thing or worse. He is respected and treated as a person at a time when he has yet to earn any such treatment. Through this he is enabled to come to treat others as persons and not as things to be used.

Furthermore, the concreteness of the steps gives a floundering person something he can cling to, some feeling of choice and power. It seems contradictory that some choice begins with the first step; accepting the fact

that one is powerless. Yet this powerlessness is specifically stated. Powerless where drugs, alcohol (or other personal problem or addiction) is concerned does not mean the abject powerlessness over everything that he has assumed. To admit one's powerlessness is to do something, to take a tangible step.

From that point on, each step affirms in an increasingly clear way, for anyone to see, both the continued need for a higher power, and the ability of a person to accept, cooperate with and grow in the service of that power. "It may be nearly impossible, but I can do something. I can become willing to make amends. I can make them, with the help of the power and the power of the group."

Finally, the experience of freedom itself is transforming. There is freedom to express the deepest feelings. There is freedom to fail without feeling quite so painfully, that this is the end. There is freedom, within the essential, sincere experience and tradition of the group

OCTOBER 1959

9

to develop and apply one's own specific ideas. There is a common experience to cling to as a rock. But this experience and the statement of it is not used as a verbal creed which one must conform to or suffer anathema. One is not cast out for disagreement and non-conformity so long as individual expression and action do not threaten the life of the group itself, and the fundamental purposes for being together.

AA, then, is a transforming group experience and set of ideas concrete enough to help, but not constricting and enslaving. I am profoundly grateful for the life-saving power that I have ex-

perienced as I have been privileged to share closely in the lives of AA members, especially during the past six years at this Hospital.

I have sought to share regularly in its program through the Chaplain Discussion Group on faith and life that I have conducted Monday evenings in the Hospital. I have received more than I have given. The persons all across the country who have continued to send word of their lives, have given courage for continued effort. This courage applies, not only to the specific work with new patients, but to my whole life. It has been a precious gift.

-TAPK-

ON HAPPINESS

If you observe a really happy man you will find him building a boat, writing a symphony, educating his son, growing double dahlias in his garden, or looking for dinosaur eggs in the Gobi Desert. He will not be searching for happiness as if it were a collar button that has rolled under the radiator. He will not be striving for it as a goal in itself. He will have become aware that he is happy in the course of living life twenty four hours a day.

-- via AA VA

WHAT IS MATURITY ?

Maturity is the growing awareness that you are neither wonderful nor hopeless. It has been said to be the making of peace between what is and what might be. It isn't a destination. It is a road. It is the moment when you wake up after some grief or staggering blow and think, "I'm going to live after all." It is the moment when you find out something you have long believed in isn't so and, parting with the old conviction, find that you're still you; the moment you discover somebody can do your job as well as you can, and you go on doing it anyway; the moment you do the thing you've always been afraid of; the moment you realize you are forever alone, but so is everybody else, and so in some way you are more together than ever; and a hundred other moments when you find out who you are. It is letting life happen in its own good order and making the most of what there is.

-from PAAHAO PRESS, Hawaii



"What do you mean, 'possessed by a demon'?"

FAITH

Contributed by Gloria B.

There was once a man, noted for his strength and bravery, traveling a dark and lonely road. As he walked he suddenly became aware of the isolation and darkness that completely surrounded him. His pace quickened in fright. He began slipping and stumbling along the road, thankful that no one was around to see him. Suddenly he heard a whisper, "Be strong, I am with you; have faith."

Now, his fear turned to anger, for having thought to be alone, his manly ego was touched. Again the whisper was heard, "Be strong, I am with you; have faith."

His pace slowed down for loneliness descended upon him. He found that he was neither afraid nor angry any longer.

Once more he heard the whisper, "Be strong, I am with you; have faith." The peace that was felt at the sound of the voice made him bow his head in shame for he suddenly realized that he had begun to lose faith in himself. In the distance he saw a light and knew the journey would soon be ended and was thankful to the voice that whispered, "Be strong, I am with you; have faith."



Dr. Samuel Johnson on Drunkenness: "He who makes a beast of himself gets rid of the pain of being a man."

And Ben Johnson---

- Some people find the pain of truth
Like an aching throbbing tooth
That must be pulled or dulled in wine
Or by some soothing anodyne.

AFTER A DECADE

by betty thom.

As my years of abstinence and sobriety pass, and I can now look back, I will soon be ten years in AA! I left Narco in 1950.

Without any excuses, believe me, it has not always been easy to keep my thinking straight. But, by the Grace of God, the obsession to use alcohol and drugs left me from the first. I took the FIRST STEP on an all time basis and worked the principles of the TWELVE STEPS one day at the time, each day asking God as I understand Him to guide me and direct me into good thinking and lasting sobriety.

Then I found to my surprise after nearly nine years that somehow I had overlooked the second part of the FIRST STEP, my un-

manageable life. In spite of being dry and abstinent this realization was quite a shock. I had been too busy trying to manage the lives of others I had contacted in AA and had forgot that I was still sick mentally, emotionally and spiritually. There still were deep-seated resentments and hostilities.

Turning to the Chapter, "A VISION FOR YOU", in the AA Big Book I found this statement: "God will constantly disclose more to you and to us. Ask Him in your morning meditation what you can do each day for the man who is sick. The answers will come IF YOUR OWN HOUSE IS IN ORDER."

And in another paragraph I found this: "Our problems were of our own mak-

ing. . . We have stopped fighting anybody and anything. We had to."

With these two paragraphs facing me I began to see where I had not put my house in order. My life was unmanageable as far as my emotional tensions and many defects of character were concerned. All of these things had been there long before I drank or used drugs and had not left me.

To correct this I started out by reading books. First there was "Who Are The Guilty", by Abrahamson; then Dr. Smiley Blanton's "Love Or Perish" and "Now Or Never"; and Saul, Overstreet, Fromm, and other fine men who searched for explanations of the childish behavior which is the basis of our addiction.

The answers seemed to come. I read Dr. Peale's books and Dr. Menninger's. They were a great help, as were Emerson's Essays, especially "Self Reliance". All of these helped me to begin to get rid of hostility and fear and to understand myself better.

Though I progressed, I

found I really knew but little of myself. It was only through asking God to show me the way to growth through AA that I began to see the way to inner peace.

Soon I was learning to live, learning to make many corrections in my daily attitudes, learning to change ME. Through daily prayer I continue to seek understanding. I have made myself ready. Using the three principles: Willingness, Open-mindedness and Honesty, which I learned from AA at Narco many years ago, I am able to live and apply the AA program daily. I am grateful that God gave me the courage and made me honest enough to tell my story of addiction to my AA Group here when I first joined it in 1950.

I know myself better. Though there have been many disappointments and upsets, my way of living and thinking is changing, as God wills when we are ready for it.

The recipe for a good speech includes some shortening. -from Sally C.



Hanging on the walls of a man's den, painted on the sides of barns, published as space fillers in magazines, neatly lettered on little white cards in wallets, and peeping out anywhere else that an erring eye might glimpse them, you will find mottoes, legends, cryptic comments, principles, precepts, mandates, maxims, or even clichés; all committed to the improvement of your thinking and acting, throughout the gamut of possibilities, from the prevention of suicide (Fools Rush In ---) to the disposition of a cigar butt (See below).

Some of these aphorisms have the impact of brevity and conciseness, such as the sign in Henry Ford's office: "Cut Your Own Wood And It Warms You Twice."

Some reflect the vernacular of a nation, as the admonishment on the door of a British Non-Coms' Club in Europe: "Other Ranks Only."

Some are apocalyptic, like the speed warnings on the Red Ball Highway: "Give It All You Got, Bub, Hell Ain't Half Full Yet"; or ambiguously vulnerable, as the notices over the ashtrays in this ^{hospital} ~~hospital~~, imploring: "Good Housekeeping Prevents Fires. Smokers Put 'Em Here", which were promptly altered by ~~Bob D.~~ ^{someone} to read: "Good Fires Prevent Housekeeping."

There are a few, anchored in the bedrock of morality,

whose concepts have been pitted against the spurious deviations of human behavior since man first learned he could not live by bread alone. Modernized, condensed, expanded or hybridized, but never simplified, a majority of these are blessed with the dignity and permanence enjoyed almost exclusively by the aristocracy of literature which has its orthogenetic roots in the Holy Scriptures.

One such guide to conduct is THE FOUR WAY TEST which, written by an industrialist, has gained worldwide distribution as a motto of Rotary International.

Posing four simple questions to be asked of your decisions, it is an unassailable fortress guarding, among other things, the personal rights of your associates and your own conscience. If the answer to any of these questions is NO, when applied to something you intend to do, you had better reconsider.

Artist Alfred Bey D. has prepared the following rendition of THE FOUR WAY TEST.

The Four Way Test

- Is it the truth ?
- Is it fair to all concerned ?
- Will it build good will and better friendships ?
- ~~Is it~~ beneficial to all concerned ?

Will it be

-TADK-

y'all come

Submitted by Tip (Kernel, to you, Suh) H.

Come all ye folks from other parts;
Both city folk and rural.
And listen while I tell you this,
"The words YOU ALL are plural."

If you would be more sociable,
With us more often mingle,
You'd find that on the native tongue
YOU ALL is never single

If I should say to Hiram Green,
"By Gosh, YOU ALL are lazy,
"And will YOU ALL lend me a hand?"
He'd think that I was crazy.

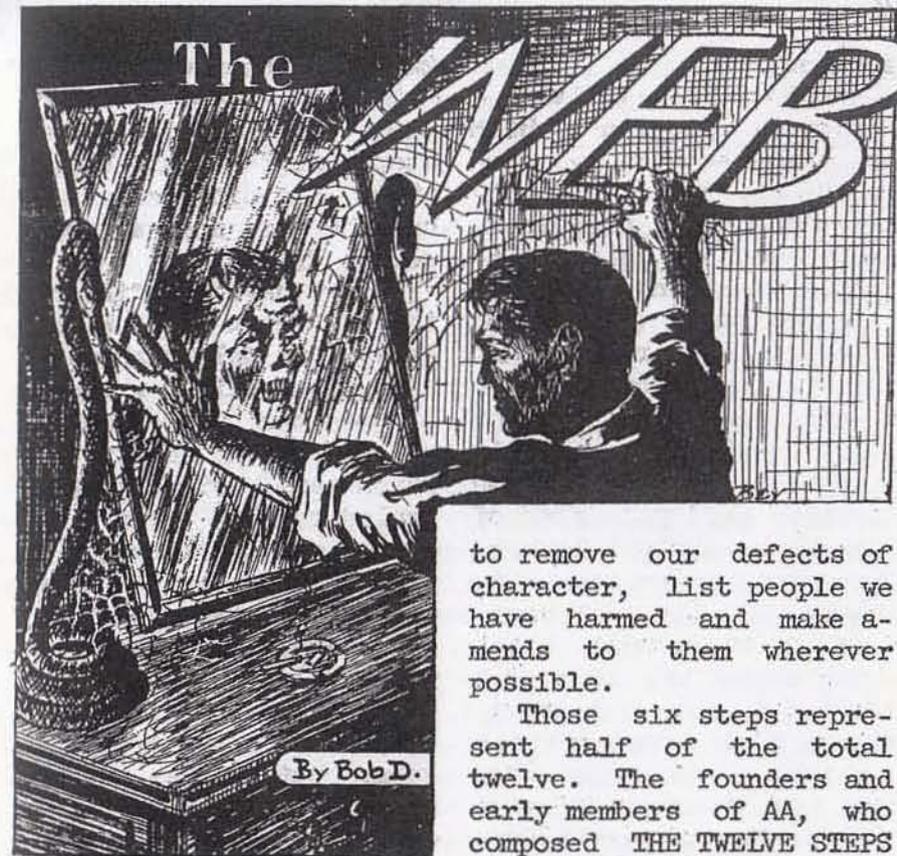
Now when we say, "YOU ALL come down,
"Or we all shall be lonely,"
We mean a dozen folks perhaps,
And not one person only.

Don't think I mean to criticize
Or act as if I knew all
But when we speak of one alone,
We all say you----like YOU ALL.

•••••

Some people regard luck as a magic amulet that protects its favored ones for apparently no reason. I prefer to think of luck as something outside, above and beyond yourself, which will meet you halfway--sometimes a lot more than halfway-- provided you have made an honest effort.

- Ed Sullivan



By Bob D.

There has been much discussion recently at our Addicts Anonymous meeting of what might be called the "housecleaning" steps, the 4th through the 9th steps of the AA Program. These are the steps by which we take an inventory of our past wrongs, admit them to God and to another human being, contritely ask God

to remove our defects of character, list people we have harmed and make amends to them wherever possible.

Those six steps represent half of the total twelve. The founders and early members of AA, who composed THE TWELVE STEPS with great diligence, relying solely on their own recovery experience, placed this great emphasis on housecleaning only after most careful consideration. They realized, just as we must eventually realize if we wish to remain clean and sober, that no one can recover so long as he is overburdened with guilt. A clear conscience is a prerequisite for AA

success.

Pathological guilt is a vicious emotion which sometimes attacks by open onslaught, sometimes subtly in lamblike disguises. It is not only vile in itself, it spawns offspring of imprisoned hate and suffocating fear; hate of others who, in our fantasy or in reality, look upon us with contempt, and self hate of the ugliness we see in ourselves; fear of punishment by others for our, as yet undiscovered, wrongs and fear of masochistic punishment which we have learned by bitter experience we will inevitably inflict on ourselves.

That is not all. Hate and fear are pregnant with their own monstrosities. Hate of others gives birth to fancied or real retaliation and thus more guilt; and retaliation brings the threat of retribution and thus more fear. Fear produces a sense of cowardice and thus more guilt, and it brings forth hate of those who are feared. Round and round the vicious circle we go, becoming so entwined in the strong silken threads of

this destructive emotional web, that we cannot budge. The 4th through the 9th steps are the knives with which AA provides us to cut the web and set ourselves free.

But we have not finished the job even yet. We are free, but only temporarily. Like flies who have escaped the web of guilt, we must avoid other webs which are artfully concealed by the carnivorous spider of addiction.

The 10th step, "We continued to take personal inventory, and when we were wrong promptly admitted it", not only keeps us on the lookout for spider webs, but enables us when we inadvertently fly into one, to slash ourselves free before the spider of addiction again sinks his spikes into our flesh.

AA provides in the 11th step another safeguard against the re-accumulation of guilt. With God giving us the strength to do His will, we cannot do serious wrong. He warns us of the hidden webs while we are still a safe distance away from them.

The clincher in our

struggle to free ourselves from guilty consciences is found in the 12th step. Found in the words, "We tried to carry this message to addicts", it is unique in the field of therapy for addicts and is probably AA's only exclusive weapon. By this step we are given an opportunity to wipe the last vestiges of guilt from our souls by actually using the wrongs of the past for the sole purpose of doing good. We come to realize that we are able to reach and help other addicts only because of our own evil past. Once this has happened, the past no longer appears to us as a

hideous waste, but rather as an arduous training school which has singularly equipped us to be group therapists in the fight against the insidious disease of drug and alcohol addiction. In time, surprisingly, that very past finds a place in our prayers. Many addicts who have recovered through their participation in AA, who have regained their self-respect and the respect of their neighbors, who are leading happy useful lives, who have helped themselves by helping others, close their prayers each night with, "And I thank you, God, that I am an addict."

We get "cooperation" from the Latin, meaning "working together."

It is much more than agreement or passive acceptance--it means doing something about a situation and having adequate help.

Many cannot receive help graciously. They imagine that it is a reflection on their competence and a criticism. They wish to be, if not quite independent, at least non-dependent, when, in fact, all of us are in some measure dependent upon others. We are all in a society--a social order. Every bit of help we offer others is in reality "self help", because we have gained a deeper understanding.

-Dean Raimundo deOvies in THE NEW LIFE

JUST A THOUGHT

by Wanda Guy S.

One thought held constantly in mind by each of us would cut down considerably on the hurt feelings, anger, the vindictiveness and rudeness that so often mar even our briefest contacts with others.

That thought is: "He or She may have problems and troubles that I know nothing about."

Keeping that thought in mind would deter us from growing angry over someone else's mistake, calling it "stupidity" and raising a fuss about it. It would make us pause before allowing another person's seeming slight to be marked down as "snobbishness" or "indifference." It would keep us from wanting to "get even" for some fancied wrong.

It would take the sting out of the disappointment we feel when another per-

son lets us down. It would make us think a long time before judging or condemning another person's behavior, or before passing along hurtful or malicious gossip. It would make us far more charitable toward others' mistakes and shortcomings.

So, often we excuse ourselves with "I had so much on my mind I completely forgot", or "I was so worried I didn't stop and think", or "I wouldn't have hurt her feelings for the world - what I really meant was such-and-such."

But, all too often we forget to make those allowances for other people. We forget they are often distracted, worried or unintentionally careless of our feelings, overlooking the fact that they, too, blunder due to mistakes rather than wrong intention.

If we could just make allowances for others that we make for ourselves and remember how little we really know about their lives, how much more rewarding our brief encounters and long associations with others would be!

Top AA Man Goes Home

Hairberefth Harry As Seen By A Higher Power From Above



This picture was snapped from the 5th floor as Harry N. reluctantly and with a heartfelt of sadness (Harry's note: How's that again?) strode through the South Portal to freedom.

Harry served THE KEY long and faithfully as contributor, editorial advisor and proof reader. To help his successor in the latter capacity, he left this memento pasted on his desk: "Grant me the serenity to accept misspelled words, encourage to correct them and wisdom to use a dictionary."

Harry N. can find an opportunity to serve oth-

ers under virtually any conditions. Entering Narco to pay a debt to society brought on entirely by his admitted powerlessness over drugs and alcohol, he set out with AA to throw off the shackles of addiction forever. To feel he has done this, one need but know Harry and listen to him in AA meetings as he says: "I now look upon my sentence as an answer to a prayer." While here Harry has earned the maximum statu-

tory good time and meritorious good time through superior performance, initiative and a devotion to duty rarely encountered. Research, where he worked, has recognized his distinctive efforts with an unusual official citation.

But most of us in AA will remember him as the man who introduced us to AA, who explained the program and became to us the personification of twelve step acceptance; as the one who aided and persuaded and kidded us through the harassment of the first days; and later as the gentle hand of correction when he wasn't quite satisfied with our alignment.

We will remember him, too, as a natural diplomat who gained by his honesty, congeniality, frankness and dependability, the respect of the Hospital

Administration. In turn, this was a major factor in obtaining for the AA Group prestige and privileges permitting great freedom of action in carrying out a successful AA plan.

His influence extended beyond AA throughout the Institution. And it has been said that if you were a patient at Narco since early 1958 and were not a friend of Harry N., it meant you didn't stay long enough to get off Skid Row.

We will miss Harry. We will miss his comradeship in the dormitory; miss his knowledge and wit in the AA meetings and his hard work and counsel on this committee.

God Speed to you, Harry. You will never be forgotten here. Narco AA is a better group for your being in it.

- AA Steering Committee

Priest and psychiatrist both direct themselves to the root, not the branch; the cause, not the effect; the sin, not the crime; the evil wish, not the overt act.

-William R. Mueller

"Pity me the heart that is slow to learn

What the quick mind sees at every turn."

- Edna St. Vincent Millay, quoted in Alcoholics Anon.



Illinois

Dear Members:

I doubt very much that there are any in your group whom I would know, as it has been three years and a few months since I left Narco. Nevertheless, my thoughts are with you. I pray each day for success of the groups there in the hospital, without which the success I have enjoyed might not have been possible.

What a novel and unique form for The Key and how I did enjoy it and benefit from it. You folks did quite a job.

Bye for now Jane G.

Washington D. C.

Dear Friends:

I'm getting along fine, staying clean and working every day. It's been over 30 months since I left the hospital, and by the help of God and the A.A. Program I've been able to live a normal useful life. It hasn't been too easy. You have to be in there fighting every day. We can't whip this thing by ourselves. We have got to have help, and in my estimation, that help lies only in A.A.

Keep up the good work,
Chauncey (Burr) H.

California

Dear Friends:

I received The Key, today. Congratulations on the new binding, smaller size and cover cover. It is really neat.

Betty T.

Dear People

I am active in A.A. in Florida. Regards - Hank W.

AA From Illinois

by dr. paul m.

My wife and I have been busy going to AA Group meetings since getting back in practice. There are three within 40 miles and we are making the rounds. If it takes more than three meetings a week to keep us on the straight and narrow, we shall find them. My patients, who are mostly sweet old ladies, will think I'm away at a medical meeting or delivering a baby. With all this and a busy practice, I don't think there will be any time for my usual mixture of drugs and boiler makers.

Harry, tell the neophytes in AA that my first impression of the Hospital was nothing but a maze of grills and bars. The Security Officers seemed to be all policemen ready to throw you in a hole and God knows what else. I was a volunteer, and yet I was a prisoner. It was like

being a recruit in the Army again. Then I found out that if I wanted to get anything out of the place, I had to go after it myself. So I went after AA and the chaplain. In about a month, the grills became doors and I didn't notice the bars. Security became people just like me. They had a job to do, but they were kind to me.

I became a member of the Steering Committee and tried to do my bit. I met Houston S., Tip, Wanda, Herman, Weldon, Donald, Al, John, Ray, and a host of others. My stay was made much easier by those friendships.

It was invigorating to have the ladies come to our meetings, so we could learn their side of addiction, and what they, through AA, could do for themselves. Believe you me, if you think a man has a battle with the Gods,

Bacchus and Morpheus, just Things First.
put on a skirt!

Good luck to all of you, first fix is as bad as a and I mean it from the thousand. You will have bottom of my heart. You guilt all over your face, may have enough tension and you won't feel like when you get out to make old times.
most anyone hunt the first I'll be thinking of your croaker, or look for a meetings and discussion fix. Don't do it. Think groups.
of AA. Take It Easy. First

ALL-I-WANT- IS —

When you say the Our Father, do you use the age-old words to mean what they really say, or, does your prayer go something like this? "Our Father, who art in Heaven, ready to lend me a hand whenever I call for it. Listen, this is what I want: I want my own little kingdom here, with everyone kowtowing to me; I want my name to be honored by everyone; I want my will to be done by Thee and everyone else.

"Give me not only bread, but pie and ice cream, and a fat checking account, so that I won't have to ask You for what I need each day.

"But forgive me anyway, because I don't want to go to Hell or Purgatory, or have anything bad happen to me. Lead me not into temptation, but don't be angry if I get there on my own, and deliver me from bad luck. Amen."

-Via BAR-LESS

-(A)-

I do the very best I know how, the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

— Abraham Lincoln

NEWS OF AA AT NARCO -

In June 1959, the WT Dormitory was established as an Orientation Section where all new male patients, after leaving the Convalescent Ward, are kept for two to three weeks, in order to become acquainted with life in the Hospital. This has been a break for the AA Group. In keeping with its implied endorsement of our Program, the Administration permits us to station a member of the Steering Committee in an Interview Room in WT and to participate in the regularly scheduled lecture by the Vocation and Education Unit. Through these channels, new men are introduced to AA shortly after arrival and before they move to Population. We believe this will strengthen the AA Group.

Intellectual people with addictive personalities may be handicapped by the habit of logical reasoning. Only when they are able to accept themselves without analysis, can they begin to understand their behavior.



THE KEY
10-59

"Think of it as therapy for your hostility."

A Plea

From Narco

My name is Laura W. I'm from Seattle, Washington, 35 years old and have been addicted for five years. I am in this Hospital on a five year sentence.

The five years I was addicted isn't anything new to tell about because we all have one thing in common, addiction, and we all did the same things. All I didn't do I probably would have done, but just didn't get around to it. Now I'm trying to let those past five years be in the "yesterdays" to remember only as profit for "today."

When I arrived here I was very bitter and resentful, with wishes to change everything. So I got nosy and went to an AA meeting. Believe me, from that day on things have been changed. But the only change is in me. I found out I could change

myself, and it happened.

Since first things are first, the First Step in AA caught my eyes. I admitted that I was powerless over drugs and my life was unmanageable. For the first time in my life I was completely honest with myself. AA taught me to be honest, humble, unselfish and to love. It has also given me hope and faith.

A personal inventory of myself makes me shake like leaves on a tree. But after each one I feel stronger in my heart. I'm truly willing to make amends to each and every one I have hurt. It's hard for me to turn my life in to someone else's hands, but since I've made such a mess of it in my 35 years, I'm honestly trying to stop holding reservations.

I am working on the past now, and I know since it took me so long to make such a mess, it will take a while for my life to be completely straightened out. I do believe that after I'm able to stop holding reservations and let the higher Power take over completely, things will be

different in my life.

I'm now at the point of tolerance and I'm trying hard to follow the advice, "Be still and know that I am God." "Easy does it" is so easy to say, but so hard to do.

AA has become a part of me and I know it won't let me down. So won't all of you pray that I don't let it down, and that some day I will be able to live a peaceful and happy life THE AA way?

-(A)-

MY DAILY PRAYER

by Sally C.

Oh, God, lift me up so high this day that no amount of human contact can drag me down. Make the unbearable heat and tiredness of a hard day's work bearable.

Let not the pinch of attitudes and words force me to quarrel. Keep me steady through all the day and help me to walk with inward peace and in friendly relations with all those who pass my way. Through Jesus Christ. Amen.

AA WEEKLY SCHEDULE

Everybody is invited
No pass needed

MEN'S GROUP

Meetings

Sunday 1:30 PM Chapel
Thursday 7:30 PM Chapel

Discussion Group

Friday 7:30 PM E. Bsmt

A member of the AA Steering Committee is on duty in WT, Room 122, at the following hours to answer questions and discuss AA with anyone interested:

Monday Tuesday Wednesday
7:30 PM to 8:30 PM
Saturday and Sunday
3:30 PM to 4:30 PM

WOMEN'S GROUP

Meetings

Sunday 2:30 PM
Orient. Room, Third Floor

Thursday 7:00 PM
Orient. Room, Third Floor

You will not miss "The Dance" as the meeting is over at 8:00 PM.

THE TWELVE STEPS

- ONE: We admitted we were powerless over drugs...that our lives had become unmanageable.
- TWO: Came to believe that a Power greater than ourselves could restore us to sanity.
- THREE: Made a decision to turn our will and our lives over to the care of God as we understood Him.
- FOUR: Made a searching and fearless moral inventory of ourselves.
- FIVE: Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
- SIX: Were entirely ready to have God remove all these defects of character.
- SEVEN: Humbly asked Him to remove our shortcomings.
- EIGHT: Made a list of all persons we had harmed and became willing to make amends to them all.
- NINE: Made direct amends to such people wherever possible, except when to do so would injure them or others.
- TEN: Continued to take personal inventory and when we were wrong promptly admitted it.
- 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.
- TWELVE: Having had a spiritual awakening as the result of these Steps, we tried to carry this message to addicts, and to practice these principles in all our affairs.

FROM: THE KEY
P.O. Box 2000
Lexington, Kentucky

TO: