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ENDURANCE

The second test which plagues us time and again during our sober life is that of endurance. "Staying power" might be a good way to describe it. We all start out bravely and then some seem to settle down into a state of mediocrity, an occasional meeting, calling on a new hospital patient when requested, if it is convenient, and so on. It is a condition which our beloved founder calls arrested development. To become the effective person in our way of life, there must be hours, months and years of selfless application. It is no different than the grind through which one must pass to become talented in any field. The old timer who might say, "I don't seem to get much out of the Fellowship anymore," has stopped giving to others, and has **stopped** growing himself.

Patience is a factor in any worthwhile achievement. It is a doubly important factor in the work of our Fellowship. Patience is a difficult virtue for anyone to cultivate and perhaps doubly so for the restless, sober alcoholic. Big things cannot be rushed, a cucumber vine grows rapidly but a sturdy oak takes longer. Patience is needed because time is needed, not only to help others, but to grow ourselves. We need continuing personal growth in this way of life unless we are willing to settle for being sober period. Are you? Or do you want to make up for lost time and work for a significant maximum in terms of achievement from here on? A member of the Fellowship we know was once asked his line of business. He replied, "My life is my business and at long last I am really working at it." The test of endurance must be met because our sober life is judged not by our auspicious beginning, but by its ending. A fall from grace after fifteen years places you on a par with the fellow who fell down in three months.

In a sense this program of ours is extremely selfish. We must develop the maximum of quality in our own sober life before we are equipped to be of maximum aid to others. Would you care to have your ruptured appendix removed by a man who never finished grammar school? Our help to others is a life saving effort in which our skill is of equal importance with that of a surgeon. That skill can only be attained through long hard hours and years of work. You can look about you at a small group of our fellows who do a tremendous amount of Twelfth Step work. You might say that the reason so few do so much is that they have the time and make themselves available. That may be part of the story. Another part is that many, if not most, of these are the ones who have achieved top quality in their own sober life and who therefore are actually better equipped than we are to give effective help to the new man.

This game of ours in the sober life is not unlike baseball. All of us would like to hit the ball out of the park every time we come up to the plate. Yet the best hitters in the game get more singles than home runs. Unless through help from our teammates, we move around the bases, then we never score. No matter how often we score, our own miscues in the field of our own sober life may give the victory to our opponent., alcohol. It may not seem fair, but that is how the game IS played. That is why we

(Continued on page two)

EN GARDE

The Devil always has spoken with a voice of sweet reasonableness, whispering soft mischief in our willing ears, jesting at the pains of bitter experience. Soft lights and the tinkle of glass, the body glow that comes with the first drink, the loosened tongue, the ribald joking or the confidential, revealing conversation that seems to come at no other time: these are strong lures that make us forget the pain of the past.

Perhaps we have long since passed the strong craving for drink. In its place, there is just a gentle desire that, seems to come from no demand of the body for alcohol. Instead, it's a desire of association, for the things that have gone with drinking in its pleasanter forms. The

saloon long has been known as "the poor man's club." But whether men have been poor, or in the middle station of life, or rich, their hilarious occasions frequently have been drinking occasions. One writer, speaking of American businessmen's conventions says they are occasions for men to play hookey. At such times, the associations are of first importance, the drinks are secondary; and with most persons, who can get their fun with two or three drinks, the drinks remain secondary.

At an AA meeting several weeks ago, we met a man who had been dry for three years, without trouble. "Nothing," he said, "could persuade me to take another drink." When next we heard of him, two weeks later, he had been drunk for two days. He had gone to an annual dinner meeting of a business organization he belongs to, an occasion usually marked with a little mild drinking. Here was an old association of going with the crowd, joining in the fun, being one

of the gang. It is highly likely that on this occasion in which our man fell back into the old groove, there really was no strongly-felt desire for drink. The man may have had a warning signal in his mind that he was doing **wrong** or perhaps he did not. There may have been nothing more than a yielding to a feeling of elation, but in either case the man had not prepared himself in advance for the temptations of the evening.

We have known of strong AA's of long standing, who, when placed in a situation in which they formerly enjoyed drinking, have had a strong craving and have had to call on all their resources to avoid a slip. These men could see the warning signals and could remember their alcoholic experiences. But it is when we don't see the signals, or when we ignore them that we may drift into trouble.

It is well, when we are to go back into an association of drinking, a social-business occasion or a pure social occasion, to arm ourselves in advance, by taking into account the facts that there will be drinking, that we shall be asked to join, and that if we do join we shall be just where we were when we came into AA.

For those who look forward to the occasion as an opportunity to drink, who have been telling themselves for weeks that it will be all right, we can only say that unless they remember in time the bitter experiences of the past, they are in for new disasters.

Forewarned is fore-armed!

Knowledge is
worthless un-
less it is used
with common
sense!



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MILL ENDS AND REMNANTS

DON'T SIT DOWN TOO SOON

The problems accompanying success are more agreeable than those contingent upon failure, but they are no less challenging. To handle any sort of problem successfully, we need to weigh possibilities, discard details that are irrelevant, divine the general rules according to which events occur, and test our decision by experiment.

You can't treat all facts as being of equal value. Some have validity in your circumstances, and some have not. The problem must be tidied up and its dimensions learned. Get inside it and feel its contours. This approach avoids rushing toward an answer and then retracing your steps to check. By working more deliberately, marshalling facts and resources, you move with an air of certainty.

Do not be easily discouraged in your search for a satisfying life. Some people sit down too soon. They remind us of the Lotus Eaters, people told about in Homer's *Odyssey*, who lay lazily on their beach eating a fruit which caused them to lose all interest in work and all desire to reach their native country. The worst thing in life is not to fail, but not to try to succeed; to live in the gray twilight that knows neither brightness nor shadow, neither victory nor defeat.

You may not always be able to play the game gleefully; you may, indeed, be glad to think sometimes that because an unhappiness has not befallen you that is your happiness. Like Robert Louis Stevenson, writer of remarkable poetry and still-living prose, you may rise above self-pity. He was so frail in health that he had to leave the home he loved and go into far countries; and he wrote an essay called "On the Enjoyment of Unpleasant Places".

Let your preparations for making the most of your life be suitable to your hopes and the greatness of your enterprise. Of this be sure, there is no free pass that will admit you to a full life. But if the effort you make appears to be tedious or irksome, recall your purpose and your quest, then the vexations of daily life will seem trivial.

These are some parts of a well-rounded life, but so dismembered life loses its attractiveness and its joy. You will not find your desired life in shrivelled abstractness and formally stated precepts, but you will find it clothed in the living form of your own personality when all these principles are made part of you.

Then, every day, you can look forward to tomorrow with calmness and anticipation, because you have lived fully today.

This is the last of the series of essays from the Royal Bank of Canada letter and we would suggest a re-reading of them all to get the meat of the whole. It's a delectable piece de resistance, by George!

ENDURANCE

(Continued from page one)

often say that the Fellowship doesn't need us, we need the Fellowship. Patience, hard work in striving for constant improvement in our own sober life, and above all "staying power" when the path seems steep, will gain us passing grades on the frequent tests of endurance that we find on the high road of significant sobriety.

THE DUMB FARMER

I was born in the inheritance of a small farm with a house and a cultivator. By the time I was fourteen I acquired no knowledge of farming, but knew I had to work my farm.

During the fourteen years that the land had been idle, waiting for me to work it, some weeds had started to grow and so the first things I noticed upon my arrival were the weeds and the cultivator.

I started to work immediately to cultivate these weeds, and till the soil around them. There were all kinds and I soon learned some of the names they were called by—Dishonesty, Pride, Impatience, Temper, Self-pity, etc.

I worked with these weeds for twenty years, and I couldn't understand why they never seemed to produce anything worthwhile. But then I enjoyed cultivating them anyway, so I didn't worry too much about it.

One day, while working in the field, a stranger came by with a big smile on his face and introduced himself as AA Principle. He told me some things that I didn't like very well. First he said "You know, John, those weeds that you are cultivating and taking care of so well will never bear any good fruit and they will never do anything but multiply." Then he added, "You see that plant in the middle row?" I looked around! and sure enough, there in the middle of my nicely cultivated weeds stood a little plant that had survived twenty years of the surrounding weed cultivation.

I looked at the stranger defensively, and said, "I see it, but so what?" He answered, "Well, the name of that plant is 'Honesty,' and if you will cultivate that plant and get rid of those weeds, it will multiply rapidly and bear fruit in a very short while."

Well, needless to say, I didn't like the idea. But after twenty years of cultivating those weeds with no profitable response, I decided to give it a try.

I started nursing that little plant and in short order I was reaping good fruit. But I still had a field full of weeds. I knew almost immediately that I was going to need help in clearing my field of all those weeds. They had had thirty years to take root and they were stubborn.

I started looking around for a helper at once and it wasn't long before I found one that was far stronger than me. His name was God!

We talked the situation over before we started to work and came to the decision that as the elimination of the weeds was by far more the most difficult job and that if I would take care of the cultivation of the good plant "Honesty" and its offsprings, I could leave the weeds to Him.

We have been working together like this for some months now and are reaping much good fruit.

I would like to make just one comment on the actions of my partner. If I ease up a little on my cultivation, He lightens up in His more difficult task of clearing up the weeds.

So now I know that if I keep on cultivating on my side I won't have too much trouble in eliminating those weeds.

-Recovery, So. Michigan State Prison

NO SECRETS

O Father? You alone know how far I have fallen, and how many times; I beg forgiveness, because I cannot bear myself any longer without Thy blessing.

O God, no one will take me in, except You. No one else knows what to do. That is why I bow before You—hurt, helpless, holding the remains of Your broken image in my mortal hands.

Take me from here in mercy. Grant that my mortifying mistakes may make me humble, tender, anxious to do better. Keep me from breaking down and giving up, by the nearness of Your hand. -Rev. David A. Reddino

OBITUARY

Malcolm (Bud) Wrick, a dedicated nine year member and founder of the Psychiatric Hospital group passed away suddenly from a heart attack on November 28. Surviving him are his wife Mary and three sons and one daughter to whom we extend our sincere condolences.

PRAYER OF TEE MONTH

Grant me O God, I pray,
The knowledge of Your will for me today,
And the power and the wisdom to carry it out!

THE SERENITY PRAYER

*Its Origin Traced
From the January, 1950 Grapevine.*

At long last the mystery of the Serenity Prayer has been solved. We have learned who wrote it, when it was written and how it came to the attention of the early members of AA. We have learned too, how it was originally written, a bit of information which should lay to rest all arguments as to which is the correct quotation.

The timeless little prayer has been credited to almost every theologian, philosopher and Saint known to man. The most popular opinion on its authorship favors Saint Francis of Assisi.

It was actually written by Dr. Reinhold Neibuhr of the Union Theological Seminary, New York City, in about 1932, as the ending of a long prayer. In 1934 the doctor's friend and neighbor, Dr. Howard Robbins, asked permission to use that part of the long prayer in a compilation he was making at the time. It was published in that year in Dr. Robbins' book of prayer.

Dr. Neibuhr says: "Of course it may have been spooking around for years, even centuries, but I don't think so. I honestly believe that I wrote it myself. It came to the attention of an early member of AA in 1939. He read it in an obituary appearing in the New York Times. He liked it so much he brought it to the little office on Vesey Street for Bill to read. When Bill and the staff read the little prayer, they felt that it particularly suited the needs of AA. Cards were printed and passed around. Thus the simple little prayer became an integral part of the AA movement.

Today it is in the pockets of thousands of AA's. It is framed and placed on the walls of AA meeting rooms throughout the world. It appears monthly on the back cover of the Grapevine and every now and then some one tells us we have quoted it incorrectly. We have. As it appears in the Grapevine, it reads:

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

The Way it was originally written by Dr. Neibuhr is as follows :

God give me the serenity to accept things which cannot be changed; Give me courage to change things which must be changed and the wisdom to distinguish one from the other.

Dr. Neibuhr doesn't seem to mind that his prayer is incorrectly quoted—a comma, a preposition—even several verbs—the meaning and the message remains intact. "In fact," says the good doctor, "in some respects I believe your way is better."

--Brighter Side, Waterloo, Iowa

CHAGRIN FALLS EXPRESSES GRATITUDE

The Chagrin Falls group wishes to thank all of you that helped us celebrate our recent Anniversary and Gratitude Night. Your response and help made us all especially grateful for a wonderful meeting and a fine example of AA Fellowship.

May we meet again next year, God willing. In the meantime, may God bless you now and in the days to come.

ATTENTION, SUBSCRIBERS

Please send speakers lists, group news, subscriptions and all other communications to Box 6712, Cleveland, Ohio 44101 and not to 2116 Dover Center Rd., Westlake, O.

DATES TO REMEMBER

December 31 — The Clark Group will hold its Sixth Annual New Year's Eve Dance in Masonic Temple beginning at 8:00 p.m. The entrance fee is \$1.50. A \$20.00 prize drawing will also be held.

January 25—The Third Anniversary of the Laurel group will be held on Tuesday, January 25 at 8:45 p.m. with Father G., Wooster, Mass. as guest speaker. The meeting will be held in Brooklyn High Cafeteria, 9400 Biddulph Rd.

January 26—The Seventeenth Anniversary of the Wickliffe group will be held on Wednesday, January 26 at 8:30 p.m. with Father W. of Wooster, Mass. as guest speaker. The meeting will be held in Weckliffe Presbyterian Church, E. 300th and Ridge Road (Route 84).

January 29—Annual Alanon Dance. Masonic Temple, 3615 Euclid Ave., at 8:00 p.m. Dancing and Buffet Supper, \$1.50.

HELP WANTED

The secretary of the Hopeful Group of Cleveland State Hospital, Bill K., wants two or three AA Women willing to learn Institutional AA and to act within the HOPEFUL GROUP. He can be reached by phone at MI. 1-0850.

There is a Saturday Night Meeting — 7:30 p.m. and over at 8:30 p.m. attended by the men. He wants some AA women to attend this meeting as support for patients who will be encouraged to attend this Saturday night meeting.

Also wants to start a WOMEN'S Discussion Group during the week. (There is a Men's Discussion Group on Tuesday at 8:00 p.m.)

Women's Discussion could start at 7:30 p.m. or 8:00 p.m. any night of the week but must be over by 9:00 p.m. No coffee at discussion meetings.

A good many women patients are alcoholics who need our help. Some "ex-AA's", the doctors cannot help. If released many drink and land right back in.

A Chaplain is very helpful with the Men Groups and is anxious for us to get started with the women. The immediate need is for two or more dependable women AA's who will attend Saturday Night meetings so they can get the women going to this meeting. Do not care how long in AA — but must be sure to attend the Saturday meeting. If unable to attend, must get a reliable substitute.

The same need applies to the Discussion Group. Men are about 50-50 white and colored. Women probably the same. Hospital, Doctors and Chaplain are all willing to cooperate.

Institutional AA is a bit different. Please call Bill K., if interested.

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederirk Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m., Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7387.

ALANON GROUP MEETINGS

Alanon Answering Service — Call SU. 1-5135

ASHTABULA-Harris Memorial W. 58 & Adams 1st & 3rd Mon.,	8:30
BROOKPARK-PARMA-Redeemer Lutheran, 6151 Smith Mon.,	8:30
LAKWOOD-Lakewood Presbyterian, Detroit at Marlowe, Mon.,	8:30
EUCLID-Christian Church, 28001 Lake Shore Blvd. Tues.,	8:30
SUBURBAN WEST-Our Saviour Luth. Ch., 20300 Hilliard Tues.,	8:30
MAPLE HEIGHTS-Presbyterian Church, 16715 Libby Rd.; Tues.	8:30
IGNATIA-East 91st & Harvard Ave. Wed. :	8:30
FAIRPORT HARBOR—Luther Center, Eagle St. Wed.,	8:00
NU-YOU-15305 Triskett (1st Mtg. each mo.)—Discussion Wed.,	9:00
TRINITY-Trinity Church (Annex) 3525 W. 25th St. Wed.,	8:30
ROCKPORT- Triskett (1st Mtg. each mo.)—Discussion, Wed. g :	00
TRINITY-U. C. of Christ, (Annex) 3525 W. 25th St. Wed.,	8:30
LORAIN AVE.-Dr Martin Luther Ch., 4470 Ridge Rd. Thurs.,	9:00
WEST SIDE-St. Mark's Church, 15300 Puritas Road Thurs.,	1:30
ROSARY HALL—Charity Hospital, E. 22nd and Central Fri.,	8:30
E. CLEVELAND-YWCA, Lee Boulevard and Euclid Fri.,	1:30
LORAIN COUNTY—Luth. Church, 3334 Wilson, Lorain, Thurs.	8:30
ELYRIA, 0. Woodbury St. off Cleveland St. Sat.,	8:30
VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun.,	4:00

THINKING OUT LOUD

The story of the Three Wise Men of the East has been told and retold many, many times throughout the world at Christmas time. This story of old may not have any immediate relationship between the birth of our fellowship and the scriptural text. But, any active member with imagination can find a moral lesson, or suggestion, in the seasonal commemoration of this blessed event, or even in the humdrum repetition of our daily lives.

For many perilous and devious miles the wise men traveled to bring their gifts to the newborn Infant in Bethlehem. They carried gifts of frankincense, the symbol of the Deity; of myrrh, the symbol of humility and mortification; and of gold, the symbol of kingship and greatness.

The Bible only mentions three wise men, but the exact number is not known. The inference is that they were few in number and were chosen from among many. They followed a star, meaning that they were looking up, not down. They were men of strong faith to follow such a sign so far. They were grateful men, for they brought rich gifts. They were humble men, for they fell to their knees and adored Him.

Only thirty years ago two wise men of our western world were traveling a swerving and most devious road of life and undoubtedly the same divine guidance that charted the course of the wise men of old to Bethlehem also brought these two men together and helped them in finding a solution to their problem. From that meeting the Fellowship of Alcoholics Anonymous was born. It became the savior for all the soul-sick alcoholics who were willing to follow the A.A. star.

To qualify as a wise man today, it is not necessary to follow a star in the East. To meet the many challenges of our own day we need only the character and the spiritual sense of direction possessed by the wise men of old.

We are those few fortunate ones, selected from among many. It was, and is, only by the grace of God, that we were, and are, selected. "So let's follow the A.A. star; let's follow the examples of humility, faith, and gratitude that these wise men of the ancient East set for us. This Christmas let us all give thanks to God for bringing the two wise men of the West together; for giving them the wisdom and the strength to found this A.A. Fellowship and to lead it safely over the road of human frailties.

There are many today who count their wealth in the millions who would pay inconceivable sums for these wonderful gifts which are ours this Christmas-and, ours for the remainder of our lives as long as we continue to follow the A.A. star. We can keep it bright and shining if we do our part. The year 1965 is God's gift to us. Let us not disappoint Him.—Edw. B., *Intergroup News, Akron*

WHAT'S AA WORTH TO YOU?

I like to feel that I am a member of AA, on equal terms with my citizenship of the United States. Consequently, I feel I belong wherever I go. My first loyalty and duty is my home group. However, AA is unique as far as organizations, clubs, or societies are concerned since we do not believe in, or have much, *organization*. This is as it should be for us to be successful in carrying the message to other alcoholics.

However, in any group of people who are just getting together to plan a picnic or a party, there has to be someone to take the lead and net things going. I like to feel that way about the groups, we have—our chairmen, secretaries, and kitchen committees who plan and work for the group. To make any undertaking successful there has to be co-operation, and everyone should help and contribute his service in the field in which he is best suited.

Last, but not least, there comes up the age-old and troublesome item which we call money. There has to be a certain amount of it to meet the running expenses and this problem should be shared by all. I like to think of the collection, or the kitty, as a free will offering. I don't think that anyone should be assessed a specific amount. I believe that a well run group can meet, and take care of, its financial obligations. Here again I would like to make a comparison.

We pay city, county, state, and federal taxes for the privilege of living in, and enjoying the freedom of, the United States. However, we are told how much our taxes will be and we have no choice but to pay them. In AA we are not taxed, it is a free will offering. But I like to feel that no matter how much I put in the-kitty since being in AA that it really hasn't cost me a cent because if I were not in AA I would be drunk and would spend more money on one binge than I would probably put in the kitty in a year.

So I try to measure the money I put in the kitty in terms of how many drinks I am saving myself. In other words, if I put one dollar in the kitty, that helps me from going on a-binge. If I would go on one, twenty or thirty dollar's would be small amounts. My contribution to the kitty is inexpensive insurance for me.

I am proud to be an active member of AA. I am happy to be one of those who has been spared and granted the privilege of enjoying a sober life again. I am happy and I appreciate the fact that AA has made it possible for me to choose my own way of living. I have been given so much that I feel any contribution that I make, whether in the form of service, leads, sponsorship, or money, is a privilege and not an obligation. —Don G., *Ohio*

HOW'S YOUR PROCRASTINATION?

In taking our first inventory, we generally see our outstanding faults as well as our more stellar virtues, although we are bound to overlook a few of both. Invariably included on the "fault" list is that old nemesis—procrastination. There seems to be a built-in quality of "putting off until tomorrow" in nearly all alcoholics. After all, didn't we put off abstaining from liquor repeatedly so that whatever sustained sobriety we have achieved was delayed for many months if not for many years of procrastination?

Now, suppose we have reached a plateau in our sober life where we have run out of the missionary zeal which carried us headlong into our first year or so of continued sobriety. Hopefully, we are still taking regular doses of that good "AA" to arrest our alcoholism. But in taking our subsequent inventories, how many of us are experiencing a little difficulty in eliminating some of our "pet" faults? And I wonder if there aren't some of you who share the writer's continued habit of delaying, deferring, and postponing certain desirable, if not necessary, actions on our part. Only now am I coming to grins with this vexing problem of procrastination, and I'm just beginning to see signs of improvement.

In defining the problem of procrastination, I'm not referring to the workaday routine of paying our bills, replenishing the family larder, feeding and watering our pets, or servicing the automobile. I am referring, of course, to fixing the porch step, writing that letter, cleaning out our desk, reading that book, taking that course or visiting the doctor or dentist when we know it is advisable—and arranging it now? not "manana"!

The first step in our elimination of the bugbear of procrastination seems to be to decide what we can reasonably accomplish in one twenty-four hour period. If we have been putting off things for years, we can't expect to clear the whole backlog at once. One simple device which some of us possibly employ regularly at work is to make out a checklist. Then keep this list in a prominent place in the pocket or billfold until we have performed all the duties or commitments on the list. In starting, we must keep the list small. Better to accomplish a few things than to put off many.

Let us hope that those of you who share this concern over our personal sluggishness in accomplishing our necessary and desired ends will put forth that extra effort it takes to alter the stand-pat pattern of futility we desire to leave behind.

—Manley M., *Southwestern Wisconsin Area AA*

Turkish police have an effective way of dealing with drivers who drink. According to a study by the British Motor Corporation, they haul the driver from his car transport him twenty miles away, then make him walk back, accompanied by a slow moving police car.

When he gets back to his own car he usually is sober.



SACRIFICE

The third and final test of sobriety we shall consider is that of sacrifice. In a sense it is the ultimate test of the quality of our sober life. It is the cornerstone of all that is spiritual in our way of life. If you were to ask one of the many noble spirits in our fellowship about sacrifice, he would probably deny knowledge of what you are talking about. Sacrifice for others has probably become such a fixed part of his life that it is natural and routine. Likewise the warm satisfaction that he has come to know is no doubt the most rewarding facet of his happy life.

Putting it simply, sacrifice is the willingness to forego immediate ease or gratification for the sake of a larger end. It is the case of giving the best you have for the best you know. At time of birth all of us receive the precious gift of life. It is literally all that we have, any of us. Then we proceeded to desecrate this gift when we lost our bout with alcohol. Finally through the infinite mercy of Him who gave us life in the first place, we were given a second life with sobriety. The best we have to give in this second market place is our sober life. We also know that through giving of it without thought of reward, we find a greater reward than we have ever before conceived.

Nothing of importance in life is ever achieved without sacrifice. The mother endures pain that her child may be borne. The father goes without so that his child may have some advantages which were never his. The scientist shuts himself up in an austere laboratory comparable to the seclusion of a medieval monk. The reformer endures misrepresentation and abuse in his effort to dislodge a deeply entrenched wrong. Dr.

Schweitzer secluded himself in a remote uncomfortable region to serve others whom at first, only the Grace of God could have enabled him to love.

Our philosophy as set forth in the Twelve Steps is replete with the principle of sacrifice. We sacrifice our own ego in the act of surrender under Step 3. This is not a single act, it must be a continuous one, over and over again. We must sacrifice to make adequate amends under Step 9 and in some cases these amends are also a lifetime process. Fearless personal inventories and prompt admissions when we are wrong are also sacrifices, at least in terms of puncturing our ego. These items are mentioned first because without the humility they create we are actually not in the frame of mind for Step 11, nor are we really qualified for Twelfth Step work.

Of course, the real crux of our medium for sacrifice comes in Step 12, not only in helping other alcoholics, which means helping each other as well as those who still suffer. Beyond that, remember "to practice these principles in all our affairs". The sober alcoholic who is qualified to give aid and comfort to the one who still suffers, has at least some talent to aid and comfort those with severe tribulations in life although they may be wholly unrelated to alcoholism.

Look back over your sober life. Those you have sponsored, or otherwise helped, will loom largest in any effort to take inventory of your accomplishments in this way of life. If it turns out that it isn't much of an inventory, then you had best start cramming for a better grade on the test of sacrifice.

THE ALCOHOLIC'S GOAL

One of the rational remarks made by that rather irrational philosopher, Nietzsche was: "What is great in man is that he is a bridge, not a goal."

This fits the book of Alcoholics Anonymous. A bridge leads to some place. It spans a rocky and dangerous depression. Nietzsche realized that if a man was an end in himself he would be useless. He would have nothing to aspire to; no improvements to make.

We part company with this pessimistic coiner of epigrams, however. Nietzsche held that man had no goal. He did not believe that man was going anywhere. He placed him but a notch higher than the animal and delighted in pointing out his contradictions like personal degradation and was proof that he repeatedly reverted to the animal.

Alcoholics Anonymous knows that man has a goal. Because we may not be able to discern the whole end, reason it out to a set pattern in no-wise undermines the certainty.

Man we believe in his journey through the universe, is a creature committed to a series of goals. Is there not proof positive of this in our experiences? Not one of us but would have rejected with scorn a few years ago the idea that we would ever attain the goal of sobriety we have reached.

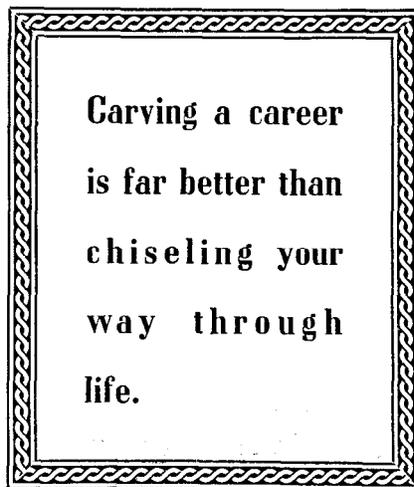
The goal was not the end, but the beginning! From it we all went on to new goals. One of them is happiness for ourselves and our families, our friends, our business associates. For many, another goal was a greater portion of material well-being than any of us had known when the bucks went across the bar. Still one more is the satisfaction gained in helping others to sobriety.

There is another and too little considered angle of goals which we would like you to consider. By nature, most alcoholics are extremists. Half-way measures are not our stock in trade. This can be dangerous in sobriety. We have to try to live normal lives, for a normal life is a *balanced* life.

To do so, we must bring into our life some substitute for drinking. We wasted time, money and life endlessly. Without a drink, everything seemed to be a vacuum. That time must now be filled. A great part of it, with many of us, goes in attending meetings and doing Twelfth Step work.

Something more, however, should come into our lives to round them out. An outside interest, a hobby or a sport. We should take an active interest in the affairs of our communities, the nation and the world. We should make our influence felt in all walks of life, not just within the four walls of the meeting room or alcoholic wards.

It is possible to become narrow in outlook and action even in a worthy cause. It is possible to inbreed to a dangerous point. We must become normal persons with normal interests as well as the very special and predominating interest in the AA program. We must be a bridge for the universal ideas contained in the Twelve Steps and thus help others, not necessarily alcoholics, as well as ourselves to reach new goals.





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Vol. 24

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No. 5

MILL ENDS AND REMNANTS

During the recent holiday season a card from esteemed and revered AA friends, had, in addition to the customary good wishes, a penned note which read:

"And the best of everything that friendship (and only friendship) can bring!"

This has led to some bedrock thinking on just how richly each of us in AA have been endowed.

As we accepted, and became ready and willing in that which we sought above all things-sobriety; a life free from powerlessness, little did we realize the great wealth that had been put in store for us.

Having traveled the so lonesome and friendless road of chronic alcoholism few of us could anticipate, and even now it is difficult to comprehend the wonderful horizons that sobriety in AA has opened to our vision.

Many of you have heard the writer remark that he tossed such a small pebble into the still waters of Alcoholics Anonymous, yet from that small splash the ensuing eddies have circled broader and broader embracing an ever widening scope of friends with each passing day of sobriety.

Truly, we have been blessed and enriched by all friendships, but more especially our AA friendships, and all from such a small beginning yet a BIG admission. First, the friendship of our sponsors, then the friendship of those others who preceded us and the friendship our AA contemporaries shared, followed by the friendship of those to whom we could be examples.

Perhaps this is best related by a story we heard again recently and likely not new to most of you, nevertheless, it is illustrative.

The time and setting is, we are confident, well within the ken of most of our readers. Time was before the days of clothes dryers and laundromats and in the era when some families required the services and talents of a laundress and the family wash was hung on the line in the backyard for drying.

So it was that washday after washday for many years the laundresses of neighboring families would have frequent, sometimes lengthy and always obviously enjoyable visits over the convenient backyard fence.

There came the day, as it does to all, when one of them had passed to greater things and the backfence visits were at an end. Shortly thereafter, and likely in an effort to temper the feeling of loss and grief, the lady of the house remarked to the survivor: "You must miss your friend very much."

To this her laundress replied: "Yes, I miss her very much, indeed, but we weren't friends, just acquaintances."

The lady of the house was somewhat taken aback and said: "But week after week we saw you visiting, and talking, and laughing together."

"That is so", responded the other. "We did enjoy our visiting, but we weren't friends. You see, we never cried together!"

And MILL ENDS wonders tonight as we wind up our column if that isn't a part of the tie that binds us-our common but silent sorrows; our common but, lonely existence of our common suffering; and above all our common great gratitude in victory, from which springs our common joy.

To you, my friends, the best of everything, by George!

CENTRAL COMMITTEE

37 groups were represented at the January 4 meeting. Treasurer's report shows a balance of \$142.12. AA District office received 1228 calls for help during 1965. Among those calling for help were 429 women. 122 Speaker requests were filled; 394 free literature requests were filled; 570 pieces of literature were purchased and mailed. Office manager Dick P. made a plea to all secretaries to renew their annual contributions for the maintenance of the office.

The Tuesday noon Stouffer's Luncheon group will meet in the Black Angus Restaurant mezzanine beginning Tuesday, February 1, 11:45 a.m. to 1:30 p.m. Men and women who work in the downtown area are welcome.

We urge every group to send a representative to Central Committee's meetings which are held on the first Tuesday of each month at 8:30 p.m. in the Board of Directors Room of the Hanna Building. (Third floor).

THE ALCOHOLIC PARADOX

The alcoholic represents many things to many people. He is the world's supreme paradox. He goes to a bar, knowing that he won't, find what he is looking for. He is looking for happiness and freedom from fear, but he only finds despair. Yet he will trade his freedom of choice for a drink. He searches frantically for courage in a bottle, but he finds only hopelessness-and yet he drinks!

He knows from experience that alcohol makes the poor man rich in fancy for a short time and that it makes a wealthy drunkard poor in fact. The alcoholic drinks because he must, and not because he likes it. He drinks before dinner to ease the tensions of the day. He drinks a pint before bedtime to escape the pressures of tomorrow. He's in love with himself, yet he tries to kill himself. He wants to be free, but he rushes headlong into a self-made prison. When he is sober he wants to get drunk. When he is drunk, he prays for sobriety. He gets "high" in the evening so that he can be low in the morning. He wants the beauty of life, yet he seeks the sordid and the ugly.

The strange paradox of the alcoholic is that he thinks that the only way he can feel better is by drinking the liquid that will make him feel worse. He seeks to inflate his ego with the whiskey bottle, but he succeeds only in shriveling his soul in the bitter gall of remorse. Watch him! He will start all his bouts with the dignity of a king and wind up fawning like a clown.

And so he goes on his incredible, paradoxical way, leaving behind in human wreckage all those he had loved. Down the road he stumbles in a stupor to oblivion, staggering until he drowns himself in a two-ounce whiskey glass . . . or by the grace of God he finds himself in the doorway of Alcoholics Anonymous.

—Whaakey, Surrey, London, England

THE MISSING LINK

A man in the liquor business asked the Sisters of a certain Convent to pray for the success of his business. He told them it would be a favor of great importance. The Sisters readily agreed. In a few weeks the man's wishes were granted. He returned to the Convent to express, but not knowing quite how, his gratitude. He told them that his success was due mostly to their prayers and would they not accept a case of beer as a token of his appreciation. No, no, no, (the good Sisters had been taken by surprise), they wouldn't think of such a thing. They informed the business man that they had been amply repaid when his wishes were granted. "I must give you something", urged the business man, "How about a case of 'Four Roses'?" "Oh, that would be wonderful", exclaimed the Sisters, "We'll put them all on St. Joseph's altar." -Inter-Group News, Akron, O.

OBITUARY

Joseph V. Shipman, an 8 year member of the Bay West Discussion group died suddenly of coronary thrombosis while attending the International AA Conference in Toronto on July 3, 1965. Surviving him are his devoted wife Frances and three daughters to whom we extend our sincere condolences.

PRAYER OF THE MONTH

GIVE US COURAGE, GAIETY AND THE QUIET MIND. SPARE TO US OUR FRIENDS, SOFTEN TO US OUR ENEMIES. BLESS US, IF IT MAY BE, IN ALL OUR INNOCENT ENDEAVORS. IF IT MAY NOT, GIVE US THE STRENGTH TO ENCOUNTER THAT WHICH IS TO COME, THAT WE BE BRAVE IN PERIL, CONSTANT IN TRIBULATION, TEMPERATE IN RATH, AND IN ALL CHANGES OF FORTUNE AND DOWN TO THE GATES OF DEATH, LOYAL AND LOVING ONE TO ANOTHER.

-Robert Louis Stevenson

STEPPING STONES

Despair — When we reach the end of the line, our house of cards has collapsed. Everything closes in, the bottom has dropped out. What to do? Where to turn? What happened? WE can not go on living this way! We know this, again, WHAT TO DO?

Decision — We must stop drinking, but how? We have tried. The Lord knows we have tried control, a Certain brand, a certain chaser, just beer, just whiskey, maybe doctors, maybe religion, maybe psychiatrists. Nothing has helped! We will get in touch with Alcoholics Anonymous, through a friend, a clergyman, a relative, even a wife or a husband. There! We made the decision.

Now What?

Acceptance — We have made the call. We have talked with our sponsor. We have been to meetings. We have made new friends, maybe not new, but people who have changed. Every step we come to is a reverse on our old way of life. We must make the change. Not our wives, husbands, friends, relatives, but us. *How?* Through acceptance of the program. Complete acceptance of ourselves, what we are and what we can do. NOT what someone else is, or what someone else can do. We have accepted this new way of life.

How do we keep it?

Gratitude — When we made the call, did the person at the other end say, "Call me back next week"? No! He made himself available. If he had not, we might not be here today. The people we met . . . did they ignore us or did they give of themselves? Were they in-going or were they out-going and who shook our hand and made us feel welcome? What keeps the meeting places going? People who are grateful for this way of life. They make the coffee, set up the hall, clean up the hall after the meetings, get the refreshments, act as secretary, act as chairman, make Twelfth Step calls, visit the hospitals. They make themselves available!

How can we thank our sponsor, the friends we have met, the people who have helped us? By our gratitude! As one member so aptly puts it, "Are we grateful enough?" SO if we want to show our gratitude, we must not just be in AA but we must become a part of AA in active appreciation.

-Gratitude Morning Group, Painesville, O.

VETERAN DISTRICT OFFICE
WORKER RESIGNS

After taking a six-month leave of absence, Norma P., after having given 8½ years of devoted service, officially resigned as of December 31, 1965. Her contribution to the cause cannot be measured, for she helped many women as many men with her wisdom and dedicated concern for their welfare in AA.

During those six months away from the office she has taken a voluntary "refresher course" in giving a loving grandmother's care to three of her grandchildren whom she mothers on weekends. She said, "After six months like this I like the idle role of the rich!"

We salute her—all of her many friends.

DATES TO REMEMBER

February 1—Annual meeting of Cleveland Center on Alcoholism in cooperation with the Cleveland Chamber of Commerce in the Gold Room of Sheraton-Cleveland Hotel at 12:00 noon. Guest speaker is Mrs. Marty Mann, founder and executive director of The National Council on Alcoholism. Luncheon costs \$3.50 (tax and service charge included).

February 1—A new group, the Esquire, will hold its first meeting with Jack B., of Brookside as guest speaker. They meet at 10602 Superior at 8:00 p.m., Saturdays.

February 5—Bay View group's Second Anniversary in Bay View Hospital at 8:30 p.m. with Jim D., Independence as guest speaker.

February 5—The L.S.I. group will conduct an informational meeting on General Service functions with a fine panel of three speakers: George M., Edgelake, Bill D., and Jack K., Orchard Grove. Well worth attending.

February 5—Avon Central observes its Sixth Anniversary in Central Bank basement, 36690 Detroit Road, Avon at 8:00 p.m. with Harry D., Edgelake as guest speaker.

February 5—Sobriety group observes its First Anniversary in St. Mark's United Church of Christ, 15300 Puritas Ave., with Esther R., St. James as guest speaker.

March 25—Area-Wide meeting in Jordan Hall, St. Vincent Charity Hospital at 4:00 p.m. Guest speaker: Bob McC., Pittsburgh, Pa.

STAG NIGHT

The Suburban West Alanon group announces that in addition to their regular Tuesday meeting at 8:30 they will have a Men's Stag meeting on the fourth Tuesday of each month. The first Stag meeting will be on February 22nd at 8:30 p.m. in Our Savior's Lutheran Church, 20300 Hilliard Rd., Rocky River.

Its Aleteen group meets each Sunday at 5:00 p.m. in the Church of the Advent, 3700 Dover Center Rd., Westlake. Age requirements, 13 to 20 with a relative or close friend with an alcoholic problem.

TWENTIETH ANNIVERSARY

The Smith-Wilson group observed its 20th anniversary in late January and expressed regret that they were too late in sending in their information for the January issue. (They were just two days late.—Editor)

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m., Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7387.

ALANON GROUP MEETINGS

Alanon Answering Service — Call SU. 1-5185

ASHTABULA-Harris Memorial W. 58 & Adams 1st & 3rd Mon., 8:30
BROOKPARK-PARMA-Redeemer Lutheran. 6151 Smith .. Mon., 8:30
LAKEWOOD-Lakewood Presbyterian, Detroit at Marlowe, Mon., 8:30
EUCRID-Christian Church, 28001 Lake Shore Blvd. Tues., 8:30
SUBURBAN WEST-Our Saviour Luth. Ch., 20300 Hilliard, Tues., 8:30
MAPLE HEIGHTS-Presbyterian Church, 16715 Libby Rd., Tues., 8:30
IGNATIA-East 91st & Harvard Ave. wed., 8:30
FAIRPORT HARBOR—Luther Center, Eagle St. wed., 8:00
NU-YOU-16306 Triskett (1st Mtg. each mo.)—Discussion .. Wed., 9:00
TRINITY-Trinity Church (Annex) 3525 W. 26th St. wed., 8:30
ROCKPORT—16305 Triskett (1st Mtg. each mo.)—Discussion, wed. 9:00
TRINITY-U. C. of Christ, (Annex) 8525 W. 25th St. wed., 8:30
LORAIN AVE.—Dr Martin Luther Ch., 4470 Ridge Rd., . . . Thurs., 9:00
WEST SIDE—St. Mark's Church, 16300 Puritas Road . . . Thurs., 1:30
ROSARY HALL-Charity Hospital, E. 22nd end Central Fri., 8:30
E. CLEVELAND-YWCA, Lee Boulevard and Euclid Fri., 1:30
LORAIN COUNTY-Luth. Church, 3334 Wilson, Lorain, O., Thurs., 8:30
ELYRIA, O. Woodbury St. off Cleveland St. I Sat., 8:30
VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4:00

SEEK

The complex, devastating nature of the disease of alcoholism cannot be exaggerated. It is an insidious, all-encompassing illness that destroys the spirit, the mind and the body of its victims. It is an incurable disease, with extremely limited avenues of recovery—an ugly, degrading malady, painful and deceptive, that progresses irresistibly unto merciless death when left to itself.

Obviously, such an overwhelming sickness can only respond to a most potent antidote, which means that it will take *more* than treatment for physical deterioration, revelation of causative psychological factors, or religious exhortations. Successful recovery can *only* be brought about by a formula powerful enough to heal and afford a continuum of healing! AA is only such road to health!

How we become alcoholics, or why, is unimportant for purposes of getting well. The alcoholic can die trying to determine the reasons for his illness instead of applying the solution that *works*, whatever the reasons!

AA's answer is for an alcoholic to discover and build a spiritual faith in a Power Greater Than Himself, sufficient unto his needs! The dilemma of every alcoholic is the lack of faith in such a Power in his life. Moral codes, philosophic systems, intellectual discernment and will-power and even religion fail to generate the necessary power for recovery. Belief without complete faith in what you believe is meaningless.

The atheist, the agnostic and the skeptic, all find latitude to live within the Fellowship of AA, but must eventually and do come to find the Power (which is God) as each of us are given to understand Him. Those who do not eventually "come to believe" that a Power Greater Than Ourselves can restore us to sanity, soon return to drinking.

No alcoholic needs to fail—except when he imposes his own terms for his recovery. Anything less than a willingness to go to *any* lengths determines his degree of failure—but not success!

There are all types of alcoholics because they are people . . . all types of people. Some are introverts and some are extroverts. Some are self-indulgent babies (probably spoiled brats) with no toleration for Pain, discomfort or frustrations. Some are lonely stoics. Some are neurotic. Some are arrogant power-drivers who seek to conquer life through sheer force of will. Some are intellectual snobs who prefer the illness to the cure, at least during the respite between binges. Some are stupid and some are intelligent. However, AA does not categorize them, judge their worth, or even their chances for recovery. AA simply holds that they all are sick, that they all need special help and that none are hopeless. AA's only requisite for a chance for recovery is an absolutely sincere desire to stop drinking and an admission of being powerless over alcohol.

In AA, God is ALL or He is NOTHING! Therefore, since the alcoholic's recovery is not dependent on man, but is upon his relationship with God, there is no miracle of recovery that cannot be wrought! Yet God works this miracle on seemingly hopeless alcoholics only when they already have, or when they acquire the capacity to be honest, be willing to believe, and have acquired humility enough to acknowledge their own deficiencies and needs. None of these requirements are beyond the power of the alcoholic to muster, for they are simply attitudes that can be self-determined! It is our deepest conviction that God responds to the alcoholic's needs according to the sincerity of his desire, rather than his abilities.

Thus, in the beginning, faith is no more than a flicker of hope, but it is enough to start us back on the road to recovery of meaningful sobriety. The Twelve Steps of AA are a precise method of helping us to find God as we understand Him and to teach us how to utilize His infinite power not only to get well, but to stay well!

God's Power is the secret of AA's success—not group therapy, application of psychological principles, logic, or anything else! AA has many group formats and sugges-

tions for human endeavor, but all to one end—to come to believe and to develop a sincere willingness to turn our lives over to His care! Nor will any be denied who sincerely, honestly and humbly seek Him.

—Railbeams, St. Paul, Minn.

"DON'T FIND FAULT"

Pray don't find fault with the man who limps,
Or stumbles along the road,
Unless you have worn the shoes he wears
Or struggled beneath his load.
There may be tacks in his shoes that hurt,
Though hidden away from view,
Or the burden he bears, placed on your back
Might cause you to stumble, too.
Don't sneer at the man who's down today.
Unless you have felt the blow
That caused his fall, or felt the shame
That only the fallen know.
You may be strong, but still the blows
That were his, if dealt to you
In the selfsame way, at the selfsame time,
Might cause you to stagger too.
Don't be too harsh with the man who sins
Or pelt him with words or stones,
Unless you are sure, yea, doubly sure,
That you have no sins of your own.
For you know perhaps, if the tempter's voice
Should whisper as soft to you
As it did to him when he went astray,
'Twould cause you to falter, too.

HOW TO DRINK AND SAVE MONEY

At last somebody has figured it out! How to drink, make money, and not have to worry about your family's future! The following "prescription" is being handed out.

Since you can't refrain from drinking, why not start a saloon in your own home? Be the only customer and you won't even have to buy a license!

Give your wife sixty dollars to buy a case of whiskey. There are 312 drinks in a case. Buy all your drinks from your wife at fifty cents a drink, and in twelve days, when the case is gone, your wife will have \$96.00 to put in the bank and \$60.00 to buy another case.

If you live ten years and continue to buy all your whiskey from your wife and then die with your boots on, your widow will have \$20,000 in the bank—enough to bring up your children, pay off the mortgage on the house, marry a decent man and forget she even knew a bum like you!

P.S. If you are an alcoholic, don't take this too seriously. You might not last one year, let alone ten.

P.P.S. There's no "joining fee" for AA. And it really saves you money!

—Brighter Side, Waterloo, Iowa

DOOR PRIZES

We wish to express our appreciation to groups in the Cleveland area who have weekly prize drawings and offer a year's subscription to the Central Bulletin as a prize.

Some of our treasurers hold the winners' subscriptions to the end of each month and send them in to us with a check, which we certainly appreciate.

We would appreciate it even more if this procedure would be told to each winner at the time of the award—that his or her subscription would be held until the month was over and one complete check would be sent to us.

If a current subscriber is a winner, his or her subscription would be advanced another year or the winner might even be persuaded to give it to one of the newer members.

The loudest barkers are always with the side show — never with the main attraction.



SOBRIETY TESTS

We have been discussing tests through which we pass in the sober life which determine our quality as people, particularly as sober alcoholics.

First came the test of exposure, which we take as we grow out of the helpless infancy of our beginnings in this Fellowship and gradually learn to walk the sober path on our own responsibility. Then we talked of the test of endurance, or "staying power", and pointed out the need of continued personal growth in our sober ambition to show gratitude in terms of what we do and what we hope to be. Finally came the ultimate, the test of sacrifice in which we tried to show that the greatest reward comes from giving of ourselves without thought of reward. This is intended to be a summary of these discussions.

Sobriety is a gift we shall never earn. It is a Grace given us by God as we understand Him in this Fellowship of ours. You might properly inquire why it is necessary to work for sobriety if it is a gift. That is a good question. What does it take to make a perfect gift? First it takes a gracious giver. We certainly have that. Then it involves a needed gift. Sobriety would seem to fill that bill, at least for us. Lastly, it involves a gracious receiver. Are you a gracious receiver?

The whole point to our way of life is that it should become an integral part of us. If we "practice its principles in all our affairs", we shall become the best people we are capable of being with God's help, and thereby we become gracious and grateful recipients of the gift of sobriety.

In a sense we may think of our new sober life as affording us a market place. We come to this market with a new sober life to exchange. It is the only coin we have. We may pay it for things that sparkle and glitter in which case, but for gratification of the moment, we will have frittered it away. We may exchange it for the approval of our fellows, personal popularity, which inevitably will wane. We may trade it for fame and momentary fortune, what Milton once called "that last infirmity of the noble mind". In all of these directions we exchange our sober lives for something that passes and then leaves nothing.

Finally if our sober life survives these momentary attractions we may come to a booth marked "sacrifice" and there the strong hand of one who really works at the sober life will reach out and say, "whoever will save his sober life will lose it and whoever loses it, will find it". If you would get passing grades in the recurring tests of "sober happiness" you will first of all embrace the philosophy of the Twelve Steps so firmly that it will become a part of you. Having dedicated yourself in this way, you will use every strength and talent it develops in you to the limit of your endurance and spirit of sacrifice to help others. In the process you will find both a strength and a serenity to accept the slings and arrows of life's realities to which you are exposed.

* * *

No one knows what tomorrow will bring, it is an unknown ingredient in the pattern of life; but it is definitely the result of how we live today.

A SINGLE STEP

"The longest journey," to quote an old Chinese proverb, "is begun with but a single step!" What a miraculous accomplishment it would be if we could etch this simple truth into the consciousness of every A.A. beginner.

A few years ago I was fortunate to meet a man whom I consider as near perfection as one can become in A.A. He is calm, kind, patient, decent and thoroughly honorable. I marvelled that a man with his alcoholic background could ever have achieved such serenity and peace of mind.

Later, I met some of this man's friends, who told me a little of his early history in A.A., and found that he was just as human as we were. He had the same troubles and experiences with the program that we all had. Only his reactions to these troubles and his ability to profit from these experiences were, perhaps, different than ours.

I found, for instance, that for the first two or three years he was so convinced of his own importance and the great personal achievements he had attained in stopping drinking, that he wanted to lord it over everybody—even his own family! He had a notion that because he had sobered up, folks should roll out the red carpet and strike up the band every time he hove into sight!

Finally one of his friends took him aside and told him, that just because he had sobered up, didn't make him Napoleon, Caesar or even Greta Garbo, and that if he wanted to stay sober, he had better quit trying to be a dictator or a prima donna — get a little humility and to try to learn the true meaning of this new way of life!

My friend was smart. He was intelligent enough to sense the wisdom of this sound advice and finally resolved to rebuild his life along these lines. Step by step, little by little, day by day he has built one of the finest characters it's been my privilege of knowing.

One day I noticed the wall of a building. There it was, a veritable mountain of brick. "What a job it was to build a wall so true, so even, so perfect!" Then it occurred to me that this wall was but a combination of many individual bricks. Each brick had to be laid perfectly—level, plumb, and with just the right amount of mortar. One brick, poorly laid, could have weakened the entire structure!

But more important than this was the realization that this great expanse of wall, so perfectly laid, had to start with one lowly brick—the first step!

So it is with A.A. As we emerge from our alcoholic fog and contemplate the debris and wreckage of our lives, it seems overwhelming! To many the task of rehabilitation seems impossible to achieve.

But once we pitch in—take that first step—place our complete trust in the Power Greater Than Ourselves, we begin to find the other steps not so hard and the journey not nearly as long as it seemed. Soon we cease to expect flashes of light and sudden revelation, and come to realize that character is built day by day, step by step, deed by deed.

"The longest journey is begun with but a single step." Queer people, those Chinese! They make sense!

Once in a while
we meet people
who do nothing
in particular,
and they do it
very well.

CENTRAL BULLETIN



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MILL ENDS AND REMNANTS

"GOD IS WHERE THE ACTION IS!" This statement in the vernacular of the present brought most of the audience to their mental feet, I am sure. But to this listener it had an even more electrifying and lasting effect.

It pointed up the reflective fact that God, as Z understood Him, has been in the arena of my life whatever the situation has been. There have been the times of complete joy and the times of profound sorrow, as well as the times of inertia in between.

Hearing these words I was reminded of the hopelessness and the helplessness, certainly not words descriptive of action, but He was there by the action of another-someone who had knelt in prayer.

Thinking of action one cannot help but recall, as we were taught, the essentials for recovery and sobriety — honesty, openmindedness, willingness — and who would dare deny that these are words of action.

With our admission we became honest with ourselves, and with it a beginning, just a beginning, of humility, a true evaluation of conditions as they were, or are for that matter. And with this recognition of our alcoholic status the developing of humility brought a willingness to face facts and an understanding of the proper relationship between ourselves and a Higher Power.

In our hope and in our faith—a working hope and faith, there was the action of perseverance and guidance. Is there one of us that will deny the Twelve Steps are action personified in the individual-working of them, whether it be in the first few weeks or the twentieth year of sobriety?

Why has group therapy, as demonstrated in our group meetings, proven so successful, so worthwhile, so pertinent to continued sobriety? Let's answer in part ourselves: it is the active revelation of grace; it is the active expression of gratitude; it is the active power of example; it is the active demonstration of love and understanding one for the other, all of which reveal a Force for good in our lives.

That Force walks constantly with us and is only limited by the ceiling or bar which the individual may place through inaction by complacency, apathy or just downright thoughtlessness. Perhaps the most disturbing evidence that a member has placed a ceiling on his sobriety or stunted the horizons thereof, is his irregular attendance and prolonged absence from meetings—for that is where the action is.

By grace, in hope, in faith, in fulfillment—God is everywhere, by George!

When we look back into the past, we recognize a moment in time which was decisive, at which the pattern of our lives changed. A moment at which we moved off in a new direction. The change may be the result of planning or accident; we may leave happiness or ruins behind us and advance to a different happiness or a more thorough ruin, but there is no going back. The moment may be just that second in which a wheel is turned, a look exchanged, a moment ticked off, a sentence spoken.

—Irwin Shaw

The trouble with some people is that they want to reach the promised land without going through the wilderness.

PROFANITY NOT NECESSARY

It is good to remind ourselves that profanity defiles a man's character. I think it is also good to remind some of our A.A. speakers that the message of sobriety cannot be delivered on the vehicle of profanity. It seems that some speakers use profanity to hide their inferiority complex, but instead they show their lack of respect for themselves and for others.

Recently I had a sad experience when I brought a non-alcoholic friend to hear a speaker who I thought would impress him with his story and his recovery through A.A. The speaker was sober for a number of years and was recommended as a fine speaker. He opened the meeting in the traditional A.A. manner, with a prayer. He implored God to bestow His blessings upon himself and his listeners. He asked God to give him the words that would help men and women who were gathered before him to a rich moral and spiritual life. It was an impressive prayer and all indications pointed to an ideal meeting. But immediately, at the conclusion of his prayer, he made a mockery of the God he prayed to, and spoiled the evening for most of the people present with his vulgarity.

While this is not a frequent occurrence, it still is embarrassing to those who bring some of their non-alcoholic friends to a meeting and expose them to a speaker who spouts out profanity to emphasize his points. He not only fails to impress his listeners, but he also loses the respect of others.

I made a feeble attempt to apologize to my friend and tried to explain to him that this only happens on rare occasions. He saw my embarrassment and accepted my apology graciously, but he couldn't hide his own disappointment.

Profanity, mild or otherwise, is not in harmony with the A.A. principles and in violation of God's Commandments. Vulgarity or profanity will not improve a person's character defects or his "conscious contact with God". We should all try to conduct ourselves like gentlemen at all times, and rise above the lure of the vulgar and the clamor of the cheap.

In A.A. we are free to worship God in our own way, but we abuse our freedom everytime we draw God's name through the swamps of vulgarity. Let's always remember that and conduct ourselves like gentlemen.

--Inter-Group News, Akron, O.

BE A BULLETIN BOOSTER

We have no knowledge of how many members there are in the 195 groups listed in our Group Meeting List, but what concerns us is that there are so many in our area who are not subscribers.

We would appreciate it greatly if the secretaries of all the groups listed would stimulate the interest of their members in subscribing. If you do not have a subscription book, let us know and we will send one by return mail.

We would appreciate your cooperation. Our mailing address is Central Bulletin, Box 6712, Cleveland 1, Ohio.

INVITATION ACCEPTED

The power of advertising is more than wonderful . . . sometimes it's even frightening. Witness the bleary-eyed lush who stood before an irate judge on the morning after a big binge, accused of taking over a taxi and driving it several blocks down a busy city street.

"What made you take that taxi?" his Honor demanded. The accused fished around in his pocket, pulled out a dog-eared card and handed it up to the bench. It was an advertisement issued by a local taxicab company, reading, "When you have been drinking, take a cab."

—Wall Street Journal

OBITUARY

Andrew W. Mayes, a member of the Valley View group passed away on February 15. Surviving him are his wife May, one son and one daughter, to whom we offer our sincere condolences.

PRAYER OF THE MONTH

GIVE ME, O LORD, A STEADFAST HEART,
WHICH NO UNWORTHY AFFECTION MAY
DRAG DOWNWARDS; GIVE ME AN UNCON-
QUERED HEART WHICH NO TRIBULATION
CAN WEAR OUT; GIVE ME AN UPRIGHT
HEART, WHICH NO UNWORTHY PURPOSE
MAY TEMPT ASIDE.

—Thomas Aquinas

WHAT ARE TRUSTEES, ANYWAY?

Right after the first A.A. members put their experiences on paper (The Big Book), so it could be shared with faraway alcoholics, they entrusted it to a non-profit Foundation.

The Foundation is now called The General Service Board and its members-trustees. Ten are non-alcoholics and nine are A.A. members.

Each of these trusted servants spend about 14 days in New York every year to do his A.A. job. All serve without pay. (Incidentally! these 14 days are truly minimum periods. Most double it and more).

They are directly responsible to all A.A. groups to whom they report each year at the General Service Conference.

As trustees they are expected to see that A.A.'s world center of communication (G.S.O.) really serves the groups and other alcoholics on the up-and-up. As trustees they are custodians of funds received, the Twelve Steps, the Twelve Traditions, and are the legal guardians of the name *Alcoholics Anonymous*.

They have no power over any A.A. member or group. They endeavor to keep the A.A. name from being drawn into public controversy and to protect the anonymity of A.A. members everywhere.

-Reprinted by the N.E. Ohio General Service Committee

SERVANT OR MASTER

Our habits are either the best of servants or our masters. Habits are either good or bad. They are forces in our lives which move us along the pathways of good or evil. Our habits shape our personalities, mold our character, and in the end, control our destiny. The chains of habit are generally too small to be felt until they become too strong to be broken. The alcoholic did not intend to become a drunk when he took his first drink; the obese did not intend to become overweight when he first began over-eating; the prisoner did not intend to become a thief when he stole that first apple from a fruit-cart on a dare and learned that he could get by with petty thievery. It is odd, but true, that man will die to save the liberty of the world, but will not make the sacrifice to free himself from a bad habit. Good habits, like honesty, truthfulness, perseverance, honorableness, determine our success in life. Good habits also measure the character and quality of our happiness.

-The Brighter Side, Waterloo, Ia.

IT'S YOU

If you want to have the kind of a group like the kind of a group you'd like . . . you needn't pack your clothes in a grip an' start on a long, long hike . . . You'll only find what you left behind. For there's nothing really new! . . . It's a knock at yourself when you knock the group! 'cause it isn't the group . . . it's you! . . . So if you want to have the kind of a group you'd like . . . put off your guile, put on a smile, and hike, old boy, just hike! . . . To the work at hand that has to be done — that work of saving a few. . . 'cause it isn't the group that's wrong, old boy, no, it isn't the group . . . It's you!

-Author Unknown

* * *

No smile is so beautiful as the one that struggles through tears.

DATES TO REMEMBER

March 16—First Anniversary of the Humble group. Guest speaker: Howie L., Angle.

March 25—Area-Wide meeting in Jordan Hall, St. Vincent Charity Hospital at 4:00 p.m. Guest speaker: Bob McC., Pittsburgh, Pa.

March 27—Tenth Anniversary of the Solidarity group. Guest speaker: Bud R., Newton Falls, O. at 4:00 p.m.

April 16—Night & Day Second Annual Dance at 8:00 p.m. in Masonic Auditorium, 3616 Euclid Ave., with Vic Stuart's Orchestra. Buffet lunch, dancing, prizes: 1st prize, \$50.00. Winner need not be present. Donation, \$2.60 per person.

May L&Twenty-fourth Anniversary meeting and dinner in Erie, Pa., in St. John's Center. Tickets, \$4.00. Write George B., 1034 W. 33rd, Erie, Pa.

MORE VISITORS NEEDED

There are all kinds of people who become alcoholics. Most of us could afford hospitalization, eventually return to decent society, thanks to the groups that made us welcome. But what about the derelicts-the hapless, who inhabit Newburgh State Hospital?

Many patients in the institution are there because of acute alcoholism, lonely, destitute, just existing. But for the grace of God, many of us could have foundered there.

Several years ago some members of groups in that area made it a practice to hold a meeting every Saturday night at 7:30 p.m. and, after a half hour A.A. talk would try to give the inmates incentives to try our way of life and become assets to the community instead of the liabilities they were.

The present group is about to fall apart with often only one or two attending. The group depends, of course, on visitor contributions to help pay for the refreshments served after each meeting.

How about it? Rehabilitating even only one-half or a quarter of the 20 patients would certainly be an accomplishment, wouldn't it? Here's your opportunity.

* * *

The meek little bank clerk had suspicions. One day he left work early and, sure enough, at home he found a strange hat and umbrella in the hallway and his wife in the arms of another man.

Wild for revenge, the husband picked up the man's umbrella and snapped it across his knee.

"There!" he exclaimed. "I hope it rains!"

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m., Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is **Cherry 1-7387**.

ALANON GROUP MEETINGS

Alanon Answering Service — Call SU. 1-5135

- ASHTABULA—Harris Memorial W. 68 & Adams 1st & 3rd Mon., 8:30
- BROOKPARK-PARMA-Redeemer Lutheran, 6161 Smith Mon., 8:30
- LAKEWOOD-Lakewood Presbyterian, Detroit at Marlowe, Mon., 8:30
- EUCLID-Christian Church, 28001 Lake Shore Blvd. Tues., 8:30
- SUBURBAN WEST-Our Saviour Luth. Ch., 20300 Hillisrd. Tues., 8:30
- MAPLE HEIGHTS-Presbyterian Church, 16716 Libby Rd. Tues., 8:30
- IGNATIA—East 91st & Harvard Ave. Wed., 8:30
- FARRPORT FARROR-Luther Center, Eagle St. Wed., 8:00
- NU-YOU-16506 Triskett (1st Mtg. each mo.)—Discussion Wed., 9:00
- TRINITY-Trinity Church (Annex) 8625 W. 25th St. Wed., 8:30
- ROCKPORT—15305 Triskett (1st Mtn. each mo.)—Discussion, Wed. 9:00
- TRINITY-U. C. of Christ. (Annex) 3525 W. 26th St. Wed., 8:30
- LORAIN AVE.-Dr Martin Luther Ch., 4470 Ridge Rd., Thurs., 9:00
- WEST SIDE—St. Mark's Church, 16300 Puritan Road Thurs., 1:30
- ROSARY HALL-Charity Hospital, E. 22nd and Central Fri., 8:30
- E. CLEVELAND-YWCA, Lee Boulevard and Euclid Fri., 1:30
- LORAIN COUNTY-Luth. Church, 3334 Wilson, Lorain, O. Thurs. 8:30
- ELYRIA, O. Woodbury St. off Cleveland St. Sat., 8:30
- VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4:00

LIVE IT

What are we brought to when we are given the chance of life through this fellowship? What do we have to offer? Another drunken life? Another life that has been mismanaged? Faults, defects of character, very little faith in anything? Concerned only with ourselves? Sure, at times we did something good, then thought, "Aren't we quite the person?" We had nothing to offer, nothing to recommend us when this fellowship accepted us. If A.A. operated by world standards we couldn't get our foot in the door. In the door, did I say? We couldn't even get close to the door!

BUT . . . thanks be to God, we are welcomed to this fellowship. Not only welcomed, but we are allowed to become a part of the whole. WE have found a new way of living, all given to us. For surely, we did nothing, absolutely nothing to deserve it! This is a gift of love from our Creator.

See what tremendous work He can do with the weak, irresponsible, the unwanted in so many cases, the emotionally and spiritually immature. We are actually driven to seek His help. To go to God for the wisdom to know what to do, and the power to be able to do it, requires FAITH. This is a living faith. It is alive! It is active! This is the A.A. program. This is the twelve steps to recovery. This is LOVE. This is the building of character, which we neglected so long. This building of character starts immediately with the first step, when we admit, we are powerless over alcohol and our lives have become unmanageable. And, as we continue through the twelve steps, what are we doing? We are developing Spiritual character. Only through faith. Faith in the power of God. ACCEPTING HIS WILL for us. His power to mold us and to grant us the strength to overcome our shortcomings. To live this way of life, for it is a way of life, just, a day at a time.

Where do we learn this? In our A.A. fellowship. In meetings and in our association with A.A. members. How fortunate we are, what rewards we receive, right here, right now. Where else in today's society are we given the opportunities to help so many people. Not only the alcoholic but indirectly everyone close to him.

Is your own A.A. program getting a bit dull? Is the glitter wearing off? Are things troubling you? Then do as James tells us, PRAY! Ask for help. Ask for guidance. Ask for the ability to help others. Don't keep hidden what you have learned! Use it, give it away! Then, and only then, will you be given more and more. These blessings are unending and the source inexhaustible. Live your A.A. way of life to the fullest! -Gratitude Group, Painesville

THE MISSING LINK

Every man and woman has intermingled within themselves, the high and the low, the beautiful and the repulsive, the pleasant and the disagreeable; the laughter and the tears; the sunlight and the darkness; the rough and the gentle. Their world is a battlefield where honesty grapples with dishonesty; where virtue struggles with lust. He is a two-fold human being, where evil aligns itself against goodness and seeks to destroy the very soul of man.

The habitual alcoholic does not have the moral or spiritual strength to meet the onslaught of all these vices without the aid of the bottle. But the best he can get from the bottle is only temporary relief. As his drinking progresses his moral and social standard diminishes and he becomes a social vagrant who is shunned by society, and even by his own family. So every time he fails to win a moral victory, all the joy passes out of his heart and he goes to the nearest bar and snarls at the world.

As members of A.A. we understand the confusion, the weakness and the shame that the alcoholic must endure. We also know that the road to sobriety is sometimes rough to travel. But we do not have to travel alone. Because the A.A. road is wide open, with hundreds of friends going in the same direction and heading for the same destination. We need not fear or despair. For the road signs are well marked and tell the destination. It makes no difference what our social or financial standing is, but to reach our goal we must follow the directions.

STILL ON A HONEYMOON?

At no time in a man's life does the world seem as bright as it does during his honeymoon. He's wearing rose-colored glasses and all the world is bright and gay. His dreams have come true: he's found his place in life; from now on all will be progress and there will be no problems that he can't overcome. Everything will be hotsy-totsy, and he'll be monarch of all he surveys. It's a good thing man is such a confounded optimist. (At birth, his mother gets all the compliments. When he gets married! his wife gets all the presents. And when he dies, his widow gets all the insurance).

The new member of A.A. enjoys his greatest thrill during his "honeymoon period". Those first few weeks or months when he is exalted by the wonders of a new life of sobriety, he has found the answer to a life-long prayer, the magic of rational thoughts and action.

But the honeymoon, like the other honeymoon, soon levels off from the milk and honey highway to the plateau of bacon and eggs. The job at the mill: the evening comics; the twenty question boredom; memories of more hilarious nights; fading recollections of the morning whim-whams; resentment, self-pity, envy—all these deadly poisons get in their work. This is the hour every new member must face. This is the day when his sincerity and honesty will be measured. This is the time for an honest inventory, a fearless searching of one's mind and soul. The metal is in the smelting pot, and the residue will be determined by right thinking or wrong thinking. This is the most dangerous, most difficult hour. You'll either be honest with the man in the glass, or you'll be a dishonest man with merely a glass. -Inter-Group News, Akron, O.

THE NONSENSE ABOUT MOTIVATION

People in the helping professions have long recognized that the patient who wants to get better consistently improves far more rapidly than do those whose attitudes toward their condition are indifferent or negative. A collateral truism might be that the well motivated patient really cures himself, and that the helping professional does little more than help, with the patient doing the main work. What then, is the role of the therapist or counsellor in dealing with the socially, psychologically, and physiologically disturbed patient? Is it, only to screen the well-motivated from the poorly-motivated; to say, as is done so often with the alcoholic, that nothing can be done until he hits bottom?

Rather than, telling the patient that there is nothing that can be done for him until he is properly motivated, would not the skilled therapist use his abilities to create motivation . . . to create a love for life . . . to guide the patient toward a new understanding of himself and life? There is too much nonsense about the need for positive motivation as a prerequisite for treatment. This applies particularly to the alcoholic for whom sickness with life is the very essence of his condition. To refuse to deal with the poorly motivated patient; to withhold treatment until the patient is prepared to accept the therapist's terms, in tantamount to an admission of failure on the part of the helping profession. It is like saying that we are willing to lend a helping hand and encouraging the patient who wants to get well (who is likely to get well anyway); but we will not, nor cannot, stoop down to lift the non-motivated patient to his feet; to give him a tall new perspective on the world, and to show him that life is, in spite of everything, really worth living.

-Chit-Chat, Robesonia, Pa.

* * *

As the X-Ray specialist walked down the aisle to say the marriage vows with a form-r patient, someone whispered: "I wonder what he saw in her?"

* * *

Acting like a fool is one thing, but it's quite a shock to suddenly realize you were not acting.

* * *

It's a fact — An elephant's trunk contains 40 thousand muscles and can perform more service than any other animal part except the human hand.

CLEVELAND AREA

Guest Speakers

MARCH, 1966

Allendale (Thursday, 8:30 p.m.): 3—Tom P., Borton; 10—Mary & Joe F., Cleveland Psychiatric Hospital & Doan Men; 17—Sam G., Solidarity; 24—Bob Y., Night & Day; 31—John M., Night & Day.

Bay View (Saturday, 8:30 p.m.): 5—Opal L., Elyria; 12—Bill B., Lorain; 19—Robert B., Avon Central; 26—Richard B., Avon Central.

Bedford Heights (Sunday, 7:30 p.m.): 6—Paul W., Canton; 13—Bill McS., Erie, Pa.; 20—Eleanor P., West Side Women; 27—Roy S., Coshocton, O.

Brooklyn (Thursday, 8:30 p.m.): 3—Johnny P., Cedar; 10—John F., Parmatown Men; 17—Joe R., Brooklyn (his 14th anniversary); 24—Charley S., Brooklyn (his 14th anniversary); 31—Marian S., Temple.

Brookside (Sunday, 8:30 p.m.): G—Jim D., Independence; 13—Harry H., Rocky River; 20—Ben M., Coventry; 27—Frank M., Rocky River.

Charity (Friday, 8:30 p.m.): Aim S., Friendship; 11—Jack E., Angle; 18—Al McG., Wickliffe; 25—Area-Wide Meeting in Jordan Hall.

Doan Men (Wednesday, 9:00 p.m.): 2—Bill K., Doan Men; 9—Frank E., Stella Maris; 16—Walter K., Sr., League Park; 23—Jack B., Shaker; 30—Paul B., Edgelake.

Eaton (Tuesday, 8:00 p.m.): 1—Bob W., Eastlake; 8—Bob H., Eastlake; 15—Marilyn D., Mentor Plains; 22—Howard L., Eastlake; 29—Gil B., Y.O.U.R.

Esquire (Tuesday, 8:00 p.m.): 1—Fred H., Garden Valley; 8—Ben I., Solidarity; 15—Marian S., Temple; 22—Jean A., Garden Valley; 29—Ike W., Garden Valley.

Garden Valley (Sunday, 4:30 p.m.): 6—Delores B., Garden Valley; 20—Tom A., Solidarity; 27—Charles P., Garden Valley (his 7th anniversary).

Garden Valley (Thursday, 8:00 p.m.): 3—Joe W., V.A.; 10—Julius B., Garden Valley (his 9th anniversary); 17—Inez McM., Garden Valley (her 1st anniversary); 24—Robert G., Lee-Seville; 31—John T., St. James.

Humble (Wednesday, 8:00 p.m.): 2—Lorraine M., Berea Thursday; 9—Bob A., Allendale; 16—Humble's First Anniversary. Guest speaker, Howie L., Angle; 23—Wes D., Valley View; 30—Marilyn D., Mentor Plains.

Lakewood Armory (Sunday, 9:00 p.m.): 6—Ralph B., Laurel; 13—Ralph S., Newburgh; 20—Jim H., Wednesday-Lee; 27—Wayne R., Angle.

Laurel (Tuesday, 8:45 p.m.): 1—Bob J., Laurel; 8—John S., C.P.I.; 15—Sam G., Teamsters; 22—Harry C., W. 25th; 29—Bob W., Crossroads.

Marshall (Sunday, 7:00 p.m.): 6—Ed C., Marshall; 13—Tom C., Superior; 20—Leonard G., Doan Men; 27—Bill K., Superior.

Mistletoe (Sunday, 7:00 p.m.): 6—John M., Night & Day; 13—Hazel C., Bedford Heights; 20—Ed H., Monday-Lee; 27—Jim K., Grateful.

Nela Park (Sunday, 7:30 p.m.): 6—Chas. G., Allendale; 13—Andy K., Humble; 20—Tom C., League Park; 27—Pauline C., Nela Park.

North Olmsted (Wednesday, 8:30 p.m.): 2—Frank A., Olmsted Falls; 9—Lee R., Berea Friday; 16—Tom C., W.S. Morning; 23—Carmen T., Sheffield Lake; 30—Maggie M., Lander Circle.

Norwalk Teamsters (Saturday, 9:00 p.m.): New address on and after March 1 in Teamster Bldg., S.E. corner of E. 19 & Chester. Speakers: S—Joe D., Euclid Friday; 12—Betty B., Redwood; 19—Phil M., Y.O.U.R.; 26—Bill H., Y.O.U.R.

Parmatown Men (Friday, 8:30 p.m.): 4—Tom C., W. 25th; 11—Norman S., L.S.I.; 18—Neal C., Maple Heights; 25—Bill F., Lorain, Ohio.

Sheffield Lake (Wednesday, 8:30 p.m.): 2—Marty H., Sheffield Lake (his 3rd anniversary); 9—Bill R., Parma-Wednesday; 16—Kitty C., Avon Central; 23—Walter R., Avon Central; 30—Tom McC., Fairview.

Sobriety (Saturday, 9:00 p.m.): 5—Catherine K., Temple; 12—Jim R., West Park; 19—Earl J., West Park; 26—Discussion — "Gratitude & Spiritual Sobriety".

Solidarity (Friday, 8:30 p.m.): 4—Kenny K., Doan Men; 11—John W., Collinwood; 18—Tony K., Smith-Wilson; 25—Minnie C., Grateful; 27—Observes its Tenth Anniversary at 4 p.m. (Sunday) with Bud R., Newton Falls as guest speaker.

South-east Tuesday Morning (11:00 a.m.): 1—Don C., Puritas; 8—Bob J., W.S. Morning; 15—David B., Broadway-Harvard; 22—John W., Newburgh; 29—Bob M., W.S. Morning.

South-west (Sunday, 8:30 p.m.): 6—Earl & Marge J., Angle & Alanon; 11—Theresa D., Clark; 20—Emmett & Pat S., Bay View; 27—G.S.O. Panel — George M., Jack K. and Bill D.

Tee Cee (Tuesday, 8:00 p.m.): 1—Dick H., Trinity; 8—Lou F., Angle; 15—Clint C., Doan Men (his 22nd anniversary); 22—John B., No. Olmsted; 29—Robert G., Lee-Seville

Trinity (Saturday, 8:30 p.m.): 5—Ford E., Clark; 12—Jim Y., Brookpark; 19—Frank K., Laurel; 26—Harry H., Rocky River.

Valley View (Saturday, 9:00 p.m.): 5—Mose Y. and his wife, Hartville, O.; 12—Ann T., Bedford Wednesday; 19—Jim M., Independence; 26—Harry R., Stella Maris.

V.H. (Wednesday, 8:00 p.m.): 2—John B., No. Olmsted; 9—Dave C., Mansfield; 16—Harry R., Stella Maris; 23—Clint C., Doan Men; 30—Joe D., Maple Heights.

West Side Women (Monday, 8:15 p.m.): 7—Harry D., Edgelake; 14—Dave W., West Shore; 21—Henry W., Euclid-Wade; 28—Jim D., Independence.

West 25th St. (Monday, 9:00 p.m.): 7—Mary B., Allendale; 14—Les W., Barberton; 21—John R., Berea-Friday; 28—Leonard P., Smith-Wilson.

Y.O.U.R. (Sunday, 7:15 p.m.): 6—Bill H., Y.O.U.R. (his 6th anniversary); 13—Harold E., Y.O.U.R. (his 5th anniversary); 20—Walter K., Sr., Stella Maris; 27—Ben H., Lee-Monday.

Published monthly by Central Bulletin as a service to all groups in the Cleveland area. Copy for the next month's listing must be in our hands by the third Friday of each month, accompanied by a check or cash of \$2.00. Lists not accompanied by check or cash will not be printed. Mail to Central Bulletin Foundation, Box 6712, Cleveland 1, Ohio.

CLEVELAND AREA A A GROUP MEETINGS

SUNDAY

AVON CENTRAL—Basement Central Bank.
86690 Detroit Rd., Avon. O. 8:00
AXTEL TWILIGHT—Rte. 60. Axtel, O. 7:30
BEDFORD HEIGHTS—Village Hall.
6661 Perkins Rd., Bedford Heights. 7:30
BOLIVAR—9th—Dallas Hotel. 2217 E. 9th St.
BROOKSIDE—Blessed Sacrament Church.
Storer and Fulton (downstairs) 8:30
C.A.H.—18857 Euclid Ave. 10:45 a.m.
COLLIERWOOD—945 E. 152nd St. 7:30
DETROIT SUNDAY—8304 Detroit Ave. 7:30
DISCUSSION—6700 Detroit Ave. 7:00
FRESHMAN (Discussion) 1-13367 Euclid 7:00
GARDEN VALLEY—7100 Kinsman Ave. 4:30
GENEVA—Meth. Church. S. Broadway 8:00
GRATEFUL—St. James Lutheran Church.
1424 Hayden Ave. 2:00
LAKEWOOD ARMORY 1347 Wayne ave. 9:00
LORAIN CO. Cons. (1st Sun. in mo.)
St. John's Sch., 31 & Rt. 57, Lorain 7:30
MANSPFIELD O.—20 1/2 S. Park 8:00 EST
MARSHALL—6200 Mayfield East entr. 8:00
MEDINA, O.—St. Paul Episc. Church 8:00
1424 Hayden, near Shaw 2:00
MENTOR SUNDAY—St. Mary's Church
Route 20 & Hart Ave. 8:00
MISTLETOE—St. John's Cathedral, lower
sacristy, E. 9th & Superior (Sup'r ent.) 7:00
Nela Park—Camp Auditorium, Noble Rd. 7:30
NEWBURG—St. Catherine's Church
3448 E. 93rd St. 8:30
NEWBURY—St. Helm's Ch. Rte 87 8:15
PURITAS—Church of the Ascension
14040 Puritas Ave. 8:30
SOUTHWEST SUNDAY—390 Fnr St.
Board of Education Bldg., Berea, O. 8:30
SUPERIOR Stag—2028 1/2 E. 106 11:00 a.m.
TRUSTY—Cleveland House of Correction
1000 ft. East of House of Correction 6:00
WARRENSVILLE—Cooley Farms.
Recreation Room 10:00 a.m.
YOUR-Community House, 240 Briardale 7:15

MONDAY

BORTON—E. Cleveland Congrega. Church.
Page and Euclid Ave. 8:30
BROOK PARK—Redeemer Lutheran Church.
6151 Smith Road, Brook Park 8:30
EARLY-EARLY—St. John's Cathedral
Superior entrance, Lower Sacristy 7:30
EDGEWATER—Faith Lutheran Ch., Lakewood,
Woodward & Hilliard (Wdward Ave. ent.) 8:30
ELYRIA MEN—St. Agnes, Lake & Dewey 8:30
Morning Discussion 10:00 a.m.
FRIENDLY SUBURBAN—6037 Pearl 8:00
FRIENDSHIP—Blvd. Presbyterian Ch.,
24600 Lake Shore Blvd., Euclid, O. 8:30
JEFFERSON, O.—St. Joseph's Church 8:30
LAKEWOOD MEN'S—St. Peter's Episcopal.
W. Clifton and Detroit 9:00
LEE MONDAY—First Presbyterian Ch.,
East Cleveland, Nela and Euclid 8:30
LEROY-BRAKEMAN—Leroy Grange Hall
Brakeman Rd. off Rte. 86—Painesville 8:30
LORAIN AVE.—St. Ignatius Hall,
Lorain Ave. at West Blvd. 8:30
NORWALK—Intercession Rts 20 & 250 8:30
ORCHARD GROVE—St. Mark's Church,
15305 Triskett Road 8:30
PEARL—St. Mary's Sch., 4600 State Rd. 8:30
RAMONA—9721 Ramona Blvd. 8:30
SHAKER—Christ Episcopal Church,
3445 Warrensville Center Rd. 9:00
SOUTH EAST—7526 Broadway 8:30
TEMPLE—Congr. Church, 9606 Euclid 8:15
VERMILION—Congregational Church 8:30
WEST 25TH ST.—United Church of Christ,
2409 Willowdale Ave. 9:00
WILLOUGHBY, O.—First Presbyterian
Church, 4785 Shankland Rd. 8:30
WOMEN'S (Westside)—West Blvd., Christian
Church, Madison & W. 101st St. 8:15

TUESDAY

ASHLAND, O. Methodist Church
Corner Cottage & Sandusky Sts. 8:00 EST
ASHTABULA CONSOLIDATED—Geneva, O.
Methodist Church, So. Broadway, 1st Tue 8:30
BAINBRIDGE—Chagrin Valley Presb. Church
Rt. 306, cor. Bainbridge & Chagrin Rd. 8:30
CLARK—1917 Clark Ave. 8:30
CORLETT MIXED—Sokol Tyr's Hall
8689 E. 131st St. 8:30
EASTSIDE WOMEN-YMCA—Room 6
Lee Boulevard at Euclid 8:15
EATON—755 East 140th St. 8:00
EUCLID MORNING—Euclid Christian Ch.,
Lake Shore Blvd. & E. 280th St. 10:30 a.m.
FAIRMOUNT—St. Paul's Episcopal,
Fairmount and Coventry 9:00
FAIRVIEW PARK—Grace Church
W. 224th & Lorain Ave. 8:30
FAIRVIEW—7853 Columbia Road 8:30
GARFIELD HTS., City Hall, 5555 Turney 8:30
KIRTLAND, O.—Old South Ch. Rt. 306 8:30
LAKE COUNTY—Meth. Fellowship Hall,
Rt. 20-E, Southwood, Mentor 8:30
LAUREL—Brooklyn High School Cafeteria,
9400 Riddulph Rd. (Parking, W. 96th) 8:45
LORAIN CENTRAL—Lorain, O.,
Trinity Church 8:30
MANSPFIELD—Episcopal Church,
41 Bowman St., Mansfield, O. 8:30 EST

MAY-LIND-E. Cleveland Savings & Loan.
6816 Mayfield Road 8:30
MILES-LEE—St. Mary's Church.
4070 E. 142nd St. 8:30
NIGHT & DAY—13867 Euclid Ave. 8:30
RIVER TUESDAY—Rocky River Methodist.
19414 Detroit Road 8:30
SHOREGATE MEN—Methodist Church
30500 Lake shore Blvd. 9:00
SMITH-WILSON-St. Joseph's School.
9321 Orleans Ave. 8:30
STRONGSVILLE—Meth. Ch. 13364 Pearl 8:30
SUPERIOR—North Presbyterian Church.
E. 40th and Superior 8:30
TEE-CEE-11699 Brookpark Rd. 8:30
NOON-Black Angus Rest. 1326 Huron 11:45
TRUSTY—Cleveland House of Correction.
1000 ft. East of House of Correction 8:00
VALLEY WOMEN-7100 Kinsman 7:00
WEST PARK—Puritas Lutheran Church.
Puritas Ave. and W. 138th St. 8:30

WEDNESDAY

ASHTABULA CY Women, Harris Memorial.
W. 68th & Adams, 2nd & 4th Wednesday 8:00
BAXTER-St. Stanislaus Recreation Hall
Fast 65th St. & Baxter Ave. 8:30
BEDFORD-Chris. Ch. Blafne & Wsr. Ctr. 8:30
Morning group 10:30 a.m.
BRAINARD CIRCLE (Women's)—Trinity Ch.,
Brainard at Shaker & Gates Mills 8:30
BRUNSWICK—Laurel Sq. Shopping Center
Cnv. Svcs. Bldg., next to Marshall Drug 8:30
COLLIERWOOD—945 E. 152nd St. 8:30
DOAN MEN—Church of the Covenant
11206 Euclid Ave. 9:00
EASTSIDE MORNING—9606 Euclid Ave.,
Euclid Ave. Conrre. (Side Ent.) 11 a.m.
ELYRIA O.—St. Paul Building,
Third and Middle, side entrance 8:30
FAIRPORT HARBOR—Luther Center
626 Eagle Street 8:00
Farm-9428 Sagle, Rte. 808, Garretville 10:30
GARFIELD-Pilgrim E. & R. Church,
4692 E. 131st St. 8:30
GARFIELD HTS.—Pilgrim E. & R. Church
4592 E. 131st St. 8:30
HAQUE—Grace Cong. Assembly Hall,
West 66th and Colgate 8:30
HUMBLE-Trinity United Brethren Church.
1290 Hayden Ave. (side entrance) 8:00
INTERACIAL-30th & Wood, Lorain, O.
Mt. Zion Baptist Church 8:00
LAKE COUNTY WOMEN-let- Presbyterian,
4786 Shankland Rd., Willoughby 1:00
LEE ROAD-St. Ann's Church Basement,
Coventry and Cedar 9:00
LORAIN COUNTY WOMEN—Meth. Church,
Rte. 254—1 block east of Rte. 57 8:30
LORAIN WEDNESDAY—Boasworth Road,
Presbyterian Church, 3631 Boasworth 9:00
MANSPFIELD—20 1/2 S. Park 8:00 EST
MANTUA, O.—Mantua Christian Church 8:30
NO. OLMSTED—Episc'l Church of the Advent
3760 Dover Ctr. Rd., north of Lorain 8:30
PARMA HEIGHTS—All Saints Episcopal
Church, 8911 Ridgewood Drive 8:30
PSYCHIATRIC HOSPITAL—1708 Aiken 8:30
SHEFFIELD LAKE—St. Thomas School
Harris Rd., Sheffield Lake, O. 8:30
ST. JAMES—St. James Church,
E. 84th and Cedar 8:00
SUNNY MONDAY WOMEN—713 E. Sprague
off Route 21, Seven Hills 12:30
TWENTY-FOUR HOUR—13216 Detroit,
Church of the Ascension 8:30
V.H.—Veterans Hosp., E. Blvd. & E. 105, 8:00
WARRENSVILLE—Women's House Cor. 7:30
WEST SHORE—West Shore Unitarian,
20401 Highland Rd., Rocky River 8:45
WICKLIFFE—Wickliffe Presbyterian Church,
E. 300th & Ridge Rd. (Route 84) 8:30

THURSDAY

ALLENDALE—St. Paul's Episcopal.
Church, 16837 Euclid Ave. 8:30
AMHERST-Elyria Ave. & Church St. 8:30
ANGLE-St. Mlanch's 2459 Washington 8:30
ASHLAND—200 Highland Ave. 8:00 EST
ASHTABULA HARBOR—Bethany Luth'n Ch.
Pen' Ave., between W. 9 and W. 10 8:30
BAY WEST—Church of the Redeemer,
23500 Center Ridge Rd., Westlake 8:30
BERFA—Fine Arts Bldg., East Bagley Rd.
Three doors east of Eastland 9:00
BROADWAY-55th—Our Lady of Lourdes
School Hall, 8898 E. 66th St. 8:30
BROOKLYN—St. James Lutheran Church,
4781 Broadview, cor. Maynard 8:30
CHESTERLAND—St. Mark's Lutheran Church
Rte 306, North of Wilson Mills Rd. 8:30
COVENTRY—Fairmount Presby. Church,
Scarborough and Fairmount 8:45
CROSSROADS—St. Luke's Episcopal,
W. 78th St. and Lake Avenue 9:00
EASTLAK—Reformation Lutheran Church,
84300 Lake Shore Blvd. 9:00
EAST SHORE WOMEN—Richmond Library,
26161 Euclid Ave., Euclid, O. 8:15
ELYRIA-St. Agnes Sch., Lake & Dewey 8:30
GARDEN VALLEY-7100 Kinsman 8:00
GOLDEN GATE WOMEN—Activities Center
So. Euclid Meth. Ch. 1634 So. Green Rd. 8:30

INDEPENDENCE—Presbyterian Church
6624 Public Square 9:00
LORAIN AVE. THURSDAY-4470 Ridge Rd.
Dr. Martin Luther Church 9:00
MAPLE LEAF—Congregational Church,
Fellowship Hall, Burton, Ohio 8:30
NEIGHBORHOOD-112 E. 19, Lorain, 10 a.m.
NIGHT & DAY-13867 Euclid Ave. 11 a.m.
NORTH RANDALL-21937 Miles Ave. 8:30
PAINESVILLE-Congregational Church,
Education Building, Mentor Ave. 8:30
ROCKY RIVER-Rockport Methodist
Church, 8310 Wooster Road 9:00
ST. CLAIR-Nottingham Methodist Church
St. Clair & E. 186th St. 8:30
TRUSTY-Cleveland House of Correction,
1000 ft. east of House of Correction 8:00
WESTSIDE Closed Discussion 33119 Electric
Lake Shore Methodist Ch. Avon Lake 10 a.m.
WEST SIDE MORNING-W. 98th & Denison
Hungarian Lutheran Church 11 a.m.
WILLARD, O.—United Bank Bldg. 8:30

FRIDAY

AVON LAKE—First Congregational Church,
32801 Electric Boulevard 8:30
BEREA—Social room of Berea Cong.
Church, Seminary and Church 8:30
BOB GANDER—8437 Broadway 8:30
CEDAR—Salvation Army, 5005 Euclid 8:30
CHAGRIN FALLS—Federated Churches,
76 Bell Street 9:00
CHARDON—Pilgrim Christian Church,
113 South Street, Chardon, O. 8:30
CHARITY—Amphitheatre, 6th Floor,
St. Vincent's Charity Hospital 8:30
CLEHOCO—Matt Talbot Inn,
9305 Superior 8:00
CONNEAUT, J.C. Hall, 238 Main (upstairs) 8:30
EUCLID FRIDAY—Epiphany Church,
Lake Shore & East 210th St. 9:00
FRIDAY P.M. WOMEN—Plymouth Church
Krumbine Room, Coventry & Drexmore 1:00
GORDON SQUARE—West Blvd, Christian
Church, Madison & W. 101st St. 8:30
HEIGHTS—Closed Discussion, Christian
Church, Van Aken & Avalon (rear) 8:30
HUDSON, O.—Closed meetings,
Christ Church, 21 Aurora 8:30
MANSPFIELD—Baptist Church, 296 Park Ave.
West, cor. Benton St. & Park Ave. W. 8:30
NORTH EAST—Town House Motel,
15661 Euclid Ave. 8:30
PARKMOTOWN MEN—Assembly Room
Parma Community Hospital 8:30
POSTOFFICE—4079A, Main Postoffice 8:00
SOLIDARITY—Friendly Inn Settlement,
2382 Unwin Rd. (off Quincy Ave.) 8:30
STELLA MARIS MIXED
1820 Washington Ave. 8:15
WELLINGTON—St. Patrick's Catholic
Church, No. Main St., Wellington, O. 8:30
WEST CLIFTON—Lkwd. Congregational
Church, 1375 W. Clifton Road 9:00
WESTLAKE—Westlake Christian Church
25800 Hilliard Rd. near Columbia Rd. 8:30

SATURDAY

ASHTABULA, O.—St. Peter's Epis. Church,
Main Avenue at South Park 8:30
BAY VIEW—Bay View Hospital,
23200 Lake Ave., Bay Village 8:30
ELYRIA—154 Woodbury St. 8:30
ESCOTRE—14602 Superior 8:00
FOREST CITY—2125 Broadview Rd. 9:00
LANDER CIRCLE—Garfield Mem. Methodist,
Cor. Lander Rd. and Route 422 9:00
LEAGUE PARK—Teamster's Hall,
2076 E. 22nd St. at Carnegie 9:00
LEECE-NEVILLE—1374 51st St. 7:00
LEE-SEVILLE—New Home Baptist Church,
Seville & Sunview Ave. 7:30
LIBERTY—945 E. 152nd St. 9:00
LORAIN SATNITE—7th and Reed St.,
St. Mary's Church Basement 8:30
L.S.I.—17600 Broadway 8:00
MADISON-PERRY—St. Ann's Church
Middlebridge & Townline, Madison 8:15
MANSPFIELD—20 1/2 S. Park St. 8:00 EST
MAPLE HTS.—Luth. Church of Covenant,
19000 Libby Rd., cor. Maple Hts. Blvd. 8:30
MATT TALBOT—Windermere Presby. Ch.,
14112 Euclid Ave. at Windermere 8:30
MEMPHIS—Lakewood Congregational Ch.
1375 W. Clifton cor. Detroit Ave. 9:00
NEWBURGH STATE HOSPITAL—Williams
Bldg., Entrance at 4455 Turney Rd. 7:30
NIGHT & DAY—13857 Euclid Ave. 12 Midnight
CLEVELAND TEAMSTERS—Teamsters Bldg.,
S.E. Corner of E. 19th & Carnegie 9:00
PARKMAN—Congregational Church 8:30
PARMA—Third Federal Savings & Loan
5950 Ridge Road (rear entrance) 8:45
PLAINS—Plains Methodist Ch., Mentor, O.
Rts. 306 and 233, Mentor, O. 9:00
REDWOOD—Euclid Lutheran Church,
E 260th and Oriole 8:30
SODDY—St. Mark's, 15300 Puritas 9:00
TRINITY—Trinity Evangelical Church,
3525 W. 25th St. 8:30
VALLEY VIEW—Pilgrim Congr. Church,
2692 W. 14th, cor. Starkweather 9:00
W. RICHFIELD—Consolidated Church,
Route 303 9:00



COMPASSION

"If all people had the compassion for their fellow man which you AA members seem to have for each other, most of the world's problems would be solved." The speaker was a famous retired clergyman who was a great friend of our Fellowship in its early years when we desperately needed friends.

This remark lingered with me and caused a great deal of reflection. His intimate contact with us was many years ago. Do we still have the same profound compassion for each other and the fellow who still suffers, which this friend apparently sensed in those old days? With the wisdom of our experience have some of us become more academic perhaps? with a lesser instinct of fellow feeling?

What is **compassion** anyway? Is it a depth of feeling for and with the other fellow? Or, has it become something less than that in our individual view? Is it just possible that genuine compassion is really more than profound fellow feeling? These were some of the questions called up by the quoted remark.

Most of us think of compassion as more than pity. It is more than saying, "There but for the grace of God go I". It is more than sympathetic understanding. Compassion requires involvement. We must not merely sympathize. We must do more than say we understand because we have been there too. We must be there again with him, feel with him, grope with him and share with him. How many times have you heard it said that our Twelve Steps are not a stairway to sobriety? They are the stairway of a sober life up and down which we move over and over again. They are the principles that form a philosophy for an effective, happy and significant sober life in which we show our gratitude in *deeds*, not *words*, for the precious gift of sobriety. The Giver of Life has restored our original legacy after we kicked it away.

At no point in your sober life will you be happier and more refreshed than each time you admit all over again in a duet with a new man, that you are powerless over alcohol and that with it your life is unmanageable. You will feel like a new person if you reassert your belief in a Higher Power with him. No serenity can compare with that which you feel, when with him, you again turn your will and your life over to the care of God as you understand Him.

The dictionary will tell you that compassion means pity, sympathetic understanding, and so forth. But all the good definitions you may find will also include the willingness to share another's distress and somehow help. That is the secret of effective compassion, the spirit of sharing, the fine art of feeling with another and moving side by side with him in his dilemma. In other words, involvement. You are falling short of real compassion until you climb right into the boat of his despair. As you raise the sail of hope for him, you embark anew yourself.

Somehow it seems to me that some of us are inclined to forget this last vital element of real compassion. I know that I had.

* * *

Happiness is **that** certain something- you **acquire** while you are too- busy to be miserable.

THE NINTH TRADITION

The least possible organization, that's our universal ideal. No fees, no dues, no rules imposed on anybody, one alcoholic bringing recovery to the next; that's the substance of what we most desire, isn't it?

But how shall this simple ideal best be realized? Often a question, that.

We have, for example, the kind of AA who is for simplicity. Terrified of anything organized, he tells us that AA is getting too complicated. He thinks money only makes trouble, committees only make dissension, elections only make politics, paid workers only make professionals and that clubs only coddle slipees. Says he, let's get back to coffee and cakes by cozy firesides. If any alcoholic strays our way, let's look after them. But that's not enough. Simplicity is our answer.

Quite opposed to such halcyon simplicity is the AA promoter. Left to himself he would bang the cannon and twang the lyre at every crossroad of the world. Millions for drunks, great AA hospitals, batteries of paid organizers and publicity experts wielding all the latest paraphernalia of sound and script; each would be a promoter's dream. "Yes sir," he would bark, "My two *year* plan calls for *one million* AA members by 1950.

For one, I'm glad we have both conservatives and enthusiasts. They teach us much. The conservative will surely see to it that the AA movement never gets over-organized. But the promoter will continue to remind us of our terrific obligation to the newcomer and to those hundreds of thousands of alcoholics still waiting all over the world to hear of AA.

We shall, naturally, take the firm and safe middle course. AA has al-

ways violently resisted the idea of any general organization. Yet, paradoxically, we have ever stoutly insisted upon organizing certain special services; mostly those absolutely necessary to effective and plentiful 12th. Step work.

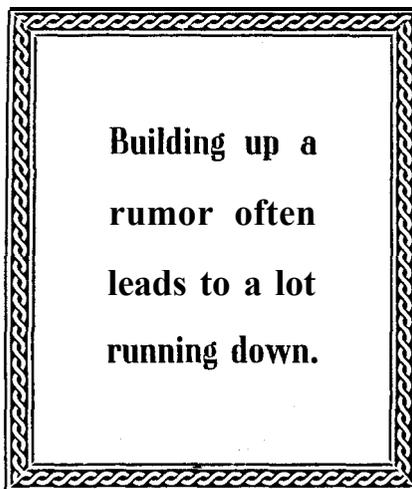
If, for instance, an AA group elects a secretary or rotating **committee** and an area forms an intergroup committee, if we set up a Foundation, a General Office or a Grapevine, then we are organized for service. The AA book and pamphlets, our meeting places and clubs, our dinners and regional assemblies — these are services too. Nor can we secure good hospital connections, properly sponsor new prospects and obtain good public relations just by chance. People have to be appointed to look after these things, sometimes paid people. Special services are performed.

But by none of these special services, has our spiritual or social activity, the great current of AA ever been really organized or professionalized. Yet our recovery program has been enormously aided. While important, these service activities are very small by contrast with **our** main effort.

As such facts and distinctions become clear, we shall easily lay aside our fears of blighting **organization** or hazardous wealth. As a movement, we shall remain comfortably poor; for our service, expenses are trifling.

With such assurances, we shall without doubt, continue to **improve and** extend our vital lifelines of special ser-

(Continued on page two)





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No. 7

MILL ENDS AND REMNANTS BEWARE OF COMPLACENCY

That distinguished foreign scientist who left Nazi Germany to find haven in these United States, Dr. Werner Von Braun, currently operations chief for the U. S. Army Ballistics Missiles Agency, states that his greatest surprise since coming to America is the complacency with which the vast majority of native-born Americans regard their cherished liberties.

There is the persistent tendency to take such liberties for granted and *not* to regard them as something precious that has to be eternally merited and constantly guarded. It is universally assumed that once liberty is set up by constitution and statute the job is done and all we need to do is bask in liberty's reflected glory. And it is this almost stupid apathy that Dr. Von Braun finds so profoundly disturbing and which he fears much more *piognantly* than anything that the Russians have or could do.

There is a good reason for our sharing Dr. Von Braun's just fears as we contemplate the several mob scenes staged over the U. S. by partisans of some particular issue. For here again is the old Nazi and Stalimist technique of ruling by force and coercion rather than by constitutional government. It is a rule under which uncontrolled emotion and catchy slogan induce unthinking acts. It is a rule by which the tyranny of the majority with its extinction of the minority right and its betrayal of property right. For under such a mob psychology no right is secure as the caprice of the mob swings from one extreme to the other. What manner of things is this to be tolerated in this land of the free?

Someone has pointed out that as America becomes more prosperous and its wealth more generally distributed, more and more people incline to use their prosperity for show and *superficiality*. The stewardship of wealth's possession is forgotten. General Tridea, chief of Army research, fears we are approaching the fatal point where we are unable to distinguish between our standard of living and our way of life. The former is purely material in character and therefore perishable. The latter is spiritual and therefore immortal. Should we not reexamine our sense of values in the light of what these two distinguished men have suggested?

(Editor's Note: While the above says not a word about A.A. as such we thought it should be shared with you, as we need also to beware of complacency in our A.A. life.)

THE NINTH TRADITION

(Continued from page one)

vice; to better carry out our AA message to others; to make for ourselves a finer, greater society, and, God willing, to assure Alcoholics Anonymous a long life and perfect unity.

(The above article a reprint from the August 1948 Grapevine and written by Bill. Note today how Bill's predictions came true practically to the letter.)

Ever take a good look into a pawn-shop window — envision the hunger, thirst, misery, and unhappiness shown there among the pawned articles.

CENTRAL COMMITTEE

26 groups were represented at the March 1 monthly meeting under moderator Ray B. and Secretary Maggie G. The Institutional Committee chairman made an impassioned plea for moral support in maintaining interest of patients in Newburgh State Hospital. It was suggested that groups in that area each accept responsibility for supplying a speaker at least *once* each month as well as complementing him with at least five or *more* dedicated members. The chairman also suggested that the title Newburgh State Hospital should be changed to Hopeful group so that it would not be confused with the Newburg Sunday group. The motion was carried unanimously.

Under old business, Charlie K. reported that he had contacted some AA members on the Board of the Cleveland Center on Alcoholism to insist that all AA speakers be cleared through Central Committee's Public Information Committee. It was noted that this matter be made public to all groups in the form of a letter, urging compliance in principle.

Under new business, it was suggested that, since our treasurer had reached an agreed minimum low, all secretaries be urged to respond with a minimum \$5.00 contribution. The motion was passed unanimously.

Jack D. announced that when a man has been put in Rosary Hall, and when *Alanon* contacts his wife to attend the *Alanon* meeting it is no longer possible for them to meet in Rosary Hall. Instead they will meet in the TV room, off Central Avenue and later in Jordan Hall.

Hospital Committee chairman Jim S. reported on a complaint received from *Earl J.*, Angle, who had placed a new patient in a suburban hospital and who had placed \$250 in his wallet when he disrobed. His clothes were placed in a locker. On the next day he found only \$14 in the wallet. This matter is being further investigated by Chairman Jim S. who will contact the hospital administrator in person and report results at the April 1 meeting.

TO THINE OWN SELF BE TRUE

One of the most profound thoughts Shakespeare left with us in the Hamlet where he wrote "This above all: to thine own self be true, and it must follow, as the night the day, thou *canst* not then be false to any man."

This takes quite a bit of doing. How many people — including you — could qualify for a list of people who are completely honest with themselves? All of us do a lot of pretending, a lot of dodging. We don't consider ourselves selfish, yet are we generous? We wouldn't call ourselves liars, but don't *most* of us do our share of harmless *fibbin*? We certainly aren't dishonest — unless things like *stirking* on our job or *fudging* on our expense accounts or income tax could be considered dishonest!

Have you ever put on an act to impress somebody or hide a secret, and felt a *little* small about it *later*? This "being false" to somebody has a *way* of leaving *one* feeling pretty hollow inside, hasn't it? A lot of feeling of inferiority could be *avoided* if we dared to stop kidding ourselves, for if what Shakespeare said is so, that's the surest way to get over deceiving other people.

-Exchanged

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

-Albert Schweitzer

OBITUARIES

Oscar G. Clogg, a gifted long-time member of the Berea Thursday group passed away suddenly on March 6. Surviving him are his wife Mary, three sons and one daughter to whom we offer our very sincere condolences.

Robert C. McGuire ("Mickey"), a member of the Edgelake and Angle groups passed away suddenly on Sunday, March 20. Surviving him are his mother and one son, to whom we offer our sincere condolences.

THOUGHT OF THE MONTH

"INTO YOUR HANDS WILL BE PLACED THE EXACT RESULTS OF YOUR OWN THOUGHTS; YOU WILL RECEIVE THAT WHICH YOU EARN: NO MORE, NO LESS, WHATEVER YOUR PRESENT ENVIRONMENT MAY BE, YOU WILL FAIL, REMAIN, OR RISE WITH YOUR THOUGHTS, YOUR VISIONS, YOUR IDEAL. YOU WILL BECOME AS SMALL AS YOUR CONTROLLING DESIRE; AS GREAT AS YOUR DOMINANT ASPIRATION."

-James L. Allen

RE-AWAKENING

As I sat on my bed the other evening taking a little inventory, and having a moment or two of meditation, I came across this verse that was given to me by a **very** true and dear friend who also happens to be a staunch AA member of one of the Fellowship's more active **groups**. I thought perhaps it may give some of my fellow members a thought for the day.

We all know that the skies are not always blue, and at times things can be very gloomy. That is the time for me to pick up my Bible or some of the fine AA literature, the Big Book, and settle down to some very sincere reading and meditation.

I, like all other alcoholics, have had my ups and downs. Some of them would probably curl your hair, if I were to go into detail. But we won't go into that now, as they were happenings of yesterday. What I am more interested in is **today**. Today I am more than thankful that I have had the opportunity to be a member of this group. It gives me something to think about at all times.

Not long ago one of our members gave me a couple hours of his time in fellowship, and our talk was on faith, hope and courage. Our talk really hit the spot for me and, I hope for him as well.

Take the word Hope. How many of us have used that word **so many** times. I hope that I will never go on another one—that last one almost killed me. But the first thing we know, bingo! Right back on the same old **merry-go-round**. And what a jolly thought it was at the time, but, oh, the after-effects it caused! Then came **faith**. As he mentioned how our loved ones had never given up their faith in us, in hope that some day we may return to our own selves, and live the way a human being should.

We all must have someone in our lives who is still holding that faith he or she had in us. Then he mentioned courage, the courage it took for us to come out and admit that we were victims of alcohol, and our lives had become unmanageable. I, like so many others, thought I could get myself **straightened** out. But I am very thankful that it happened before it was too late. Because I was certainly headed for a mental hospital for the rest of my days.

So now, I can thank God in many ways for His Grace, which He has bestowed on me. I am now very grateful for being a member of this group. Now, better than ever before, I can more clearly understand my faults, and during my stay here I am doing all I can to make a better person of myself. I still have hopes that some day I will fulfill the dreams of the ones I love. The ones that are still holding to that last spark of faith. That when I come home again they will have the original copy of what I **used** to be, before the ravages of alcohol took their toll. That our new life will not be a sad disappointment to them or to me.

I realize that the pathways ahead will not all be a bed of roses, but I do have a wonderful wife and three lovely children that will be there to brighten the way. And I do know, without a doubt, that with the love of God and my **continuing** in the fellowship of AA, and with the help of AA's wherever I may go, I will succeed in this new and very wonderful way of life.

* * *

A man may fall many **times**, but he can't be called a failure **until** he **starts saying that** someone pushed him.

DATES TO REMEMBER

April 16—**Night & Day** Second Annual Dance at 8:00 p.m. in Masonic Auditorium, 3615 Euclid Ave., with Vic Stuart's Orchestra. Buffet lunch, dancing, prizes: 1st prize, \$56.60. Winner need not be present. Donation, \$2.56 per person.

April 17—**Tenth** Anniversary of the Y.O.U.R. group in St. Robert's Church Hall, 23802 Lake Shore Blvd., with George C., Pittsburgh as guest speaker. Potluck Dinner at 5:30 p.m. Meeting at 7:15 p.m. Prizes and Refreshments. (Y.O.U.R. stands for Young, Old, United, Recovered).

April 17—**Fourteenth** Annual Conference and Reunion of the Big Brothers of AA will be held in the Holy Family Church, West Broad St. & Skidmore St., Columbus, Ohio at 3:00 p.m.

April 18—**Eighteenth** Anniversary of the Allendale group in St. Paul Episcopal Church, 15837 Euclid. Guest speakers will be Wynn W. and Corne V.

May 5—**Twenty-Sixth** Anniversary of the Brooklyn group in St. James Lutheran Church, 4781 Broadview. Guest speakers are Dudley and Laverne H., Toledo, O. Both were former Clevelanders and among our earliest members.

May 14—**The Fifteenth** Annual Inter-Group Dinner sponsored by the Cleveland AA District Office in the Hotel Statler, Euclid and E. 12th. Guest speaker will be Gertrude B., Kerrville, Texas, author of the famous book "The Late Liz". Tickets available at Cleveland AA District Office or from your group **secretary** at \$5.50 per person. Dinner at 7 p.m.; speaker at 8 p.m.

May 22—**Twenty-fourth** Anniversary meeting and dinner in Erie, Pa., in St. John's Center. Tickets, \$4.00. Write George B., 1034 W. 33rd, Erie, Pa.

May 23—**The Twenty-Fifth** Anniversary of the West Side Women's group will be observed at 9:00 p.m. in West Boulevard Christian Church, W. 101st St. and Madison Ave. Members of both sexes are welcome. Guest Speaker will be Margaret M., Secretary of the Inter-Group Office in Toronto, Ontario.

July 29-30-31—**Third** Annual New York State Convention in the Statler-Hilton Hotel, Buffalo, N.Y. Registration or inquiries may be sent to: Committee Chairman, Third Annual N.Y. State Convention, Room 6, 1370 Main St., Buffalo, N.Y.

EATON GROUP MOVES

On and after Tuesday, March 29, the Eaton Group will meet in Grace United Church of Christ, Corner of E. 152nd St. and Westropp at 8:00 p.m.

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m., Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7387.

ALANON GROUP MEETINGS

Alanon Answering Service — Call SU. 1-6185

- ASHTABULA—Harris Memorial W. 68 & Adams...1st & 3rd Mon., 8:30
- BROOKPARK-PARMA—Redeemer Lutheran, 6161 Smith -Mon., 8:30
- LAKEWOOD—Lakewood Presbyterian. Detroit at Marlowe. Mon., 8:30
- EUCLID-Christian Church, 28091 Lake Shore Blvd. Tues., 8:30
- SUBURBAN WEST-Our Saviour Luth. Ch.. 20200 Hilliard, Tues., 8:30
- MAPLE HEIGHTS-Presbyterian Church. 16716 Libby Rd. Tues., 8:30
- IGNATIA-East 91st & Harvard Ave. Wed., 8:30
- FAIRPORT HARBOR-Luther Center, Eagle St. Wed., 8:00
- NU-YOU-16806 Triskett (1st Mtg. each mo.)—Discussion -Wed., 9:00
- TRINITY-Trinity Church (Annex) 8626 W. 26th St. Wed., 8:30
- ROCKPORT- Triskett (1st Mtg. each mo.)—Discussion, Wed. 9:00
- TRINITY—U. C. of Christ, (Annex) 8626 W. 26th St. Wed., 8:30
- LORAIN AVE.-Dr. Martin Luther Ch., 4470 Ridge Rd., Thurs., 9:00
- WEST SIDE-St. Mark's Church, 15300 Puritas Road, Thurs., 1:30
- ROSARY HALL—Charity Hospital, E. 22nd and Central Thurs., 8:30
- E. CLEVELAND-YWCA. Lee Boulevard and Euclid Fri., 1:30
- LORAIN COUNTY-Luth. Church, 2234 Wilson, Lorain, O., Thurs. 8:30
- ELYRIA, O. Woodbury St. off Cleveland St. Sat., 8:30
- VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4:00

REINCARNATION

Down through the years, I have heard of reincarnation, but have never given it more than a passing thought. Since becoming a member of Alcoholics Anonymous, it is my belief that one can be reincarnated in one's same body.

For, as we practice the Twelve Steps, set down as our guide to sobriety, an entirely new vista of being comes into our lives. Where before, we were self contained and egotistical, we find now that we are considerate of others, their welfare and views,

A feeling of peace and tranquility becomes a part of our everyday lives; where before, we never knew this feeling, or at least, it was seldom if ever we experienced it for more than a moment at a time. By helping and assisting others, we find that we have in reality, been of more help to ourselves than what we were to the one we were helping. Not that our assistance to our fellow man was not of great importance to him or her, as may be the case, but a feeling of self-righteousness and contentment moves into our very being.

Having been of assistance, we find that having done so, we not only aided one of us but, we gained a feeling of eternal and lasting self-contentment and well being.

For more years than I care to remember, my sole thoughts were always of myself and my pleasure. Very seldom, if ever, did I give any consideration to my loved ones and the many friends and acquaintances that were made during this lifetime. Never did I think of these persons as anything other than a means to an end.

With each and every week that passes, and my knowledge of AA grows, I find that I enjoy a larger and more developed sense of understanding of others, their trials and tribulations. This, in reality, only points out to me, my own opinions but the opinions of others who are more so apparent to others throughout the years and I was in total ignorance of their existence.

It has always been a chore for me to discuss any topic for a period longer than a few minutes. Now I find, that with the continued discussion of a topic in our meetings, I come to understand, and thoroughly understand, not only my own opinions but the opinions of others who are more learned about the topic than myself. It has been my experience in the past, to ignore the opinions of others if they varied from those of mine. I am sure that each and every reader of this article will, if they look back, find that they themselves have undergone some of the same pains of growth and understanding as I have.

I have come to know a sense of peace that was never known to me before, with it comes serenity and confidence in myself. Something that I have been without since turning to the bottle. Had I learned this lesson years ago, I am confident that my life would have been different, and those who I have hurt throughout my lifetime, would still today be my friends and neighbors.

In this respect, I am sure that we can and will, achieve reincarnation here on earth, and in the same body that has carried us to the brink of self-destruction.

As always, one can only live a day at a time, so just let me live each twenty-four hour period, and hope and pray, that the next twenty-four will somehow pass with me remaining sober and happy.

-Lee F., Sun Dial

HOW OLD ARE YOU?

Youth is not a time of life-it is a state of mind: it is a temper of the will, a quality of the imagination, a vigor of the emotions, a predominance of courage over timidity, of the appetite for adventure over the love of ease.

Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin, but to give up the enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether 70 or 16, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unflinching childlike appetite for what next, and the joy and the game of life.

-Chicago

EASTER

This is the most solemn time of the year and it might be an excellent idea to dwell a little while on those days we spent in our alcoholic hell. How long is it since we put out the last fire? How often were we careless and had our fingers burned? How many years did we spend in torment? Why were we there? How did we get out? It might bolster our resolutions if we did a little meditating. We might ask ourselves if we got out of our alcohol hell under our own power or if we had some outside help. It's a cinch we didn't get out on our own, so where did the help come from? From our sponsors? Well, yes, but where did he get his help? We feel that it won't be too much of a strain on our thinking to realize that the ultimate came from a power greater than ourselves and that could be generated by another alcoholic, even a reformed alcoholic.

Most of us will agree that the source of this power lies somewhere outside ourselves, outside any of us; that the source of this power is the same which gave us the philosophy upon which we base our new way of life.

This week of Easter we commemorate the tragic death of a Man who was willing to die so others might live. His teachings were not based on heroics. He counseled men to base their lives on charity, humility, obedience, faith and good works. Our own experience must have convinced us that it was only when we had woven these qualities into our pattern of living that we were released from our man-made hell. And we should be convinced that as soon as we try to live without them, we invariably condemn ourselves to the same torment we once escaped.

Easter Sunday is the day on which a Christian world observes the anniversary of the only occasion when death met defeat, the climactic chapter to the story of the Redemption. Too many of us miss the significance. For many of the ladies it is a day to display fancy spring ensembles. For many of us it is the day when we can forget all about those Lenten resolutions: that is for those few who had not already forgotten about them the day after Ash Wednesday. A lot of clergymen are spending hours and hours in frantic preparation for sermons powerful enough to give their twice-a-year congregations religion enough to last until Christmas.

But for about 150,000 other men and women, including every one of us, this day should have a deeper significance. We were granted a special kind of redemption from slavery, and a special kind of resurrection to a joyful way of life. This is not the day when we can dismiss the restrictions we placed upon ourselves in voluntary resolutions. It is a day to reaffirm ourselves in the ways of security and hope, and bow our rebel wills in humble gratitude.

If we nause in proper reflection, Easter will have real meaning for us, and we will share in the triumph of 1900 years ago when death met its sole defeat.

-The Missing Link

"BIT'S OWN STORY" FILM SCHEDULE

Leon J. W., Secretary of the Rockv River group has reserved the 16 M.M. color and sound movie film for the week of April 11 to 17. It will be shown first on Monday, April 11 at the Lorain-Monday group at 8:30 p.m., on April 12 at the Tee Cee group at 8:30 p.m., on April 13 at the 74 Hour group at 8:30 p.m., on April 14 at the Rockv River group at 9:00 p.m., at the West Clifton group on April 15 at 9:00 p.m., at the Memphis group on April 16 at 9:00 p.m. at Dnrothv McCauliffe's Nursing Home, April 17 at 7:15 p.m., and at Puritas on April 17 at 8:30 p.m.

A big-game hunter in Africa was on his way back to camp one night when an enormous lion walked out of the unde not 20 feet away. As the lion was about to spring, the hunter fired his last cartridge and missed. The lion sprang too far and landed 15 feet beyond the hunter, who then ran for camp and made it safely.

The neat day the hunter went back of the camp to practice a little shooting at close range. He heard a strange noise in the brush and investigated. It was the lion — practicing short leaps!



LOVE TODAY

"I love you more than yesterday, less than tomorrow." The words quoted are those of Rostand and recently this writer saw that inscribed in French on a heart shaped pendant. They may be appropriate as a romantic message. They may represent poetic beauty. They also point up a fallacy in the life of most of us.

Almost, all of us would like to forget yesterday. Yet we know that unless the wisdom of yesterday's experience serves us well, today may become a sorry yesterday. Almost all of us find it easier to think and dream about tomorrow's good deeds than to get down to business today. In rueing yesterday or trying to forget it and in dreaming of a tomorrow which but for the Grace of God will never come, we fritter away the most precious thing we have, today. In terms of tempering our emotions of the present, "Easy Does It" is unquestionably sage advice. But for him who needs to get on with an effective sober life of quality, "Easy sometimes doesn't do it."

Most recovered alcoholics retain their talent in the fine art of procrastination. In the dark days we had good intentions. Tomorrow we would stop drinking. Next week we would do something about the things that we had been neglecting for so long. Instead, we set, sail all over again on a new sea of alcohol. Unless we get about the business of life today, is there much point in being sober? If we are truly thankful for being sober, is there any way of expressing that gratitude, save through the quality of our sober life today?

It would seem quite clear that our way of life dictates that we love today more than yesterday and more than tomorrow. If we plan for tomorrow then it, must be the determination, resolve and intelligence of the plan made today which is important. If we call up the wisdom of yesterday's experience then it must be the use of that wisdom today which counts. If we are remorseful of the past then it, must be that which we do today in making amends that counts. Surely mere good intentions for tomorrow do not add to the treasure of today. Fears about tomorrow will probably destroy today's good works.

Each day of sober life is a precious gift. Let us be gracious recipients through the best use of this priceless present moment. A maximum accomplished today provides the greatest atonement and compensation for a sorry yesterday. A maximum today accomplishes the most insurance for a good tomorrow, if indeed it comes. A maximum today will leave little room for apprehensions of tomorrow. Eternity is now and so is love.

* * *

If, instead of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.

* * *

A party of tourists came upon an Indian brave riding a pony. A heavily burdened Squaw walked wearily beside him

"Why doesn't the squaw ride?" asked a tourist.
 "Ugh," grunted the Indian. "She got no pony."

THINKING OUT LOUD

One of our senior members coined a phrase that I think should be stressed more often. He said that A.A. is to be used and not abused. This phrase should be impressed on the alcoholic who only calls A.A. for help when his drinking gets him in trouble. It, seems that some alcoholics think the primary purpose of the A.A. Fellowship is to get drunks out of jail and to solve all their financial and domestic problems and when their particular problems are solved, they lose all interest in A.A. and the people who helped them-until they get into trouble again. This repeated imposition on members of A.A. and their non-alcoholic but sympathetic friends, throws a dark reflection on our society as a whole.

The Big Book of Alcoholics Anonymous warns us that there are some people incapable of being honest. But, since our society is dealing with men and women who have deep character scars we can expect our share of people with questionable characters. We do not have the power to say who should be helped and who should be denied help.

However, I sometimes think that we encourage some of these people to be dishonest. Some members have a tendency to dress or undress the A.A. program to suit the individual. They leave out what they think will not appeal to him. I think sometimes we fail purposely to tell the new men or women that A.A. will not solve all their problems. We give them the impression that A.A. will provide them with steak and mushrooms when they can only afford their daily bread.

We fail to tell the new man that A.A. is a way of life, and if he wants to live in peace among men, there are certain standards that he must follow. The founders of A.A. tried to dress the program in an alluring garb, but failed to attract men who would accept responsibility and bring honor to our society until they presented the principles of A.A. in such a way that they conformed with God's commandments. Down through the centuries men have tried to change the Ten Commandments to fit their own moral standards, but failed to find the happiness they were seeking, and in the end, they were destroyed by their own laws.

The Twelve Steps were not drafted to replace God's Commandments, but rather, to make us aware that we are on this world for a purpose and that we have a responsibility to God and to man. Let's all remember, when honesty is blended with the A.A. principles, then, and then only, our program becomes magnetic and pulls men to it. That's what we all need in A.A.

So, let's not delude the new man by giving him the impression that Alcoholics Anonymous will solve all of his problems, or assume all of his obligations. Such a procedure would turn him away from any possibility of ever finding a satisfactory and acceptable answer to his drinking problem.

Editor's Note: The regular editor of this column was unable to prepare his editorial this month, and, recognizing the excellence of the editorial written by Edw. B. in the Inter-Group News of Akron, O., we took the liberty to share it with our readers.



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No. 8

MILL ENDS AND REMNANTS

Within the past month a new pamphlet entitled "Alcoholics Anonymous in Your Community" has been made available through the General Service Office of A.A.

Its subtitle—"How the Fellowship of A.A. is geared to work in your community to help alcoholics", and, following a statement of A.A.'s position in the field of alcoholism, goes on to answer briefly such questions as: What is Alcoholism? How does A.A. Work? What are A.A. Groups? What are A.A. Meetings? Who are A.A. members? Where can you find AA.? What can you expect from A.A.? What does A.A. *not* do? What is A.A.'s General Service Office?

As suggested in the subtitle, A.A. is geared to work with medicine, church, alcoholism agencies, the law, business, social service, schools, Al-Anon and Alcoholics Anonymous in your community to help alcoholics.

"The history of A.A.", as the pamphlet states, "is studded with the names of thousands of non-alcoholics, professionals and laymen, who have interested themselves in the A.A. recovery program. Thousands of us owe our lives to these people."

The booklet is well calculated to sweep away public ignorance or misconceptions about A.A., and substitute full, accurate information. It has been the individual experience of many of us that when we have apprised our doctor, clergyman, lawyer or others of our membership in A.A., that the response almost universally has been one of gratitude and an expression that they consider such knowledge a professional resource within the spirit of our own anonymity.

It is to be hoped, therefore, that each group, each district or area committee would make it a project to place this pamphlet in the hands of every doctor, every clergyman, all law enforcement officers, police and judges alike, and others in the community so all may have the resources of A.A. for the alcoholic who still suffers.

The Northeastern Ohio General Service Committee is undertaking to place a copy of the new pamphlet in the hands of all of the people enumerated above, and this will be done by first class mail in plain sealed envelopes. But this is no reason for others to refrain from doing so.

It could well be that hundreds of alcoholics, if not thousands, can be saved from the suffering, humiliation, and heartache which redounds from excessive, uncontrolled use of alcohol, as attested to by you and me.

In helping others, we help ourselves, by George!

* *

A "Dangerous When Wet" sign should be hung on every driver who drinks. * * *

Building up a rumor often leads to a lot of running down.

* * *

Among the footprints in the sands of time some people only leave the mark of a heel. * * *

Some people's train of thought is made up of too many locomotives.

BE A BULLETIN BOOSTER. GET A NEW SUBSCRIBER

SELF-INVENTORY

To test her students sense of observation, a teacher took a sheet of white paper and in one corner she made a black mark. She held the paper up before her class and asked, "What do you see?" Not one of them said, "I see a sheet of white paper with a black mark."

It is easy to look at folks and see only the black marks. It is easy to search for flaws of character in others and dwell on them. Every one of us have flaws somewhere, but we overlook our own. We are all an aggregation of greatness and littleness; of virtue and vice; of nobility and baseness. Some of us have more strength of character and more opportunity to give our instincts freer play, but potentially we all have some black marks. None of us are perfect, yet we forget to see the other person as a whole. We neglect to appreciate the many good qualities the other person may have.

In our world today we can see many dark spots, if we concentrate upon them. The newspapers are filled with crimes committed *by* men and women and we grow pessimistic. It is true that the crime *rate* is a terrible commentary on our society. But, for the grace of God, some of us could be connected with some of these crimes, because alcohol is a contributing factor in most of these assaults.

We would see a better picture if we would look at the whole world and see the ninety per cent *of* the men and women who are transforming the blood, sweat, and tears of grief into the brotherhood of sympathy and love. There is a little poem that I have recited many times which goes like this; "Two men looked through prison bars; One saw the mud, and the other the stars." It is easy to find the mud — but, the stars are there too, for those who can see them.

-Jericho, Inter-Group News, Akron

WHAT HAVE YOU DONE LATELY?

Methuselah, the man of ancient days, remains famous as the oldest man who ever lived-and for nothing else. The only thing known about him was that he was very, very old. He lived long, but made no contribution to the world. There is no record of his making a single ripple on the stream of life as it flowed past him during all the centuries he lived. He was a spectator, never a **participant** in the game of life. When the end came, nothing could be said of him other than the fact that he **had** lived a long, long time.

He was not unlike some men and women who have been in the AA fellowship a long time who have contributed little, if anything, to the fellowship as a whole. Yes, it is true, they have been sober a long time. Occasionally they attend a meeting, just to keep their names on the AA roster. They, too, are merely spectators, never the participants in any of the AA **activities**. All that can be said about them is that they are "old timers."

Actually, the person who wastes his time doing nothing is more to be pitied than censored. There is so much that he could do, particularly if he is a member of this fellowship. There is so much that he could do to make this world a better place in which to live. There is so much to be done in this fellowship. If we try, all of us can discover a niche where our efforts and service for the good of the cause, and for our own good, too, will make our membership a commendable one.

-Akron Inter-Group News

OBITUARIES

Sister Mary Ignatia, for 28 years a dedicated friend of Alcoholics Anonymous, the first to admit an alcoholic patient in a hospital in 1936. Her Mother Superior of St. Thomas Hospital approved of her act of charity and understanding. In 1952 she was transferred to St. Vincent's Charity Hospital where she won the love and respect of all Cleveland A.A.'s. She retired in 1964 and was called to her heavenly home on April 15, 1966. In the eyes and hearts of all that knew her, she was truly a sainted woman. She deserves a high place in heaven.

PRAYER OF THE MONTH

We are evil, O God, and help us to see it and amend. We are good, and help us to be better. Look down upon Your servants with a patient eye, even as You sendest sun and rain; look down, call upon the dry bones, quicken, enliven; recreate in us the soul of service, the spirit of peace; renew in us the sense of joy.

-Robert Louis Stevenson

AUTHORITY

What is the authority of our AA fellowship? Read Tradition Two as follows; 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. What an inspired statement! How this eliminates self.

There are several kinds of authority. First there is civil authority, which consists of our civil servants such as law enforcement officers, judges, etc. These receive their power from the government.

Second, there is the expert authority, who receives his power from schooling experience.

Third, but by no means least, is moral authority. This is the authority that does not depend on our learning, our status or any of the things that seem so important in his world. This is the authority that makes it's greatest demand on inner acceptance rather than mere outward conformity. This is the authority that states it's imperative in the terms of ought rather than must. This is the authority that governs our fellowship and receives its power from God. This is the authority that governs a life of spiritual living.

Now we come to the second part of Tradition Two, "Our leaders are but trusted servants . . . they do not govern". How important this is in our fellowship? For the average alcoholic, while still practicing, always wanted to be the center of attention. The one who always knew more than the next fellow and did not hesitate to let others know this. Serving no master but Bacchus, and then not even knowing he was our master. We gloried in authority, in running the show, then retiring to the background. If we were snubbed, feeling that no one appreciated us.

In this fellowship we do not need this competition. All we have to do is to follow the example of the greatest Man who ever walked the face of this earth. Who, even though He was the Master, became a servant, to give us an example of how we should live. The One, who in the hour of His greatest need, sobbed to the Father and with all His heart said, "Nevertheless, not as I will, but as YOU will."

-Gratitude Morning Group, Painesville, Ohio

A drunk is a fellow with a high stool education.

A man was driving an auto with his wife in the back seat. His car stalled on the railroad tracks as a train was approaching. His wife screamed, "Go on! Go on!"

The man answered, "You've been driving all day from the back seat! I've got my end across! Now see what you can do with yours."

"At her request you gave up drinking?"
"Yes."
"And you stopped smoking for the same reason?"
"I did."
"And it was for her that you gave up dancing, card parties and billiards?"
"Correct."
"Then why didn't you marry her?"
"Well, after all this reforming I decided I could do better."

Mother: Do you like your new governess, Jimmy?
Jimmy: NO, Mom, I hate her. I'd like to bite her neck like Daddy does.

DATES TO REMEMBER

May 5-Twenty-Sixth Anniversary of the Brooklyn group in St. James Lutheran Church, 4781 Broadview. Guest speakers are Dudley and Laverne H., Toledo, O. Both were former Clevelanders and among our earliest members.

May 14-The Fifteenth Annual Inter-Group Dinner sponsored by the Cleveland AA District Office in the Hotel Statler, Euclid and E. 12th. Guest speaker will be Gertrude B., Kerrville, Texas, author of the famous book "The Late Liz". Tickets available at Cleveland AA District Office or from your group secretary at \$5.50 per person. Dinner at 7 p.m.; speaker at 8 p.m.

May 15-The Twentieth Anniversary of the Garden Valley group will be held in Community Center Hall, 7100 Kinsman at 4:30 p.m.

May 22-The Collinwood Liberty group will observe its ? ? Anniversary in their regular meeting place at 945 E. 152nd St. at 7:30 p.m. Guest speaker will be Warren C., Sr. of Canton, O.

May 23-The Twenty-Fifth Anniversary of the West Side Women's group will be observed at 9:00 p.m. in West Boulevard Christian Church, W. 101st St. and Madison Ave. Members of both sexes are welcome. Guest Speaker will be Margaret M., Secretary of the Inter-Group Office in Toronto, Ontario.

May 27-The Third Anniversary of the Parmatown Men's group will be held in the Parma City Hospital Assembly Room at 8:30 p.m. with Dr. Luke R., of Youngstown, as guest speaker.

May 29-The Third Anniversary of the Grateful group will be held in St. James Lutheran Church, 1424 Hayden Ave. at 2:00 p.m. with Tom McG., Edgelake as guest speaker.

July 29-30-31-Third Annual New York State Convention in the Statler-Hilton Hotel, Buffalo, N.Y. Registration or inquiries may be sent to: Committee Chairman, Third Annual N.Y. State Convention, Room 6, 1370 Main St., Buffalo, N.Y.

* * *

Drink is undoubtedly the greatest curse of mankind! It makes you insult your boss! It makes you quarrel with your neighbor! It makes you take a death-dealing weapon in your hand and makes you shoot your wife! . . . and it makes you miss her.

* * *

Small boy to neighbor: "Just like a woman. Sis hasn't seen the guy for over two years and then she turns out the light."

* * *

When it comes to footing the bill, some members of A.A. get way out of step.

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m.. Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7387.

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EUCLID-Christian Church, 28001 Lake Shore Blvd. Tues., 8:30
SUBURBAN WEST-Our Saviour Luth. Ch., 20300 Hilliard, Tues., 8:30
MAPLE HEIGHTS-Presbyterian Church, 15715 Libby Rd., Tues., 8:30
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FAIRPORT HARBOR-Luther Center, Eagle St. Wed., 8:00
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ELYRIA, O. Woodbury St. off Cleveland St Sat., 8:30
VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4:00

AA BUILT-IN TRANQUILIZERS

It's no secret that the drinking alcoholic is a bundle of nerves. After a prolonged bout with the bottle, his nerves are red and raw, their protective coating eroded by alcohol. He shakes and twitches, sweats and shivers. Physically he is a pretty sad specimen. Emotionally he is depressed, ashamed, ridden with fear and guilt. His self-confidence has departed. He is often in many kinds of trouble — with his wife, his in-laws, his friends (if he has any left), his boss, perhaps even the law. As he recovers from the hangover, he tries to repair all the damage at once. In a kind of frenzy he performs like a **Superman** at his job, trying to make up for lost time. He is suddenly the model husband, father and friend.

Usually, though, the halo doesn't fit very well. The things that goaded him into drinking in the first place soon start again to undermine his sobriety. Tensions mount. Then the drunk starts on another bender, and the whole thing starts all over again. Even after he gets on the program the alcoholic tends to be a tense, proud, and sensitive individual. More than the average person, he is subject to tensions, frustrations, and hurts. Let's think about some of the ways in which the basic AA teachings may serve to reduce these tensions.

High on the list of tension-reducers is the 24-hour program. Much of the alcoholic's nervousness is the result of his habit of projecting far into the future, worrying about what might happen tomorrow, next week, next month, or next year. If a person can really divide his life into manageable "day-tight" compartments, he is obviously going to cut way down on his fears, frustrations, doubts, and tensions. He can handle one day's problems at a time without undue strain.

The program teaches humility. It has been said that it is impossible to hurt a genuinely humble person. Certainly much of the alcoholic's tension is caused by his false pride and by his effort to maintain the fiction that he is one hell of a fellow. Humility may be defined as the ability to see oneself in proper perspective, to accept one's true position in the universe. As the AA member achieves the realistic view of himself, his tensions are sure to lessen.

The program teaches honesty. Isn't it obvious that as we create a tissue of lies and deceit, we multiply the occasions for tenseness? What a chore to keep the lies straight and to avoid being found out. What a luxury honesty is, and how thoroughly it simplifies life. The AA member who breathes the air of honesty at last, also relaxes and sheds another cause of tenseness.

Then there is love. Many books are written by psychiatrists today to show that we must "love or perish" and that inability to live is a prime cause of mental illness. Resentment, dislike and hate are creators of tenseness. With love the human being relaxes and expands. He drops a load of tensions as his acceptance of and love for other human beings increases.

The program admonishes us to remember, "Easy does it". This wise advice is based on an understanding that the alky is a perfectionist, that he does everything the hard way, wants everything to happen right now, goes at each job as if his life depended on finishing it today. The program says, "Slow down and live at a more reasonable pace." By doing so the recovered alky finds that his tensions and frustrations drop. At the same time he accomplishes at least as much at his new pace as he did at the old. Often more.

Most important of all, if one's program can include a genuine faith in a Higher Power, one has to shed at a stroke one of the great modern builders of tension — inability to believe in anything. The man who plays God is bound to do so nervously and with apprehension. It he cannot believe in the essential goodness of things, he has no basis for serenity. When he moves out of the driver's seat and subjects his will to that of a Higher Power, as he understands it, he removes the greatest cause of tension of all. This is another way of saying that the man with a program that includes God is a man who has gone a long way toward achieving peace of mind.

—Harry B., Here's How

A TWELVE MONTH REWARD

The last time I was fortunate enough to have a Parole Hearing, I was calm, felt wonderful and confident. Just prior to appearing before the two members of the Board, I silently said the Serenity Prayer again . . . I must have said this prayer some twenty times that particular morning and it provided the necessary strength and courage plus the hope that God would have His will done. God was good to me that day and I was granted a parole.

The rewards since that morning have been abundant, and rewarding. I have a peace within my heart that I never enjoyed in 50 years and a feeling of fellowship for mankind that surely never was there before. I am extremely grateful and offer thanks each day to God and fellow AA members for making this possible.

For without AA, I don't believe I would have ever regained the necessary guidance to lead me back to a spiritual way of living. I make this statement with all sincerity and humility. I was a moral, physical, spiritual and financial failure without regard for anyone. I was a lush, drunk and alcoholic combined into one mass of human flesh!

Three times I had entered the penitentiary for crimes against society . . . three times I had affiliated myself with an Alcoholics Anonymous program. I fulfilled my duties as Chairman, Secretary, Statistician and even as an active member, however, three times I missed the boat. This boat is the spiritual part of this AA program and its skipper is God. It is the basis on which this Fellowship was founded by Bill and Dr. Bob many years ago.

Yes, there are many — such as I was — who may actually believe they are sincere in their efforts, who continually reject the spiritual part. They will do everything else to the best of their ability regarding the AA program but continue to reject God's guidance, the stabilizer that regulates our actions toward our fellowman.

When a man or woman is incarcerated it is necessary for them to seek ways and means to occupy many idle hours. For the alcoholic there are no better means than to fill your day with AA fellowship, working the Twelve Steps completely and sincerely. Repeat the Serenity Prayer to yourself time and again until you fully receive the full impact of the powerful meaning that God intended. Then really get into action.

Then your day "—Parole Hearing Day — will also be one of calmness, strength and encouragement. Don't worry, God will guide you.

—Rex M., Eye Opener

BEFORE YOU LOUSE IT UP — THINK!

Some old members often get tired of AA slogans. But these slogans HAVE helped many more new members than many people realize.

I know of one bloke who got sober and stayed sober on the old one, H.O.W.! After a meeting he came up to me and said, "HOW the hell do YOU stay 'off it'?" He wrote it down on a cigarette box . . . "H for HONESTY, O for OPEN-MINDEDNESS and W for WILLINGNESS." It's sure a simple word to remember . . . HOW."

Another woman was confused about "EASY DOES IT." "What does it really mean?" she asked. My best answer was "TO RELAX."

Lots of folk, I feel, think wrongly that "EASY DOES IT" means "To Take It Easy" just one or two drinks at a time.; Or even just to attend meetings and loaf along in AA, without exerting some thought on their problems.

"THINK, THINK, THINK" is another one that some unfortunately distort into "stinking", or confused thinking. To me it merely means to try to use your brains and decide IF you want to get SOBER.

Dozens of other slogans you often glance at in magazines, or on posters, but they are only words that don't penetrate or interest you much. Please realize that they have been forged from experience, are not idle catch-phrases, and are intended to encourage thought about AA generally.

For those still a bit skeptical the best time to think seriously about any you can remember, is just before you go to sleep each night.



LET US GIVE

Several years ago this column *was* devoted to Rosary Hall and reference was made to a quiet little group who for several years had been going about raising money to apply against delinquent bills of former patients. This same group, slightly augmented, had also raised the funds which had defrayed in major part, the cost of the "face-lifting" just then realized. The suggestion was made in that column that these continuing efforts were not the job of a quiet few. It was and it is the job of us all.

Presently there is a major effort afoot to provide the funds for enlargement. Beds will be more than doubled. A completely separate facility for women will come into being for the first time. The supplemental facilities and personnel will be increased. Privacy will be afforded those coming to visit specific patients. The means will be provided for greater privacy and enlarged services in terms of consultation and guidance. This will include efforts to be of more specific help in family and job relationships, finding quarters for the homeless, and other vital services of rehabilitation. There is also the hope of a permanent, full time physician.

All of this *is* made possible by the Sisters of Charity of Saint Augustine who believe in us and in our way of life as the best alcoholic therapy. They have made available for Rosary Hall the entire balance of the second floor wing where it is now located. Their only stipulation is that the funds be provided. This involves the raising of several hundred thousand dollars. A mighty effort is to be undertaken by a Rosary Hall Advisory Committee composed of some members of our Fellowship, and perhaps a like or larger number of non-alcoholic committee members who will embrace some of our outstanding civic and business leaders.

At first blush there has been some resentment expressed by a few about these "outsiders" on the committee. "This is AA business." "Rosary Hall is AA in Cleveland." These and other things have been said. Such statements are not thoughtful. The speakers should read Tradition 6. Rosary Hall is a facility of the Sisters of Charity, closely allied with AA simply because the Sisters believe in us. It is unquestionable that Rosary Hall has produced more sober alcoholics with our help than all other Cleveland facilities put together and multiplied by two. Why then, do other less productive efforts get more public attention and support? It is simply because they have interested civic leadership in participating.

It is important that the facts about Rosary Hall become better known in the community generally, not just to us in the Fellowship. It is important that the truth about alcoholism as a disease be disseminated through the highways and byways. Our Fellowship cannot do this except by quiet humble performance. Nor could we in our Fellowship, by any optimistic standard, hope to raise all of this money in a hurry from among our own membership. A fine strong committee of non-alcoholic community leaders can do it, especially with the enlightened help of those of its members who come from our ranks.

Louis B. Seltzer, "Mr. Cleveland" himself, and probably the most understanding outside friend we have, has con-

(Continued on page two)

PRESCRIPTION

We believe that AA is an infallible, curing prescription -an exact formula, compounded of precise proportions of all properties, assuring complete recovery from alcoholism *if taken according to directions!*

Therefore, any adulteration of the Twelve Steps of AA, either by deletion, addition or distortion, may leave you with "A" program. But it is not the AA program which has proved to be so amazingly successful.

Recovery by AA's prescription offers no compromise. It clearly states: "If you have decided you want what we have and are willing to go to any lengths to get it, *then* you are ready to take certain Steps."

Even when we have decided **that** this is what we want and have become willing to try, we may balk, feel it too distasteful, too potent or too difficult. This is the turning point! When we are tempted to water it down, leave something out, or deliberately misinterpret a principle simply stated. Rejection of the Twelve Steps may prove fatal.

Had we been stricken with cancer and the doctor had prescribed a guaranteed medicine or an exact formula that would heal the cancer, wouldn't it be rather insane to protest by saying, "Look Doc, I don't like the way it smells, its dirty brown color, and its terrible taste! But if you will make it smell good, change the color and sweeten the flavor, I'll take it."

AA points directly to the source of our problem when it says, "The dilemma of the alcoholic is our lack of power! We *must* find a Power greater than ourselves by which we can live." The solution to the problem is embodied in twelve perfect steps which have proved since 1935 that they will lead us surely to that Power.

Only false pride, arrogance or dishonesty can prevent our recovery. If we apply the Steps just as they are suggested, we will undergo certain changes, in spite of any sets of circumstances that will result in a spiritual awakening. We awaken to a source of power within ourselves that makes it possible for us to do things, that we could not do by our unaided strength or will do before.

We come to believe that this new-found inner strength is a manifestation of God as we understand Him. We find it essential to seek Him and improve a conscious relationship with Him if we are to maintain our recovery.

The *exact* formula of the Twelve Steps first conditions us to *receive* this Power--helps us to locate it-and respond to it. When this comes about, we find there is nothing that we ought to do, that we can't do! The things that we ought to do is God's will for us! He asks nothing from us beyond our strength with His help.

The exactitude of the Twelve Steps is shown by *our* compliance with or deviation from them. For we discover that the only real conflicts we have is when we impose our will against God's. When we let our pride build up, when we became smug and complacent, when we cease striving for spiritual progress we are no longer applying the formula of AA, and as a result, our lives again become unmanageable and we regress back even farther than we had been.

There is nothing mysterious or complicated about why some alcoholics fail to recover when they come into AA.

(Continued on page three)

A "Dangerous when wet" sign should be hung on every driver who drinks!



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MILL ENDS AND REMNANTS

Given as most of us are to verbosity, whether during our life of drinking or of sobriety, it is quite a revealing experience to learn what great and wider horizons are opened to us through the medium of being good listeners.

This writer doesn't know why our prolixity should remain so predominant a part of our makeup, for had we not been good listeners on our crossing the doorstep of Alcoholics Anonymous the benefits of a happy life of sobriety would not have been ours to cherish.

And in speaking of benefits, it has been your editor's experience of late that developing the trait of being a better listener has opened a tremendous potential for in creasing wisdom and rewarding thought. You might say an old dog can learn new tricks.

It was on one of these occasions recently when the teacher remarked upon the oft stated-"Why?". Why, if there is a loving God, is this permitted to happen or that to occur? Why are there situations such as a Viet Nam? Why is there and why has there been so much violence, etc., etc.?

The answer should have been obvious, but it wasn't, for we are of the "why" school ourselves. Yet when the answer came it made an awful lot of sense. It is because there is a loving God, *as we understand Him* that these things occur. It is in His love and understanding, His compassion, that He chooses not to infringe upon our freedom-our freedom of choice, our freedom of decision.

Who better than a member of AA should recognize this fact? And who might well always remember, that having turned our will and our lives over to the care of God, we retain freedom of choice. In our zeal in other directions, of this we ought never lose sight.

There is an AA axiom of long standing—"Let go and let God!" This is all well and good, and likely has helped all of us untold times, yet in becoming willing, we became ready. Ready for what? To sit by and await what may come? To talk and not do? We rather think not, if we are to get the most out of sobriety and life.

Let us exercise our freedom and choose to work for the ultimate good, and "Let God be God!" reconciling ourselves to being but instruments of His will-good workers and good listeners.

Never underestimate the power of prayer or the compensation of thought, by George!

HAVING RECEIVED — LET US GIVE

(Continued from page one)

sented to act as Chairman of this committee. Let us give thanks. The A.A. members of this committee will set up campaign plans within the Fellowship. When you are approached, give generously. Remember that without your sobriety you would have naught to give.

The spirit of Sister Ignatia lives. Let us all show her that we know and are grateful. Your individual contribution toward making Rosary Hall the finest alcoholic hospital facility in the entire country, will be the most eloquent expression you will ever have a chance to give of your love and gratitude for this immortal woman of God.

BE A BULLETIN BOOSTER. GET A NEW SUBSCRIBER

CENTRAL COMMITTEE

22 groups were represented at the May 3 monthly meeting under newly elected Moderator Jim S.

Central Bulletin reprinted an excellent response to the plea for new subscribers and renewals.

Area-Wide meeting date will be Friday, June 24 at 8:30 p.m. in Jordan Hall. Speaker: Jack B., Cops and Robbers group New York City.

Hospital Committee-Moderator Jim S. reported a happy solution to the problem of monetary security which caused such a stir at the April meeting. Mission accomplished and co-operation assured.

It was also reported that Alco Manor is still accepting patients and that they are still trying to conform to AA philosophy. Members are again taking patients there.

Public Information chairman Bill H. resigned and was thanked for a job well done. It was approved that the duties of the committee be transferred to the Cleveland AA District Office. Harry D. was appointed Honorary Chairman, having previously served 15 years as chairman.

Charles K., West Shore, was elected unanimously as Vice Chairman of Central Committee.

Chairman Jim S. announced the oncoming Memorial Service and Breakfast, with services at 9:30 a.m. in St. John's Cathedral and First Methodist Church, followed by a joint breakfast in Masonic Hall at 10:30 a.m. All group secretaries have tickets available at \$2.75.

ROAD MAP

The word "God" is used four times, the objective noun "Him" three times, and the possessive "His" once in the Twelve Steps. Still there are some so-called good members of AA who exchange the word "God" for some other word when talking to a new man, or, when addressing a group. In *some cases* they omit the word "God" altogether. They have some foolish notion that they will be classed by some people as "religious sissies", or, that they will hurt the feelings of some one whom they are trying to sober up. They would take God out of the program just to please someone who wants all the AA benefits on their own terms.

The Twelve Steps are the alcoholic's road map. This map shows the alcoholic what route to take and to what point the road will lead. We cannot change that map and still have it lead to spiritual and moral satisfaction.

Dropping God from the Twelve Steps will only add to our moral and spiritual confusion. We have only to look around to see the multitude of men floundering in vain because they refuse to follow directions. They have forsaken God and the sense of the divine has been cut asunder from their daily living, the route they are following can only lead them to moral and spiritual degradation.

The Twelve Steps may be difficult to follow in times of moral confusion, but to cast out God from their lives is to simply turn themselves adrift from any possibility of finding a satisfying answer to their moral problem, or of locating a goal which will be permanently desirable. So let's keep God in our Twelve Steps because without God's guidance our destination will always be uncertain.

-Jericho, Akron Inter-Group News

* * *

Once we learn to recognize the so-called hardships of life for the guideposts to good that they are, we are not to wait passively, to stand still. A guidepost points the way forward, and God always opens a way for us if we want to go forward.

OBITUARIES

Clair Davis, a loyal, and devoted 24 year member and co-founder of the Conneaut group passed away on March 7 after surgery. Surviving him is his beloved wife whom he married 48 years ago. We offer her our most sincere condolences and regret that we were not informed of his death until several days ago.

Waldo Gehring, former secretary and member of the Edgelake group, passed away on May 22nd. Surviving him are his devoted wife, **Marian**, two daughters and two granddaughters. to whom we offer our sincere condolences.

AN INDIVIDUAL PROGRAM?

We asked one of our perennial slippees, why he doesn't take a lesson from the older members and work this program like they are doing. We pointed out that he has tried to work this program his own way for many years without any success. His answer was like many other answers we get from alcoholics, "This is an individual program and I am working it my way!" We explained to him that he never had any success working it his way. So we asked him to try and use the Twelve Steps, he may have better success. To our surprise he accepted our suggestion and he is now sober six years.

There are some members who are trying to set their own standards of living, because some one told them that this is an individual program. To some members this may be an individual program, but when we come to the Twelve Steps; "there our individuality stops. The Twelve Steps are the road maps for all members to travel over life's highway. This map shows us where to go and how to get there. If we deviate from the directions on the map we are going to find ourselves on the wrong highway. But by following the directions we no longer will wander, lost and forlorn in the wilderness. The Twelve Steps are simple to understand and they mean just what they say. They are not to be changed just to suit some individual's fancy. They are the framework upon which we can hang our prayers, our labors, our assortments of difficulties and our problems.

The Ten Commandments are the same today as they were when God handed them to Moses on tablets of stone centuries ago. For generations people throughout the world tried to change them. Nations that tried to substitute them with their own code of morals went corrupt and crumbled. Men and women who tried to change God's Commandments perished. Yet there are some people who are trying to set their own moral laws, because they heard someone say that they did not have to conform to God's laws.

Any member of AA who deviates from the Twelve Steps is a deviation from the Ten Commandments and a return to childishness, resentments, infantile fears, worries, bratty pride and babyish envies.

Certainly, with all these festering sores, no man can live happy and stay sober. But if we take our medicine without diluting it, we can at least arrest the festering. By following our instructions we can make each day a new day where our minds will grow more serene and our hearts will grow warmer. God will be in our corner to encourage and help us to win our battle with the bottle.

-Edw. B., Akron

PRESCRIPTION

(Continued from page one)

The only ones who fail are those who cannot, or will not, give themselves completely to this simple program. The point is-they do not!

We further believe that none need to fail if he makes a complete surrender, is sincerely willing to accept and apply, as best he can, the Twelve Steps just as they are written. The God that we understand and believe in who restores us to sanity is a merciful God.

"If God be for you, who can be against you?"

The above article appeared in the January-March issue of Railbeams, St. Paul, Minnesota and surpasses the article on the same subject your editor had prepared for this column. We feel sure that our readers will benefit from it.

ATTENTION SECRETARIES

We have received quite a number of new subscriptions on old subscription blanks which offer two year subscriptions at \$3.50. These books of blanks are obsolete, for, because of increased costs of production we were forced to increase the price to \$2.00 per year.

We operate on a very narrow budget and plead with all secretaries to throw away the old books and call or write for a new one which will be sent by return mail.

We will appreciate your co-operation and understanding.

DATES TO REMEMBER

May 29-The Third Anniversary of the Grateful group will be held in St. James Lutheran Church, 1424 Hayden Ave. at 2:00 p.m. with Tom McG., Edgelake as guest speaker.

May 30-Twentieth Annual Memorial Service and Breakfast for the deceased members of Greater Cleveland AA groups. Services will be held at 9:00 a.m. in St. John's Cathedral, E. 9th and Superior and First Methodist Church, E. 30th and Euclid. Breakfast in Masonic Temple, 3615 Euclid Ave. at 10:30 a.m. Breakfast, \$2.75 per person! tax and tip included. For reservations, call 781-0550 for ticket information.

June 5-Seventeenth Anniversary AA meeting in Ohio Penitentiary. The meeting commences at 12:00 noon and closes at 2:00 p.m. E.S.T. Some fine speakers and some State officials will participate.

June 24-Area-Wide meeting in Jordan Hall, St. Vincent's Charity Hospital, East 24th and Central at 8:30 p.m. Guest speaker will be Jack B., of the Cops and Robbers group, New York City.

July 29-30-31-Third Annual New York State Convention in the Statler-Hilton Hotel, Buffalo, N.Y. Registration or inquiries may be sent to: Committee Chairman, Third Annual N.Y. State Convention, Room 6, 1370 Main St., Buffalo, N.Y.

WHY GENERAL SERVICE REPRESENTATIVES?

(A rhetorical question and answer)

There are 10,000 AA groups in the United States and Canada whose activities in a sense, are linked with the activity of the General Service Office of Alcoholics Anonymous in New York. Your group's General Service Representative (GSR) is your "voice" in the activities of this world-wide clearing house of all questions and answers relative to AA matters of principle or policy. He also keeps his group posted on how the General Service Board (Trustees) represents the Fellowship on the International Level and how it manages the funds contributed by AA Groups, and the monies received from AA publications.

Does your group have a General Service Representative who keeps you informed on the progress and activities of Alcoholics Anonymous on the State, National, and International levels?

* * * -Bob B., Akron, Ohio

Then there was the alcoholic who carried a razor blade with him for splitting headaches.

* Many people fail in life because their backbone is only a wishbone.

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m.. Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7387.

ALANON GROUP MEETINGS

Alanon Answering Service - Call SU. 1-5135

- ASHTABULA-Harris Memorial W. 68 & Adams 1st & 3rd Mon., 8:30
BROOKPARK-PARMA-Redeemer Lutheran, 6151 Smith Mon., 8:30
LAKEWOOD-Lakewood Presbyterian, Detroit at Marlowe, Mon., 8:30
EUCLID-Christian Church, 28001 Lake Shore Blvd. Tues., 8:30
SUBURBAN WEST-Our Saviour Luth. Ch., 26300 Hilliard, Tues., 8:30
MAPLE HEIGHTS-Presbyterian Church, 15716 Libby Rd., Tues., 8:30
CLEVELAND HEIGHTS-Coventry at Cedar Wed., 9:00
IGNATIA-East 91st & Harvard Ave Wed., 8:30
FAIRPORT HARBOR-Luther Center, Eagle St. Wed., 8:00
NU-YOU-15305 Triskett (1st Mtg. each mo.)-Discussion Wed., 9:00
TRINITY-Trinity Church (Annex) 3525 W. 25th St. Wed., 8:30
LORAIN AVE.-Dr. Martin Luther Ch., 4470 Ridge Rd., Thurs., 9:00
WEST SIDE-St. Mark's Church, 16300 Puritas Road Thurs., 1:30
ROSARY HALL-Charity Hospital, E. 22nd and Central Fri., 8:30
E. CLEVELAND-YWCA, Lee Boulevard and Euclid Fri., 1:30
LORAIN COUNTY-Luth. Church, 3334 Wilson. Lorain, O., Thurs., 8:30
ELYRIA, 0 Woodbury St. off Cleveland St Sat., 8:30
VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4:00

WHAT IS A SQUARE?

Another of the good old words has gone the way of love and modesty and patriotism. Something to be snickered at or out-right laughed at. Why, it used to be that there was no higher compliment you could pay a man than to call him a square shooter. The old man's promise of a "square deal" once was as binding as an oath on the Bible.

But today a square is a guy who volunteers when he doesn't have to. He is a guy who gets his kicks from trying to do a job better than anyone else. He's a boob who gets so lost in his work he has to be reminded to go home. A square is a guy who doesn't want to stop at a bar and get all juiced up because he prefers to go to his own home, his own dinner table, his own bed.

He hasn't learned to cut corners or goof off. This nut we call a square gets all choked up when he hears children singing "My Country 'Tis of Thee". He even believes in God and says so, in public.

Some of the old squares were Nathan Hale, Patrick Henry, George Washington, Ben Franklin; some of the new squares are Glenn, Grissom, Shepherd, Carpenter, Cooper, Schirra. John Glenn says he gets a funny feeling down inside when he sees a flag going by; says he is proud he belonged to the Boy Scouts and the YMCA.

How square can you get? A square is a guy who lives within his means whether the Joneses do so or not, and thinks Uncle Sam should too. He doesn't want to fly now and pay later. A square is likely to save some of his own money for a rainy day, rather than count on using yours.

A square is a guy who gets his books out of the library instead of the drug store. He tells his son it is more important to play fair than to win. Imagine! A square is a guy who reads Scripture when nobody's watching, and prays when nobody is listening. A guy who thinks Christmas trees should be green, Christmas gifts hand picked. He believes in honoring Mother and Father and 'Do unto others' and that kind of stuff. He thinks he knows more about car freedom and curfew than his teen-agers.

So, will all you gooney birds answering this description please stand up; you misfits in this brave new age; you dismally disorganized ghosts of the past stand up and be counted. You squares who turn the wheels and dig the fields and move mountains, who hold the thankless world in place.
—C. H. Brower

HEEZA BOOZER

"He has a red nose, a white liver, a green brain, a dark brown breath, and a blue outlook."
"Every New Year he resolves not to drink any more — just about the same."
"He's so wet, everytime you blow on him, he ripples."
"He consulted a psychiatrist about his drinking and now things are altogether different—he does his drinking on a couch."
"He's in a state of melancholism" . . . "He was last seen in a bottle of bourbon."
"First he drinks when he's pooped to make a new man out of himself, then he drinks to the new man."
"He always goes to parties where there's rum for one more."
"He has no respect for age unless it's bottled."
"His tippling has a wide range: Jocosse, morose, bellicose, lachrymose and comatose."
"He started to write a drinking song, but never got past the first two bars." * * * *Chit-Chat, Robesinia, Pa.*

A city was staging a mock air raid and the Boy Scouts had been called on to act as wounded persons to be picked up and tended by members of the civil defense organization.

The first-aid people got behind schedule considerably and one little Scout lay awaiting his rescuers for over an hour. When they finally arrived at the spot, they found a note in a childish scrawl. "I bled to death," it said, "and went home."
* * *

A woman needn't be able to add if she can distract.

AREA-WIDE MEETING

Arrangements have been made to bring Jack B., New York City, to lead the Area-Wide meeting scheduled for Friday, June 24th at 8:30 p.m., in Jordan Hall, East 24th and Central.

In telling his story, this member points out that, in spite of the fact that for years he flouted every rule of law and society, it was only after he entered the AA Fellowship was he able to do the most good for himself and his fellow men.

The meeting, sponsored by the Central Committee of the Cleveland AA District Office, serves as an excellent medium for renewing friendships of members within the Cleveland area.

The opportunity of seeing old friends and hearing an outstanding speaker in honored surroundings is available to all of us. Attendance at this meeting will **prove** to be a memorable occasion to each of you.

See you there!

PERSERVERANCE

If we ever wonder about our ability to persevere, we need only to watch an infant who is about ready to walk. He stands and falls, and stands and falls, again and again, until at last he achieves a fair sense of equilibrium. Then he makes the supreme effort to put one foot forward. Again it is a battle of balance. But, the baby persists; to stand and to walk becomes his chief waking effort until the day comes when he takes a step or two on his own, without support from others.

We do not remember how we felt when we took our first step, but it is part of our unconscious memory. In our first years we were conquerors. If ever we feel that we lack the quality of perseverance, if ever we feel like giving up, let us remember how many things we have done in our lifetime that seemed difficult or impossible, beginning with our baby steps. Someone defined a genius as **perseverance** in disguise. Each of us has the potentiality of a genius. The degree to which we express it depends upon our perseverance.

—Martha S., Lansing, Mich.

GLOOMY BILL SAYS

Too many highways, too many cars, too many people behind the bars. Too much poverty, too much wealth, too many people in ill health, too much politics, too much booze, too many people wearing high-heel shoes. Too many spending their money on gas, too much taking of other folks sass.

Too many living beyond their means, too many buying can corn and beans. Too many having their washing done, too many playing bridge for fun. Too many buying goods on time, too many people don't have a dime. Too much taken, too much spent, too many people behind in their rent. Too much reform, too much law — *why it's the grandest mess you ever saw.*
—Gloomy Bill

BE A FRIEND

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander and unkind remarks you hear each day. Forget the temptations, forget the fault-finding, and give a thought to the cause which provokes it.

Forget the peculiarities of your friends, and only remember the good which makes you fond of them. Forget all the personal quarrels you may have heard by accident, and which, if repeated, would sound a thousand times worse. Blot out as far as possible all the disagreeables of life. They will come, but will only grow larger when you remember them. And the constant thought of acts of meanness or malice will tend only to make you more familiar with them.

Obliterate everything that was disagreeable yesterday. Start today with a clean sheet, write upon it for memory's sake only those things which are loveable. Remember that some day we must give an account of our words and deeds, and thoughts. Therefore, let's try to make life more beautiful for ourselves and for others.

—Bill S., Akron, Ohio



BY BILL

(For the first time since the present co-editor took over, this column has a guest writer, our beloved co-founder, Bill W.)

It is with much gratitude that I've recently learned of the splendid project to greatly enlarge Rosary Hall, and that this will be a community undertaking headed by Cleveland's distinguished citizen! Mr. Louis B. Seltzer. I am most certain that A.A.'s participation in this effort will be both eager and substantial, and that participation of such outstanding community leaders will also bring greater knowledge of Rosary Hall and the problem of alcoholism to your entire community.

Members of the Fellowship in Greater Cleveland who share my views, will recognize this as a timely opportunity for expression of our true love and gratitude for the living spirit of Sister Ignatia. What a glorious tribute this will be. In the coming August Grapevine there will be seen a full length portrait of Sister Mary Ignatia from which a meaningful advance excerpt has been drawn as follows:

"Following Dr. Bob's death, there was great concern lest Sister Ignatia might not be allowed to continue her work. As in other Orders of the Church, service assignments among the Sisters of Charity were rather frequently rotated. This was the ancient custom. However, nothing happened for a time. Assisted by surrounding AA groups, Sister continued to carry on at St. Thomas. Then suddenly in 1952 she was transferred to St. Vincent Charity Hospital at Cleveland, where, to the delight of us all, she was placed in charge of its alcoholic ward. At Akron a fine successor was named to succeed her; the work there would continue.

The ward at "Charity" occupied part of a dilapidated wing and it was in great need of repair and rejuvenation. To those who knew and loved Sister, this opportunity proved a most stimulating challenge. The Charity trustees also agreed that something should be done. Substantial contributions flowed in. In their spare hours, AA carpenters, plumbers and electricians set out redoing the old wing-no charge for their services. The beautiful result of these labors of love is now known as Rosary Hall.

Again the miracles of recovery from alcoholism commenced to multiply. During the following fourteen years, an astonishing ten thousand alcoholics passed through the portals of "Rosary Hall", there to fall under the spell of Mary Ignatia and of AA. More than two-thirds of all of these recovered from their dire malady and again became citizens of the world. From dawn to dark, Sister offered her unique Grace to that endless procession of stricken sufferers. Moreover, she still found time to minister widely to their families and this very fruitful part of her work became a prime inspiration to the Al-Anon Family Groups of the whole region.

Notwithstanding her wonderful workers within the hospital, and help from AA's without, this must have been a most exacting and exhausting vocation for the increasingly frail Sister. That she was Providentially enabled to be with us for so many years is something for

(Continued on page two)

ENTHUSIASM

A member dropped in the office for a chat the other day and in the course of our conversation he spoke of the lift he had received from his eighteen-year-old son about three months after he had found AA and just when he had reached that stage of uncertainty that so many of us had reached when the glamor and newness in AA had ceased.

The son had last seen him as hopeless, helpless, disillusioned wreck of humanity, where once he had been a successful and affluent business man, forceful and popular, until the alcoholic disease mastered him and he lost all.

The son had little to say to his father during their short meeting, and after exchanging ordinary pleasantries, left

for an extended trip. However, several days after the son's departure the father received a letter, which he brought out of his wallet, quite the worse for wear, and he handed it to me to read, with the remark that this letter confirmed his resolve to remain sober and to try to measure up to his son's expectancy. The letter, dated Oct. 1, 1941, follows in part:

"Dear Dad: You were surely looking fine last Friday. I am sure that you feel every bit as good as you looked and as you said you had. Gee, it's fine and dandy to see you back in shape after the struggle you have been having.

"But what impressed me far more was the old-time enthusiasm which radiated about you. You probably know that you tried to cover your troubles by seeming fine to others. I could see that you were troubled and that your enthusiasm was forced. Not that this was anything to be ashamed of, mind you, for it wasn't. It displayed at least an attempt to be cheerful in spite of your worries. And this in itself is to be admired. Only a few would notice this struggle and inwardly think a little about your brave attempt to master it. Most people are impressed by superficial things. They recognize the up-and-coming, jolly, positive and enthusiastic type of person such as you once were.

"This brings me to comment on your display of enthusiasm. No one could help but remark about this 'new birth' in you. It was really evident in a marked degree. If you keep up that quality, nothing will stop you.

"I have heard that a man is as old as his enthusiasm: that when this fervor dies, the man dies. I believe this.

"If you find things which tend to curb this zeal, try to avoid them and curb them instead. Then again let me urge you to keep it on fire. Get hot with it. White hot! If you continue to do this, no matter how hard it is to do so, you can't help but go forward. Age isn't as much of a handicap as one might think when you realize the importance of enthusiasm.

"Now the above might sound as though I thought I was quite an authority—a man of experience—to give out such advice, but you needn't think that, because I am really sincere about it.

"I want to and will be proud of my dad."

He's been sober three gears and three months, and he hasn't let this boy down. The "advice" that the "boy" gave him and the confidence he had in his dad as portrayed in the letter has been the lift he needed to plot his course.

(Continued on page two)

Being wiser than
you seem is bet-
ter than seeming
wiser than you
are.



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Vol. 24

July, 1966

No. 10

MILL ENDS AND REMNANTS

Rarely do we hear a speaker who fails to emphasize the importance of frequent and regular attendance at meetings. Seldom, if he is well qualified in fundamentals, does a sponsor fail to impart the need for the meeting often and continually at groups.

And as we meditate upon the wisdom of this phase of our theory in AA, we realize the transition that has taken place in our own lives, from the loneliness of the friendless drunk to the fulfilling experience of sobriety.

In this same vein, having participated in numerous other meetings outside of AA in the recent past, I have come to know that the same basic reason for most of these people meeting together is to sidestep the engulfing backwaters of loneliness.

None of these people, as far as I know, has a drinking problem. Yet in their togetherness and their sharing, they overcome other problems that beset them, thus avoiding the peril of withdrawal from life.

So meeting together, all are enabled to enlarge their horizons far beyond that which would otherwise be possible. And the expansion of these horizons reminds of the admonition of a longtime AA, since deceased, that a member can 12th Step outside as well as within the fellowship.

This has been your writer's experience, and, while no activity has been more compensating than those in AA, from the earliest months of sobriety to the present, those things to which we have been able to contribute have repaid us many fold for any effort expended.

All of which leads us to suggest that if we are to get the most from what we can give away we ought to do it in the spirit of the universal. Let our countenances besneak love, our smiles portray friendliness and our eyes shine with kindness to all men.

In doing so, it is that we ease the burden of some nameless one, or hearten the aspect of some lonely one, being mindful that in helping others unknown to us is more rewarding than otherwise.

If you would have outreach — R—E—A—C—H, by George!

BY BILL

(Continued from page one)

our great wonder. To hundreds of friends it became worth a day's journey just to witness her supreme and constant demonstration.

In 1964 we presented Sister with an illuminated scroll which is now to be seen at Rosary Hall. From that scroll I quote in part as follows, "— we have perceived ourselves to be the beneficiaries of that wondrous light which God always sent through you to illumine our darkness. You have tirelessly tended our wounds; you have nourished us with your unique understanding and your matchless love. No greater gifts of Grace than these shall we ever have."

May I suggest by way of post-script to that tribute, that no greater opportunity will ever come for demonstration of our gratitude to this beloved friend, than our personal contribution toward a greater Rosary Hall as a living tribute to her living spirit. —Bill W.

BE A BULLETIN BOOSTER. GET A NEW SUBSCRIBER

CENTRAL COMMITTEE

28 groups were represented at the June 7 meeting.

Central Bulletin reported an improvement in subscriptions. Harry D., editor, expresses a plea for secretaries to destroy all subscription books in their possession which offered two year subscriptions at \$3.00. Because of increased costs of production, the new rate is \$4.00 for two years.

Area-Wide meeting—Jack D. announced that the 24th of June meeting would have Jack B., a member of the Cops & Robbers group of New York as guest speaker and that the Advisory Committee meeting, scheduled for the 24th was advanced to the 23rd of June at the Statler Hotel.

P.I.C. and Institutional Committee—no report.

Hospital Committee—Alca Manor closed due to financial difficulties. The chairman reported that the Board of Trustees for Rosary Hall of alcoholic and non-alcoholic members (Louis B. Seltzer, chairman) is seeking to raise over \$100,000 to broaden its service facilities.

Under New Business, Charles H. read a letter from the Hanna Building asking \$10.00 per month for the use of the meeting room. Since Central Committee was formed, we have been given free use of the facility. The new management has asked that we conform. The motion to conform was carried.

Twelfth Step calls for women should be turned over to the Cleveland AA District Office for assignment of sponsors.

BE A FRIEND

If we would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander and unkind remarks you hear each day. Forget the temptations, forget the fault-finding, and give a thought to the cause which provokes it.

Forget the peculiarities of your friends, and only remember the good which makes you fond of them. Forget all of the personal quarrels you may have heard by accident, and which, if repeated, would sound a thousand times worse. Blot out as far as possible all the disagreeables of life. They will come, but will only grow larger when you remember them. And, the constant thought of acts of meanness or malice will tend only to make you more familiar with them.

Obliterate everything that was disagreeable yesterday. Start today with a clean sheet, write upon it for memory's sake only those things which are loveable. Remember that some day we must give an account of our words and deeds, and thoughts. Therefore, let's try to make life more beautiful for ourselves and for others.

* * * -Bill S., Akron, Ohio

The preacher, hoping to get acquainted with one of the new members of the congregation, knocked on the front door of her home one evening.

"Is that you, Angel?" came the woman's voice from within.

"No," replied the minister, "but I'm from the same department."

* * *

Bars are something which if you go into enough of, you are apt to come out of, singing a few of, and behind some of.

ENTHUSIASM

(Continued from page one)

Sometimes we're not fortunate enough to receive a manifested lift like this just when we need it. We can find it in enthusiastically digging into the AA work of helping others. Sacrifice of self brings great and unexpected rewards.

We all can benefit from the letter. The new way of life that we have found should engender boundless enthusiasm. If we just keep in mind one point the boy made in his letter, "A man is as old as his enthusiasm," we will also have benefited by this visit with a man who has found happiness in the AA program.

Enthusiasm is contagious. Let's remain enthusiastic.

PRAYER OF THE MONTH

O, GOD, BE MERCIFUL TO ALL WHO GROAN UNDER THE BONDAGE OF THEIR SINS, AND SHOW THY GRACE TO THOSE WHO ARE BURDENED WITH THE MEMORY OF THEIR OFFENSES; THAT, AS NOT ONE OF US IS FREE FROM FAULT, SO NOT ONE MAY BE SHUT OUT FROM PARDON.

—Gelasian Sacramentary

HANGOVER TREATMENT

During the passing years, Vermont folk medicine has learned by the trial and error method how to deal successfully with sobering up the individual who has been on a drinking spree.

A man in his forties had been drinking from December 27 to January 10. He was paralyzed drunk when seen. He was given six teaspoonsful of honey. Twenty minutes later he was given another six teaspoonsful, and twenty minutes later a third dose of the same amount. This made 18 teaspoonsful of honey in 40 minutes.

Beside his bed was a fifth of liquor, with one drink left in the bottle. Three hours later, the drink was still there! Treatment was continued: three doses of six teaspoonsful of honey, repeated at 20 minute intervals.

The following morning he was seen at 8:30. He had slept straight through the night until 7:30 a.m. This was something he had not experienced in 20 -years! He had, however, taken the one remaining drink in the bottle. First he was given three more doses of honey at the same intervals. He was then given a soft-boiled egg. Ten minutes later he was given six teaspoonsful of honey.

His lunch consisted of four teaspoonsful of honey at the beginning of his meal, a glass of tomato juice and a piece of ground beef. For dessert he received four more teaspoonsful of honey.

A friend brought his a pint of liquor which was placed on the table with his evening meal. He pushed it away and said he didn't want it any more. He never took another drink again! As a result of the honey given this man, a paralyzed drunk at 7:00 p.m., he was made sober within 24 hours with the help of two pounds of honey!

Vermont folks' medicine considers over-indulgence in alcohol to be evidence of *potassium deficiency* in the body. Being a good source of potassium, honey counteracts the craving for alcohol and successfully accomplishes the sobering-up process.

Tests of varied alcoholic beverages were made with Squibb's Nitrazine Paper. With the co-operation of a bartender friend, tests were made with different alcoholic beverages sold over the bar. These were tested with the different waters used in mixing drinks. Their reactions lined up as follows:

Beverage	Re-action
Whiskey	pH 6.0 weakly acid
Rum	pH 6.5 acid
Vichy Water	pH 7.0 weakly alkaline
Beer	pH 4.5 very acid
Sparkling Water	pH 6.6 very acid
Sherry Wine	pH 4.6 very acid
Port Wine	pH 4.5 very acid
Vermouth	pH 4.5 very acid
Creme de Menthe	pH 6.0 weakly acid
Gin	pH 6.0 weakly acid

The fact that coffee and tea are both extremely acid beverages, having a x-action of pH 4.5, makes it easy to understand their popularity as beverages. In Vermont, tea is often the only liquid taken when ill.

-D. C. Jarvis, M.D. Vermont

The above article appeared in the *Folk Medicine*, published in Vermont in 1957, and was called to our attention. Our eyebrows were raised as we read it, and we must admit that we still have our doubts. But we've had them before. It is possible that some of our hospitals and nursing homes might experiment with the treatment. Certainly would save the alcoholic a lot of time if it worked.

DATES TO REMEMBER

July 5—The First Anniversary of the Eaton group will be observed with a dinner at 6:30 p.m. and meeting at 8:00 p.m. The guest speaker will be Father H., Parman Men. They meet in Grace United Church of Christ, East 152nd & Westropp.

July 22-23-24-1966 Ohio State AA Conference will be held in the Commodore Perry Hotel, Toledo, O., from 1:00 p.m. Friday to 12:00 p.m. Sunday. Speakers from New York, Florida, Canada, Ohio and South Africa. You can save one dollar by sending in your advance reservation before July 15. See your group secretary or G.S.R. for registration blanks.

July 29-30-31—Third Annual New York State Convention in the Statler-Hilton Hotel, Buffalo, N.Y. Registration or inquiries may be sent to: Committee Chairman, Third Annual N.Y. State Convention, Room 6, 1370 Main St., Buffalo, N.Y.

BROKEN CIRCLE

Drinking is the hardest work in the world; I didn't die drunk and go to hell like some drunks, but I ended up with an enlarged ego and it was like an egg, of no use until busted. My love for the bottle had drawn me into myself. My world was a narrowing circle. My interests shut off my friends. I received sympathy from no one. My soul was squeezed dry. I was a miserable creature, living in a strange and miserable world. Self-conscious, self-centered, thinking only in terms of myself. "That was spiritual death."

After I got into AA the circle was broken and I was free to make my own choice and bring my soul out into the sunlight where I can now bathe in the sweet waters of serenity.
* * *
H.T.B., Dallas, Texas,

St. Peter and St. Thomas were playing golf one heavenly afternoon and St. Peter's first drive was a hole in one. St. Thomas stepped to the tee and also scored a hole in one.

"All right, now," said St. Peter, "Let's cut out the miracles and play golf."
* *

The husband of a woman who recently learned to drive was astounded upon returning home and seeing their car in the living room.

"How in the world did you land our car in here?"
"Nothing to it," she replied with a trace of smugness. "When I got to the kitchen I simply made a left turn."
* * *

Civilization is the condition in which one generation pays the last generation's debt by issuing bonds for the next generation to pay.
* *

He had one for the road led him straight to the cemetery.

DISTRICT OFFICE SUMMER SCHEDULE

The Cleveland AA District Office will be closed all day on Saturday during June, July and August. However, all calls will be relayed through the answering service which may be contacted by calling CHerry 1-7387.

ALANON GROUP MEETINGS

Alanon Answering Service — Call SU. 1-5135

- ASHTABULA—Harris Memorial W. 68 & Adams 1st & 3rd Mon., 8:30
- BROOKPARK-PARMA-Redeemer Lutheran, 6161 Smith Mon., 8:30
- LAKEWOOD—Lakewood Presbyterian. Detroit at Marlowe, Mon., 8:30
- EUCLID-Christion Church. 23001 Lake Shore Blvd. Tues., 8:30
- SUBURBAN WEST-Our Saviour Luth. Ch.. 29300 Hilliard, Tues., 8:30
- MAPLE HEIGHTS-Presbyterian Church. 16116 Libby Rd., Tues., 8:30
- CLEVELAND HEIGHTS-Coventry at Cedar wed. 9:00
- IGNATIA-East 91st & Harvard Ave Wed., 8:30
- FAIRPORT HARBOR-Luther Center. Eagle St. wed., 8:00
- NU-YOU-16306 Triskett (1st Mtg. each mo.)—Discussion Wed., 9:00
- TRINITY-Trinity Church (Annex) 8626 W. 25th St Wed., 8:30
- LORAIN AVE.—Dr Martin Luther Ch.. 4470 Ridge Rd., Thurs., 9:00
- WEST SIDE-St. Mark's Church. 15300 Puritas Road Thurs., 1:30
- ROSARY HALL—Charity Hospital, E. 22nd and Central Fri., 8:30
- E. CLEVELAND-YWCA. Lee Boulevard and Euclid Fri., 1:30
- LOHAIN COUNTY-Luth. Church. 3334 Wilson, Lorain, O., Thurs., 8:30
- ELYRIA, O. Woodbury St off Cleveland St Sat., 8:30
- VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4:00

“SHOOTIN’ IRONS” — “ANGLE IRONS”?

Several Sundays ago I had the misfortune to hear an outside speaker cast-reflections on the sincerity of the inmate members. It marked the third time that I had heard these remarks from the same person. The first time I was shocked, the second time angry and the third time amused. The first time was over three years ago. I did not know too much about AA and I was shocked to hear that we were basically a bunch of phonies. Seventy-five percent was the figure given. The next year I was angry because I felt that the figures given were untrue and given in bad taste. The third year I was amused at myself for having ever doubted the speaker in the first place, and at him for not knowing that everyone in AA is an ‘angle shooter.’

The shock that I felt three years ago was because I did not realize that nothing in the world is one hundred percent. The Churches of God as we understand, has it's percentage of people who use the church for gains other than spiritual. In that first year I felt that seventy-five percent was an **excessively high figure** to be used in measuring the number of “so called ‘angle shooters.’” I was later to re-examine and revise this opinion. The reason for this I will give later.

The anger I felt toward this speaker the second year was because I felt that he should have kept his observations to himself, rather than drag his opinions into the open. Once again I did not realize that sweeping **problems** under the rug *is* not the AA way. A oroblem. real or imaginary, can be solved only by dragging it into the open. If it exists we work on it. If not, we dismiss it from our minds. In a program based on honesty to **ourselves** and our fellowman we cannot hide the truth as we see it. If we are right we make others aware that there is a problem. If we are wrong we stand correction.

The third time I heard this speaker I was amused because I realized this man was merely stating facts as he saw them. I had by now learned to realize that we do not like to hear the things we don't want to hear. So because we don't want to hear it we don't take time out to examine **first—criticize** later.

We first must realize that AA is a program of stark reality, a hard hitting, hard to take examination of the facts of life as we are confronted with them.

Now the dictionary says, an angle iron is used to strengthen corners, and that a shooting iron is an implement used to propel an object from one point to another, namely a gun. It then stands to reason that any device we use to strengthen the angles or corners that we must turn to achieve sobriety (which is a point in the opposite direction of alcoholism) is “angle shooting.” The path to sobriety is not a straight and narrow one but has curves and **pitfalls** that we must certainly angle around.

But what of the man, as this sneaker implied, who is using AA as a means to escape his cell for a few hours or to impress the Parole Board? First the speaker did not realize that most of the men present did have somewhere else they could have gone, namely, television or yard. Secondly the majority were shooting **angles** for the Parole Board. So what? Now any caged animal, man not **excented**, want it's freedom. In order to achieve this goal it will use any means at it's disposal. **Actually** what is wrong with any man using **AA** to escape this or any other place of confinement? The harm comes in not using it to stay out of hell holes like this. What is wrong with sitting in on meetings, along with dedicated members and shooting one's angle? It is far better to have them sitting among us where AA might rub off on them than to have them isolated in their cells where there is no **opportunity** for this to hapnen.

I am an ‘Angle Shooter.’ When I go to the Board in 1982 I want it on my record that I attended meetinns, worked on the steering committee and wrote articles for the Eve-Opener for twenty years!

I am an “Angle Shooter.” I want to qualify myself, through practicing the principles of AA, for the best that the institution has to offer!

I am an “Angle Shooter.” I want to use AA for my

moral, spiritual and recreational outlet so that I won't fall into the undesirable phases of prison life.

I am an “Angle Shooter.” I can't get a drink, so I'll use AA to keep me mentally sober. Again, what is wrong with “Angle Shooting?”

It is my belief that every member of AA is shooting an angle. We are using AA as the angle to achieve a better, happier way of life and as an angle to maintain our sobriety. The speaker who was so wrong and at the same time so right, is using his position as a BB of AA as an angle to help him maintain his sobriety. When he said that seventy-five percent of our members were “Angle Shooting” he missed the boat by twenty-five percent. We, and all other AA members, are one-hundred percent “Angle Shooters!”

So let us get out our “Shooting Irons” and shoot our “Angles” to Freedom, Sobriety and Prosperity! Sometimes those who are sincere do not have strength to shoot it out to the end, and often those who are not, are caught up in the battle and emerge victorious in spite of themselves. Any angles that we shoot are acceptable as long as those angles are not-“One Another.”

-Chuck L., Ohio Pen Eye-Opener.

SPONSORSHIP AND LEADERSHIP

We wish all of you could have heard Ed of Waterloo discuss a 15-point program of “Sponsorship and Leadership” and his integration of these points into the AA program. Ed gave us one of the most interesting and informative hours we have ever enjoyed. Somehow, we always expect that of Ed, and he never fails us.

We regret that lack of space does not permit us to list all of the points and Ed's application. But we will present two of them for your own analysis and application. They are thought-provoking.

No. 6-BRING OUT THE BEST IN OTHERS-Someone once said: “Blessed is the leader who develops leaders while leading.” Examine these points:

1. Do you rejoice in the success of others?
2. Do you give credit where credit is due?
3. Are you a good listener?
4. Do you encourage others to offer ideas?
5. Do you seek the advice of those who are more expert than yourself?
6. Do you invite constructive criticism?
7. Do you frankly admit your mistakes and take the blame for them?
8. Do you delegate to others their share of responsibility, or do you let a cause suffer by making it a one-man operation.
9. Do you allow individuals the freedom they need and deserve to do their job well?
10. Do you encourage the legitimate self-interest that everyone needs in his work?
11. Do you recognize the particular contribution your associates or helpers make?

No. 8—WATCH YOUR MOTIVATION-Most individuals who take positions of leadership usually start off with good intentions.

But a subtle, almost imperceptible change takes place as one develops a liking for the honors, advantages and authority connected with any post. Self-interest quietly takes over while the rights of others are sidetracked or forgotten.

Many a worthy cause suffers because leaders succumb to the alluring temptations of personal advantage and forget the rightful interests of those they should represent.

* * *

Once in a while we meet people who do nothing in particular, and they do it very well.

Constant worry will make anybody thin-except those who worry about being fat.* *

Girls who don't seem to need girdles are the ones who model them.* * *

Every life we touch is a field: everything we do and all the words we speak, are seed. What will the harvest be?

-Rowland

CLEVELAND AREA

Guest Speakers

JULY, 1966

Allendale (Thursday, 8:30 p.m.): 7—Jim M., Lakewood Armory; 14—Erwin H., Geneva; 21—Les. S., Lakewood Men; 28—Bob C., Kirtland, O.

Bay View (Saturday, 8:30 p.m.): 2—Eunice A., Berea Thursday; 9—Tom T., Lorain Ave. Thursday; 16—Ed B., East Akron; 23—Phil R., Bay View (his first lead); 30—Ed L., Berea Thursday.

Bedford Heights (Sunday, 7:30 p.m.): 3—Tape by Jack O., San Antonio, Texas; 10—Mrs. Jean S., Baxter; 17—Ed P., Clark; 24—Ambrose T., Angle; 31—Fred B., Eaton.

Brooklyn (Thursday, 8:30 p.m.): 1—Eddie G., Brooklyn (his 14th anniversary); 14—Tom B., Plains, O.; 21—Challie P., Chardon; 28—Jerry W., Brooklyn (his 21st anniversary).

Charity (Friday, 8:30 p.m.): 1—Bud B., Wickliffe; 8—Marty K., Fairmount; 15—Larry W., Shoregate Men; 22—Joe A., Redwood; 29—Joe O'D., Willoughby.

Doan Men (Wednesday, 9:00 p.m.) 6—Richard Z., Newburgh; 13—Joe B., Clark; 20—Joe M., Lakewood Armory; 27—John S., North East.

Eaton (Tuesday, 8:00 p.m.): 5—Observes its First Anniversary with a dinner at 6:30 p.m. and meeting at 8:00 p.m. Guest speaker, Father H., Parmatown Men; 12—Wayne R., Angle; 19—Howie L., Angle; 26—Wes D., Clehoco.

Edgelake (Monday, 8:30 p.m.): 4—Jim D., Lakewood Men; 11—Tony W., Elyria Wednesday; 18—Mike K., St. Mary's, Lorain, O.; 25—Marge G., Lakewood Women.

Fairview Park (Tuesday, 8:30 p.m.): 5—Ed M., ? ? ? ? ?; 12—Carl D., Edgelake; 19—Al G., Memphis; 26—Jim R., Parma Men.

Grateful (Sunday, 2:00 p.m.): 3—Edythe H., Borton; 10—Don C., Geneva, O.; 17—Max M., Night & Day (1st anniversary and 1st lead); 24—"The Mask of Alcoholism," Tom M., Puritas Sunday; 31—Glen B., Y.O.U.R.

Laurel (Tuesday, 8:45 p.m.): 5—Charles A., Southwest Sunday; 12—Otto S., Independence, 19—Louise C., St. Clair Thursday; 26—Don T., Parma Heights.

Nela Park (Sunday, 7:30 p.m.): Now meet in the Cafeteria, lower level of the Advertising Building; 3—Bob T., Garrettsville, O.; 10—Bob W., Allendale; 17—John F., Northeast; 24—Don C., Wickliffe; 31—Hugh K., Wednesday—Lee.

North Olmsted (Wednesday, 8:30 p.m.): 6—Virgil D., Southwest Sunday; 13—Robbie R., Bay View; 20—John S., Parmatown Men; 27—Dave H., West Shore.

Parmatown Men (Friday, 8:30 p.m.): 1—Austin B., Parmatown Men (his first lead); 8—Dick B., 24 Hour; 15—Ed M., Valley View; 22—Tom D., Lakewood Men; 29—Don S., Orchard Grove.

Redwood (Saturday, 8:30 p.m.): 2—Joe K., Ramona; 9—Harriet S., East Shore Women; 16—Nancy L., Wickliffe; 23—Tom L., Wickliffe; 30—Tom D., Lakewood Men.

Sheffield Lake (Wednesday, 8:30 p.m.): 6—Earl B., Axtel; 13—Jack G., Fairview; 20—Catherine & Bob M., Sheffield Lake (their 4th anniversary); 27—John H., Millersburg.

Sobriety (Saturday, 9:00 p.m.): 2—Roland H., Bay View; 9—Les S., Lakewood Men; 16—Ray & Eleanor G., AA & Alanon (Charity); 23—Surprise lead; 30—Beginners open discussion.

Solidarity (Friday, 8:45 p.m.): 1—Jim N., Doan Men; 8—Bob Y., Day & Night; 15—Tom C., Day & Night; 22—Alex D., Matt Talbot; 29—Open.

Southwest Sunday (8:30 p.m.): 3—Bob J., Southwest Sunday; 10—Harry H., Rocky River; 17—Dick Van D., Bay West; 24—Ted R., Valley View; 31—Dolores B., Laurel.

Tee-Cee (Tuesday, 8:30 p.m.): 5—Joe S., Cedar; 12—Franklin W., Rocky River; 19—Pete J., Valley View; 26—Frank M., Angle.

V.H. (Wednesday, 8:00 p.m.): 6—Jack K., Bedford; 13—Charles P., Chardon; 20—Clarence H., Chagrin Falls; 27—Fred H., Garden Valley.

West Side Women (Monday, 8:30 p.m.): Discussion; 11—Dick P., Parma; 18—Mary H.; 25—Bob G., Lee-Seville.

West 25th (Monday, 9:00 p.m.): 4—Phyllis W., West Clifton; 11—Joe P., Avon Lake; 18—Bill P., E. 30th—Cedar; 25—Jim S., W. 25th (his 12th anniversary).

Y.O.U.R. (Sunday, 7:15 p.m.): 3—Andy S., Lander Circle; 10—Nick K., Lorain, O.; 17—Norman H., Willoughby; 24—Wes D., Clehoco; 31—Open.

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CLEVELAND AREA GROUP MEETINGS

SUNDAY

AVON CENTRAL-Basement Central Bank.
36690 Detroit Rd., Avon, 0. 8:30
AXTEL TWILIGHT-Rte. 60, Axtel, 0. 7:30
BEDFORD HEIGHTS-Village Hall.
5561 Perkins Rd., Bedford Heights. 7:30
BOLIVAR-9th-Dallas Hotel, 2217 E. 9th. 12 N
BROOKSIDE-Blessed Sacrament Church.
Storer and Fulton (downstairs) 8:30
C.A.H.-13857 Euclid Ave. 1 1 : 0 0 a.m.
COLLINWOOD-946 E. 152nd St. 7:30
DETROIT SUNDAY-8304 Detroit Ave. 7:30
DISCUSSION-6700 Detroit Ave. 7:00
FRESHMAN (Discussion) 13867 Euclid 7:30
GARDEN VALLEY-7100 Kinsman Ave. 4:30
GENEVA-Meth. Church. S. Broadway 8:00
GRATEFUL-St. James Lutheran Church.
1424 Hayden Ave. 2 : 0 0 p.m.
LAKEWOOD ARMORY-1437 Wayne Ave. 9:00
LORAIN CO. Cons. (1st Sun. in mo.)
St. John's Sch., 31 & Rt. 57, Lorain 7:30
MANSFIELD, O.-20 1/2 S. Park 8:00 EST
MARSHALL-6200 Mayfield East entr. 8:00
MEDINA, O.-St. Paul Episc. Church 8:00
1424 Hayden, near Shaw 2:00
MENTOR SUNDAY - St. Mary's Church
Route 20 & Hart Ave. 8:00
MISTLETOE& St. John's Cathedral, lower
sacristy, E. 9th & Superior (Sup'r ent.) 7:00
NELA PARK-Cafeteria, lower level of
the Advertising Bldg., Noble Rd. 7:30
NEWBURG - St. Catherine's Church
3443 E. 93rd St. 8:30
NEWBURY-St. Helen's Ch. Rte 87. 8:15
PURITAS-Church of the Ascension
14040 Puritas Ave. 8:30
SOUTHWEST SUNDAY-390 Fair St.
Board of Education Bldg., Berea, 0. 8:30
SUPERIOR Stag-2028 1/2 E. 106 11:00 a.m.
TRUSTY-Cleveland House of Correction
1000 ft. East of House of Correction 5:00
WARRENSVILLE-Cooley Farms.
Recreation Room 10:00 a.m.
YOUR-Community House, 240 Briardale 7:15

MONDAY

BORTON-E. Cleveland Congrega. Church.
Page and Euclid Ave. 8:30
BROOK PARK-Redeemer Lutheran Church.
6151 Smith Road, Brook Park 8:30
EARLY-EARLY-St. John's Cathedral
superior entrance, Lower Sacristy 7:30
EDGE LAKE-Faith Lutheran Ch., Lakewood.
Woodward & Hilliard (Wdwr'd. Ave. ent.) 8:30
ELYRIA MEN-St. Agnes, Lake & Dewey 8:30
Morning Discussion 10:00 a.m.
FRIENDLY SUBURBAN-6037 Pearl 8:00
FRIENDSHIP-Blvd. Presbyterian Ch.,
24600 Lake Shore Blvd., Euclid, 0. 8:30
JEFFERSON, O.-St. Joseph's Church 8:00
LAKEWOOD MEN-St. Peter's Episcopal.
W. Clifton and Detroit 9:00
LEE MONDAY-First Presbyterian Ch.,
East Cleveland, Nela and Euclid 8:30
LEROY-BRAKEMAN-Leroy Grange Hall
Brakeman Rd. off Rte. 86-Painesville 8:30
LORAIN AVE.-St. Ignatius Hall.
Lorain Ave. at West Blvd. 8:30
NORWALK-Intersection Rts. 20 & 250 8:30
ORCHARD GROVE-St. Mark's Church.
16306 Trickett Road 3:30
PEARL-St. Mary's Sch., 4600 State Rd. 8:30
RAMONA-9721 Ramona Blvd. 8:30
SHAKER-Christ Episcopal Church.
3446 Warrensville Center Rd. 9:00
SOUTH EAST-7526 Broadway 8:30
TEMPLE-St. Thos. Aquinas, 9206 Super'r 8:15
VERMILION-Congregational Church 8:30
WEST 25TH ST.-United Church of Christ,
2409 Willowdale Ave. 9:00
WILLOUGHBY, O.-First Presbyterian
Church, 4786 Shankland Rd. 8:30
WOMEN'S (Westside)-West Blvd., Christian
Church, Madison & W. 101st St. 8:30

TUESDAY

ASHLAND, 0. Methodist Church
Comer Cottage & Sandusky Sts. 3:00 EST
ASHTABULA CONSOLIDATED-Geneva, 0.
Methodist Church, So. Broadway, 1st Tue 8:30
BAINBRIDGE-Chagrin Valley Presb. Church
Rt. 306, cor. Bainbridge & Chagrin Rd. 8:30
CLARK-1917 Clark Ave. 8:30
CORLETT MIXED Sokol Tyrs Hall
3689 E. 181st St. 8:30
EATON-Grace United Church of Christ,
E. 152nd St. and Westropp 8:00
EUCLID MORNING-Euclid Christian Ch.,
Lake Shore Blvd. & E. 280th St. 10:30 a.m.
FAIRMOUNT-St. Paul's Episcopal,
Fairmount and Coventry 9:00
FAIRVIEW PARK-Grace Church
W. 224th & Lorain Ave. 8:30
FALLS-7853 Columbia Road 9:00
GARFIELD HTS., City Hall, 6666 Turney 8:30
KIRTLAND, O.-Old South Ch. Rt. 306 8:30
LAKE COUNTY-M&H, Fellowship Hall.
Rt. 20-E. Southwood, Mentor 8:30
LAUREL-Brooklyn High School Cafeteria.
9400 Biddulph Rd. (Parking, W. 96th) 8:45
LORAIN CENTRAL-Lorain, 0.
Trinity Church 3:30
MANSFIELD-Episcopal Church.
41 Bowman St., Mansfield, 0. 8:30 EST

MAY-LIND-E. Cleveland Savings & Loan,
5816 Mayfield Road 8:30
MILES-LEE-St. Mary's Church,
4070 E. 142nd St. 8:30
NIGHT & DAY-13857 Euclid Ave. 8:30
RIVER TUESDAY-Rocky River Methodist,
19414 Detroit Road 8:30
SHOREGATE MEN-Methodist Church
30500 Lake Shore Blvd. 9:00
SMITH-WILSON-St. Joseph's School,
9321 Orleans Ave. 8:30
SOUTHEAST-8437 Broadway 11 a.m.
STRONGSVILLE-Meth. Ch., 13354 Pearl 8:30
SUPERIOR-North Presbyterian Church,
E. 40th and Superior 8:30
TEP-CEP-General Motors Training Center
11699 Brookpark Rd., Cor. Stump Rd. 8:30
NOON-Black Angus Rest., 1326 Huron 11:45
TRUSTY-Cleveland House of Correction,
1000 ft. East of House of Correction 8:00
VALLEY WOMEN-7100 Kinsman 7:30
WEST PARK-Puritas Lutheran Church,
Puritas Ave. and W. 138th St. 8:30

WEDNESDAY

ASHTABULA C'Y Women, Harris Memorial
W. 58th & Adams, 2nd & 4th Wednesday 8:00
BAXTER-St. Stanislaus Recreation Hall
East 66th St. & Baxter Ave. 8:30
BEDFORD-Chris. Ch. Blaine & War. Ctr. 9:00
Morning group 10:30 a.m.
BRAINARD CIRCLE (Women's)-Trinity Ch.,
Brainard at Shaker & Gates Mills 8:30
BRUNSWICK-Laurel Sq. Shopping Center
Cuy. Svcs. Bldg., next to Marshal Drug 8:30
COLLINWOOD-945 E. 152nd St. 8:30
DOAN MEN-Church of the Covenant
11205 Euclid Ave. 9:00
EASTSIDE MORNING-9606 Euclid Ave.,
Euclid Ave. Congre. (Side Ent.) 11 a.m.
ELYRIA O.-St. Paul Building,
Third and Middle, side entrance 8:30
FAIRPORT HARBOR-Luther Center
525 Eagle Street 8:00
FARM-7438 Slagle, Garrettsville 10:30
GARFIELD-Pilgrim E. & R. Church,
4592 E. 131st St. 8:30
GARFIELD HTS. - Pilgrim E. & R. Church
4592 E. 131st St. 8:30
HAGUE-Grace Cong. Assembly Hall,
West 65th and Colgate 8:30
HUMBLE-Trinity United Brethren Church,
1289 Hayden Ave., (side entrance) 8:30
INTER RACIAL-30th & Wood, Lorain, O.
Mt. Zion Baptist Church 8:00
LAKE COUNTY WOMEN-1st Presbyterian,
4785 Shankland Rd., Willoughby 1:00
LEE ROAD-St. Ann's Church Basement,
Coventry and Cedar 9:00
LORAIN COUNTY WOMEN-Meth. Church,
Rte. 254-1 block east of Rte. 87 8:30
LORAIN WEDNESDAY-Bosworth Road,
Presbyterian Church, 3631 Bosworth 9:00
MANSFIELD-20 1/2 S. Park 8:00 EST
MANTUA, O.-Mantua Christian Church 8:30
NO. OLMSTED-Epis'l Church of the Advent
3760 Dover Ctr. Rd., north of Lorain 8:30
PARMA HEIGHTS-All Saints Episcopal
Church, 8911 Ridgewood Drive 8:30
PSYCHIATRIC HOSPITAL-1708 Aiken 8:30
SHEFFIELD LAKE-St. Thomas School
Harris Rd., Sheffield Lake, O. 8:30
ST. JAMES-St. James Church,
E. 84th and Cedar 8:00
TWENTY-FOUR HOUR-13216 Detroit,
Church of the Ascension 8:30
V.H.-Veterans Hosp., E. Blvd. & E. 105, 8:00
WARRENSVILLE-Women's House Cor. 7:30
WEST SHORE-West Shore Unitarian,
20401 Hilliard Rd., Rocky River 8:30
WICKLIFFE-Wickliffe Presbyterian Church,
E. 800th & Ridge Rd. (Route 84) 8:30

THURSDAY

ALLENDALE-St. Paul's Episcopal,
Church, 16837 Euclid Ave. 8:30
AMHERST-Elyria Ave. & Church St. 8:30
ANGLE-St. Malachi's 2469 Washington 8:30
ASHLAND - 200 Highland Ave. 8:00 EST
ASHTABULA HARBOR-Bethany Luth'n Ch.
Penn. Ave., between W. 9 and W. 10 8:30
BAY WEST-Church of the Redeemer,
23500 Center Ridge Rd., Westlake 8:30
BEREA-Fine Arts Bldg., East Bagley Rd.
Three doors east of Eastland 9:00
BROADWAY-55th-Our Lady of Lourdes
School Hall, 3398 E. 66th St. 8:30
BROOKLYN-St. James Lutheran Church,
4781 Broadview, cor. Maynard 8:30
GRATITUDE-St. Mark's Lutheran Church
Painesville, Bowhall Rd. So. of Rt. 20 10 a.m.
CHESTERLAND-St. Mark's Lutheran Church
Rte. 306, North of Wilson Mills Rd. 8:30
COVENTRY-Fairmount Presby. Church,
Scarborough and Fairmount 8:45
CROSSROADS-St. Luke's Episcopal,
W. 78th St. and Lake Avenue 9:00
EASTLAKE-Reformation Lutheran Church,
34300 Lake Shore Blvd. 9:00
EAST SHORE WOMEN-Richmond Library,
26161 Euclid Ave. 8:15
ELYRIA-St. Agnes Sch., Lake & Dewey 8:30
GARDEN VALLEY-7100 Kinsman 8:00
GOLDEN GATE WOMEN-Activities Center
So. Euclid Meth. Ch., 1634 So. Green Rd. 8:30

INDEPENDENCE-Presbyterian Church

6624 Public Square 8:30
LORAIN AVE. THURSDAY-4470 Ridge Rd.
Dr. Martin Luther Church 9:00
MAPLE LEAF-Congregational Church,
Fellowship Hall, Burton, Ohio 8:30
NEIGHBORHOOD-112 E. 19. Lorain, 10 a.m.
NIGHT & DAY-13857 Euclid Ave. 11 a.m.
NORTH RANDALL-21937 Miles Ave. 8:30
PAINESVILLE-Congregational Church,
Education Building, Mentor Ave. 8:30
ROCKY RIVER-Rockport Methodist
Church, 3301 Wooster Road 9 : 0 0
ST. CLAIR-Nottingham Methodist Church
St. Clair & E. 186th St. 8:30
TRUSTY-Cleveland House of Correction,
1000 ft. east of House of Correction 8:00
WESTSIDE Closed Discussion 33119 Electric
Lake Shore Methodist Ch. Avon Lake 10 a.m.
WEST SIDE MORNING-W. 98th & Denison
Hungarian Lutheran Church 11 a.m.
WILLARD, O.-United Bank Bldg. 8:30

FRIDAY

AVON LAKE-First Congregational Church,
32801 Electric Boulevard 8:30
BEREA-Social room of Berea Cong.
Church, Seminary and Church 8:30
BOB GANDER-8437 Broadway 8:30
CEDAR-Salvation Army, 6005 Euclid 8:00
CHAGRIN FALLS-Federated Churches,
76 Bell Street 9:00
CHARDON-St. Mary's, 400 North St. 8:30
CHARITY-Amphitheatre, 6th Floor,
St. Vincent's Charity Hospital 8:30
CLRHOCO-St. Thomas Aquinas School Gym
9205 Superior 8:30
CONNEAUT, J.C. Hall, 238 Main (upstairs) 8:30
EUCLID FRIDAY-Epiphany Church,
Lake Shore & East 210th St. 9:00
FRIDAY P.M. WOMEN-Plymouth Church
Krumbine Room, Coventry & Drexmore 1:00
GORDON SQUARE-West Blvd. Christian
Church, Madison & W. 101st St. 8:30
HEIGHTS-Closed Discussion, Christian
Church, Van Aken & Avalon (rear) 8:30
HUDSON, O.-Closed meetings.
Christ Church, 21 Aurora 8:30
MANSFIELD-Baptist Church, 296 Park Ave.
West, cor. Benton St. & Park Ave. W. 8:30
NORTH EAST-Town House Motel,
15661 Euclid Ave. 8:30
PARMATOWN MEN-Assembly Room
Parma Community Hospital 8:30
POSTOFFICE-4079A, Main Postoffice 8:00
SOLIDARITY-Friendly Inn Settlement,
2382 Unwin Rd. (Off Quincy Ave.) 8:45
STELLA MARIS MIXED
1320 Washington Ave. 8:15
WELLINGTON-St. Patrick's Catholic
Church, No. Main St., Wellington, 0. 8:30
WEST CLIFTON-Lkwd. Congregational
Church, 1375 W. Clifton Rd 9:00
WESTLAKE-Westlake Christian Church
25800 Hilliard Rd. near Columbia Rd. 8:30

SATURDAY

ASHTABULA, O.-St. Peter's Epis. Church,
Main Avenue at South Park 8:30
BAY VIEW-Bay View Hospital,
23200 Lake Ave., Bay Village 8:30
ELYRIA-154 Woodbury St. 8:30
FSOUIRF-16602 Superior 8:00
FOREST CITY-2125 Broadway Rd. 9:00
LANDER CIRCLE-Garfield Mem. Methodist,
Cor. Lander Rd. and Route 422 9:00
LEAGUE PARK-Teamster's Hall,
2076 E. 22nd St. at Carnegie 9:00
LEECE-NEVILLE-1374 51st St. 7:00
LEE-SEVILLE-Advent Lutheran Church
15309 Harvard Ave. 8:00
LIBERTY-945 E. 152nd St. 9:00
LORAIN SATNITE-7th and Reed St.,
St. Mary's Church Basement 8:30
L.S.I.-17604 Broadway 8:00
MADISON-PERRY-St. Ann's Church
Middlebridge & Townline, Madison 8:15
MANSFIELD - 20 1/2 S. Park St. 8:00 EST
MAPLE HTS.-City Hall, Lee & Maple 8:30
MATT TALBOT-Windermere Presby. Ch.,
14112 Euclid Ave. at Windermere 8:30
MEMPHIS-Lakewood Congregational Ch.
1375 W. Clifton cor. Detroit Ave. 9:00
HOPEFUL-Williams Bldg., 4455 Turney 7:30
NIGHT & DAY-13857 Euclid Ave. 12 Midnight
CLEVELAND TEAMSTERS-Teamsters Bldg.
S.E. Corner of E. 19th & Carnegie 8:00
PARKMAN-Congregational Church 8:30
PARMA-Third Federal Savings & Loan
5950 Ridge Road (rear entrance) 8:45
PLAINS-Plains Methodist Ch., Mentor, O.
Rts. 306 and 283, Mentor, O. 9:00
REDWOOD-Euclid Lutheran Church,
E 260th and Orle 8:30
SORRIETY-St. Mark's, 15300 Puritas 9:00
TRINITY-Trinity Evangelical Church,
8525 W. 25th St. 8:30
VALLEY VIEW-Pilgrim Congr. Church,
2592 W. 14th, cor. Starkweather 9:00
W. RICHFIELD-United Church of Christ
Route 303, W. Richfield 8:30



INVOLVEMENT

This column has recently spoken of involvement as an element of true compassion. Here it is treated separately.

Psychologists will tell you that the inclination to avoid responsibility is a usual characteristic of immaturity. It would appear that we live in an age of rampant immaturity if that is so. "Let's not get involved" is becoming a more frequent expression in relation to a growing number of things. If you witness a serious traffic mishap in connection with which your statement might be a great help to the man without fault, what is your reaction? Most people drive on because they do not want the aggravation of involvement. This runs the gamut of human happenings. Murders are being committed in the presence of scores of people, none of whom raise a finger. Part of it may be the instinct of self preservation, but most of it is the desire not to be involved. One wonders the extent to which enlarged criminal activity may be due this spirit of non-involvement. Surely it is an important factor.

What does this have to do with our way of life? As a group we suffer from the ravages of immaturity somewhat more than most people. Fortunately, we become aware of this, an advantage over other people. But the awareness alone is far from enough. We must act upon it. In our early years, most of us throw ourselves into this way of life and our Fellowship's activities. As we grow older in the Fellowship many of us are inclined to pull back and reach a certain aloofness from activity. Leading meetings and doing Twelfth Step work, are jobs for those in their first five years of sober living. That is how we rationalize it. How wrong that is!

The fellow who drifts away and finally loses sobriety itself is a typical casualty of this procedure. Even the one who maintains sobriety is a pathetic figure if he is not happy in it as we are. The one who sits like a bump on a log at an occasional meeting, and says, "I don't seem to get much out of the Fellowship anymore", is another result of inactivity or put more clearly, non-involvement.

This is a program of involvement. When you stop giving generously of yourself in the vital, living, moving program of Fellowship activity, you are a dead duck in terms of happy sober living. Fortunately most of our dead ducks can be revived if they are willing. And in connection with the Twelfth Step remember it says, "Carry this message to other alcoholics". That doesn't mean merely the alcoholics who still suffer, it means "each other" too. Remember that it's an incurable disease. What a blessing for the Fellowship and for them if some of us old timers would hunt up other old timers we seldom see anymore, and somehow get them really involved with us. They all have a lot to give and only through their new involvement in giving of themselves, will they start to receive again.

Hubby (at the golden wedding) : "Well, dear, all the years have flitted by and I haven't deceived you yet, have I?"

Wife : "No, John; but goodness knows you've tried hard enough."

THE FOUR ABSOLUTES

Away back in the early stages of AA, when I was privileged to embrace the program, great emphasis was laid on the daily plan of checking ourselves on the Four Absolutes, *Honesty, Unselfishness, Love, Purity*, and the need for reaching the heights in each to become socially acceptable once more and regain the faith, respect and trust in our word which we had forfeited.

Let's take another devout look at these four qualities, and re-evaluate them:

Z-Honesty-Involves elimination of lying, evasion, keeping promises, developing and holding trust, reliability and fidelity of purpose. No more double talk and half-truths.

II-Unselfishness-By nature, everyone is instinctively selfish and self-centered, besides having little regard for the rights of others. AA changes these defects by proving that we can only retain the great gift of sobriety if we share it *generously* with others. If you don't, it will lose its importance and value and it will be taken from you!

III-Love-With a deep sense of *gratitude*, nurtured in our hearts in being freed from the bondage of compulsive drinking, we overlook character defects in others and practice compassion and *charity* in carrying the message to others.

IV-P&Y-Purity in thought, motive and intent means ridding ourselves of the modern custom of *reveling* in telling off-color stories, wallowing in the mire of lecherous and evil thoughts, the use of foul and obscene language and becoming *cesspools*!

If we are *truly* and sincerely sick and tired of being sick and tired, we

should recognize that our character defects have developed rapidly as we accelerated our abuse of the privilege of drinking.

We are all creatures of habit! The simple program of AA with its Twenty-four Hour plan of self-improvement works every time-if you make a sincere effort to achieve 100%, 75%, 50% or 25% in each of the four sectors. The higher the goal the greater will be your effectiveness.

An excellent help in achieving success is a pamphlet Central Bulletin has made available, titled "The Four Absolutes", which emphasizes each of the four virtues and can be purchased at the Cleveland AA District Office, 2063 East 4th Street at small cost. It was written by our co-editor and should be a *must* in every sincere seeker of an answer to his problems of living sensibly and sanely.

All alcoholics are extremists. Most of us were emotionally unstable and irresponsible in youth. We sought companionship with our types and invariably led us to try to out-do the others in rascality.

Let's take a real, honest to goodness inventory. TODAY!

The minister had just finished an excellent chicken dinner. As he looked out the window a rooster strutted across the yard.

"My!" said the minister, "that is certainly a proud rooster."

"Yes, sir," said the host, "he has reason to be proud. One of his sons just entered the ministry."

Happiness is
worth all the
sacrifices that
love makes
necessary

CENTRAL BULLETIN



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No. 11

MILL ENDS AND REMNANTS

It is amazing, yes, even alarming, the great number of people that are off and running in the marketplace. Following our acceptance of our powerlessness, our surrender and admission that we cannot handle alcohol in any form, by reflection we learned that we were adept escape artists.

Escape to the problem drinker, the alcoholic, is liquor in abusive quantities. To another it may be the milltown type of running; to someone else perhaps excessive use of just plain old aspirin; and to some the boob tube.

As recovering alcoholics imbued with following the suggestions and teachings of the Twelve Steps, including the example of the successful old-timer, we cannot afford the luxury of indulgence in escape mechanisms.

In our pursuit of fulfilling and happy sobriety in A.A., it is one man's opinion that as each twenty-four hours is multiplied day by day into weeks, months and years, we have ever increasing responsibility to ourselves lest we succumb to the consuming threat of the fire of escape.

It has been said here before that the Power greater than ourselves in His loving wisdom has never denied us the freedom of choice, so as we choose not to drink, isn't it also good judgment that we choose not to assume the mantle of unreality in any form?

As alcoholics and members of the fellowship of Alcoholics Anonymous we are more fortunate than a great many of our earthly brethren in that we have been given the tools with which to work to sidestep the pitfalls and quicksands of escape.

Having the tools is important, but more so is having them constantly at the ready, on the alert and guards up, for a return to the insanity of self-pity, resentment, self-indulgence and plain cussed selfishness could be irrevocably fatal.

If you have read this far, you have likely concluded: "My, this guy is negative!" But it isn't the case, for we want you to think positively with us in day-by-day accepting yourself at your highest value. There have been days when we didn't place great value, but importantly, we did accept the highest value that day.

So it is that as we live as best we can to the best of our ability, working a little so we don't play all the time, playing a little so we don't work all the time, we can go to rest at night with thanksgiving and unashamed.

There's a lot of attitude in gratitude, by George'.

PRAYER OF THE MONTH

O GOD, ANIMATE US TO CHEERFULNESS. MAY WE HAVE A JOYFUL SENSE OF OUR BLESSINGS, LEARN TO LOOK ON THE BRIGHT CIRCUMSTANCES OF OUR LOT, AND MAINTAIN A PERPETUAL CONTENTEDNESS. PRESERVE US FROM DESPONDENCY AND FROM YIELDING TO DEJECTION. TEACH US THAT NOTHING CAN HURT US IF, WITH TRUE LOYALTY AND AFFECTION, WE KEEP THY COMMANDMENTS AND TAKE REFUGE IN THEE,
—William E. Channing

THIRTEENTH TRI-STATE ASSEMBLY

Chautauqua Institute—Chautauqua, N.Y.

August 26-27-28, 1966

PROGRAM

Friday, August 26
New York Day

- 2:00 p.m. to 4:00 p.m. ----Registration, Norton Hall,
'Coffee, Fellowship
8:30 p.m. -----Welcome, General Chairman
Herschel Holland
9:00 p.m. -----Chairman **Les LeMay**, New York
Introduces guest speaker **Jack Beckley**,
Rochester, N.Y.
10:00 p.m. -----Coffee and Fellowship

Saturday, August 27
Ohio and Canada Day

- 10:00 a.m. to 11:00 a.m. **Alanon** Panel, A.B.C. of **Alanon**
Roslyn Corrigan, Moderator
A-Rose R., Niles, O; B-Grace S., Columbus, O;
C-Ruth T., Cleveland, Ohio
11:00 a.m. -----Coffee Break, Fellowship, Lunch,
Rest Period
1:30 p.m. -----Chairman Earl Jacobson, Cleveland
Introduces guest speaker Frank Engle, Stella **Maris**,
Cleveland
2:30 p.m. to 3:00 p.m. -----Coffee and Fellowship
3:00 p.m. to 4:00 p.m. -----Chairman Harry McGeorge,
Canada introduces Bob Hopkins, Moderator,
Toronto Hill group
1-Rene D., *Admittance* Z-Mary **McG.**,
Power of Example
3-Wilfred K., Faith Q-John A., *Gratitude*
4:00 p.m. -----Coffee Break
4:15 p.m. -----Business Meeting
7:00 p.m. -----Chairman Earl Jacobson, Cleveland,
introduces guest speaker John **O'Harrow**
King School, Akron, O.
8:00 p.m. -----Coffee and Fellowship
8:30 p.m. -----Hodge Podge
Charles Sanders, Cleveland, Ohio and Harry
McGeorge, Hamilton, Ontario, Canada will pick
people from the audience in Norton Hall for
Question and Answer Period pertaining to the
Fellowship of Alcoholics Anonymous.
9:00 p.m. -----Amphitheatre
Jerome Hines, Baritone, Concert, **Metropolitan Opera**
Member

Sunday, August 28
Pennsylvania Day

- 9:30 a.m. to 10:30 a.m. -----Jim Foster, Chairman
Introduces guest speaker Norman Young, Canton, Ohio
10:30 a.m. to 11:00 a.m. -----Coffee Break
11:00 a.m. to noon -----Jim Foster, Chairman, introduces
Guest speaker Douglas Kierstag, Johnstown, Pa.
Noon -----Herschel Holland introduces Chairmen
and In-coming officers and then bids farewell to
all for another year.

Note: There will be no Registration fee charged to the speakers and one guest. Ground fee at the gate will be returned to the speaker.

OBITUARIES

Richard A. Maher, a 20 year member of the Borton group and secretary-treasurer for many years, passed away on July ??. Surviving him are his wife, Anna M., one son and two daughters, six grandchildren and a sister and brother. We offer our sincere condolences to his survivors.

Clifford Gray, a 13 year member of the Rocky River group passed away on June 30. Surviving him are his wife Adelaide, a son and daughter, his mother and three brothers. We offer our sincere condolences to the bereaved.

CHARMING IS THE WORD

Down at the very bottom of the social scale of AA society are the pariahs, the untouchables, and the outcasts, all under-privileged and all known by one excoriating epithet-relatives.

I am a relative. I know my place, I am not complaining. But I hope no one will mind if I venture the plaintive confession that there are times, oh, many, many times when I wish I had been an alcoholic. By that I mean that I wish I were an AA. The reason for that is that I consider the AA people the most charming in the world.

Such is my considered opinion. As a journalist it has been my fortune to meet many of the people who are considered charming, I number among my friends stars and lesser lights of stage and cinema; writers are my daily diet. I know the ladies and gentlemen of both political parties; I have been entertained in the White House; I have broken bread with kings and ministers and ambassadors; and I say after that catalog, which could be extended, that I would prefer an evening with my AA friends to any person or group of persons I have indicated. I ask myself why I consider so charming these alcoholic caterpillars who have found their butterfly wings in Alcoholics Anonymous. There are more reasons than one, but I can name a few.

The AA people are what they are, and they were what they were, because they are sensitive, imaginative, possessed of a sense of humor and awareness of universal truth. They are sensitive, which means they are hurt easily, and that helped them to become alcoholics. But when they have found their restoration, they are still as sensitive as ever; responsive to beauty and to truth and eager about the intangible glories of life. That makes them charming companions.

They are imaginative, and that helps to make them alcoholics. Some of them drank to flog their ambition on to greater efforts. Others guzzled only to black out unendurable demons that rose in their imagination. But when they found their restoration, their imagination is responsive to new incantations, and their talk abounds with color and light, and that makes them charming companions, too.

They are possessed with a sense of humor. Even in their cups they have been known to say damnably funny things. Often it was being forced to take seriously the little and mean things of life that made them seek escape in a bottle. But when they have found their restoration, their sense of humor finds a blessed freedom, and they are able to reach a god-like state where they can laugh at themselves, the very height of self-conquest. Go to the meetings and listen to the laughter. At what are they laughing? At ghoulish memories over which weaker souls would cringe in useless remorse. And that makes them wonderful people to be with by candlelight.

And they are possessed of a sense of universal truth. That is often a new thing in their hearts. The fact that this at-one-ment with God's universe had never been awakened in them is sometimes the reason why they drank. The fact that it was at last awakened is almost always the reason why they were restored to the good and simple ways of life. Stand with them when the meeting is over, and listen while they say the "Our Father." They have found a power greater than themselves which they diligently serve. And that gives them a charm that never was elsewhere on land or sea. It makes you know that God, Himself, is really charming, because the AA people reflect His mercy and His forgiveness.

Fulton Oursler

NELA PARK DIRECTIONS

Because of lack of space in the Cleveland Area AA Group Meeting listings which appears monthly, we are forced to limit information on location and time to one (preferably) or two lines. To help the Nela Park group fully acquaint visitors in finding the meeting room on Sundays at 7:30 p.m., we give you the following instructions.

The meeting is in the Nela Park Cafeteria, off Noble Road at Blinker Road, South of Euclid Ave. Take first left, then first right on grounds.

We will print this item again in the September issue.

DATES TO REMEMBER

August 1-A new group, Sister Ignatia, will hold its first meeting in Mt. Olive Lutheran Church, 1930 Cliffview Road at 9:00 p.m. Guest speaker will be Howie L. of the Angle group.

August 6—Newburgh's Annual Picnic in Brecksville Reservation's Trailside Museum, off Route 82, east of Route 21 from 11:00 a.m. to 10:00 p.m. Drawing at 6:30 p.m. First prize \$100.00 Second prize \$50.00. Free Pop, Grab-bags, Ice Cream and Coffee.

August 13—The Valley View group will observe its 20th Anniversary with Father John of Stella Maris as guest speaker.

August 18—The Strongsville group will observe its 18th Anniversary with Jerry J., Strongsville as speaker.

NEW MEN'S GROUP

A Men's Discussion group recently organized, meets in the Rectory of St. Paul's Shrine, 4120 Euclid Ave., under the direction of Father Horst. They meet on Wednesdays at 8:30 p.m.

Their topic of discussion is The Twelve Steps of AA.

When you stay sober for a wife or a parent, you lose the main purpose of remaining sober-for your own peace of mind, self-respect and honor. Many people need AA, but all too few want it! * * *

First husband: My wife thinks she should have a dishwasher.

Second husband: You're lucky! My wife thinks she married one! * * *

There was this infuriating fellow in town who just couldn't be impressed. Nothing short of dynamite could move him.

Finally, the boys managed to take him duck hunting along with a rather special retriever. When the first duck was downed, the dog jumped out of the boat and walked across the water; he picked up the bird and returned the same way. This happened several times, but the fellow didn't even raise an eyebrow.

His exasperated boat-mates could take it no longer. "For crying but loud, didn't you notice anything unusual about the dog?" said one.

"Sure, the stupid mutt can't swim."

The honeymoon is over when, the dog brings you your slippers and your wife starts barking at you!

One day as I sat musing, sad and lonely, a voice came to me out of the gloom saying: "Cheer up! Things could be worse!"

So I cheered up, and sure enough, things got worse!

DISTRICT OFFICE SUMMER SCHEDULE

The Cleveland AA District Office will be closed all day on Saturday during June, July and August. However, all calls will be relayed through the answering service which may be contacted by calling CHerry 1-7387.

ALANON GROUP MEETINGS

Alanon Answering Service — Cdl SU. 1-6136

ASHTABULA—Harris Memorial W. 58 & Adams	1st & 3rd Mon., 8:30
BROOKPARK-PARMA—Redeemer Lutheran, 6151 Smith	Mon., 8:30
LAKEWOOD—Lakewood Presbyterian, Detroit at Marlowe	Mon., 8:30
EUCLID—Christian Church, 28001 Lake Shore Blvd.	Tues., 8:30
SUBURBAN WEST—Our Saviour Luth. Ch., 20300 Hilliard	Tues., 8:30
MAPLE HEIGHTS—Presbyterian Church, 15715 Libby Rd.	Tues., 8:30
CLEVELAND HEIGHTS—Coventry at Cedar	Wed. 9:00
IGNATIA—East 91st & Harvard Ave	Wed., 8:30
FAIRPORT HARBOR—Luther Center, Eagle St.	Wed., 8:00
NU-YOU—15305 Triskett (1st Mtg. each mo.—Discussion)	Wed., 9:00
TRINITY—Trinity Church (Annex) 3525 W. 25th St.	Wed., 8:30
LORAIN AVE.—Dr. Martin Luther Ch., 4470 Ridge Rd.	Thurs., 9:00
WEST SIDE—St. Mark's Church, 15300 Puritas Road	Thurs., 1:30
ROSARY HALL—Charity Hospital, E. 22nd and Central	Fri., 8:30
E. CLEVELAND—YWCA, Lee Boulevard and Euclid	Fri., 1:30
LORAIN COUNTY—Luth. Church, 3334 Wilson, Lorain, O.	Thurs. 8:30
ELYRIA, O. Woodbury St. off Cleveland St.	Sat., 8:30
VALLEY—7100 Kinsman (2nd & 4th Sunday)	Closed Sun., 4:00

WHAT PRICE FRIENDSHIP

What price are you demanding for your friendship? Some people are pricing themselves out of the friendship market by demanding too high of a price. They are always demanding attention for themselves. They are jealous and envious; they cannot bear to hear others praised unless they themselves are on the receiving end. They are always being hurt by something said or unsaid, and they carry a perennial grudge against the world. Yet, they yearn for friendship, but their price is too high, and the average person can't afford the mental and physical price they demand.

The tragedy of a hostile person is that he himself is the center of his universe. He is the author, the producer and the star in life's drama. He resents having the spotlight removed from him—even for a moment. He gets pleasure by hurting others with cutting remarks, but in the end he licks himself with his *own* tongue. He has never learned that true happiness comes from lifting the fallen, strengthening the weak, and restoring the lost.

Our Fellowship is dedicated to lifting the fallen and helping others without a price tag attached to any help that we render. I think we all need friends, and we can build a large circle of true friends if we reduce the price effort to meet our price. We will get much more spiritual satisfaction if we add something to the emotional bank account of others and we will grow in stature if we hold back any hasty or careless words.

If we can keep our virtues under temptation; if we can keep sweet when things go sour; if we can keep calm and cool when others are hot—we will show others that our friendship is not expensive. They will see it and want it.

—*JERICO-Akron* Inter-group News

COUNT YOUR BLESSINGS

Count your garden by its flowers -never by the leaves that fall. Count your days by golden hours — don't remember clouds at all! Count your nights by stars -not shadows; Count your days by joys-not tears! And above all, please remember+ount your age by friends -not years.

HOLDING YOUNG AA's

How do we hold on to the younger ones in AA? The eager ones. Bubbling with enthusiasm-burning with hope that this new found miracle-AA, will sweep away all the doubts, fears and failures of their past lives.

The future Giants of AA with families still intact, loved ones grateful to see a new light shining from their eyes . . . Friends, real friend, happy for them—because they are happy.

Will our stories sustain them? Our hammering home the importance of maintaining *close* AA association? Our urging them to study as much AA literature and the ensuing world of uplifting books that such reading will open up to them, as possible?

Yes, all the above things might help, because we need these younger ones in our fellowship. They are AA's guarantee to immortality. Without them to help carry the message of AA our program's progress and effectiveness is-hampered greatly.

Reflecting back, I believe my story might help them, for I was but a green 24 years of age when the magic of AA first enchanted me. But each of us must "march to the beat of his own drummer". We must make our own mistakes—No one can make them for us.

Glancing through a back issue of the Alvinos I came upon a little gem of wisdom that just might fit the bill here; it reads as follows: "If we truly want to help others, the best and greatest thing we can do is have faith in them, to encourage them, to bless them, to pray for them, and to let them go their God-appointed way." And I'd like to add: Set the proper example for them.

If by chance we should lose a bright young star . . . We must accept it as part of the plan for his particular education in our program. He has been exposed. He has seen. He has heard. And if his Higher Power so ordains—
HE WILL RETURN. —*Jim A., Alvinos, Marion, O.*

THE FUTURE IS NOW!

Most of my life, even before I became an alcoholic, I had taken a dim view of the future. I could never be consoled to putting out a lot of effort *today* for a promising *tomorrow*. To me, the future was always hidden behind a dark curtain. If I could not see the results of my efforts now, or at least get a peek behind the curtain, I lost interest entirely.

I believe this quality of uncertainty concerned anything remotely connected with the future is inherent from my youth. Not having a regular home made the going rough at times. Sleeping in parked cars and existing on a starvation diet wasn't too good for me. But, not being able to get a job because of my physical handicap was worse. Everybody I asked for a job told me I was too little and too skinny to do a good day's work.

So naturally I never got much of a chance to prove that I could do a *good* day's work-for money, that is.

However, despite my poor physical condition, I lived long enough to get two "State numbers", ~~was~~ drafted into the army; a cruise to and from China, Burma and India Theater of operations and six months in four different hospitals. But, strangely enough, for the first time in my life I was really happy during my stay in the service. I think it was because I felt that I had finally become a useful part of the human race.

For several years, after getting out of the service, I was a real fireball. My employers liked me and I went all out for them. I even acquired a sense of values to a small extent. I even learned what honesty meant!

But never having had any training or experience in coping with success, even in small doses, it bugged me. I had been lushing it up, off and on on week-ends for some time now. Then suddenly I began to carry my *lushing* into my workdays. Needless to say, I became an alcoholic quickly, and it didn't take me long to pass from a state of respectability to the State Penitentiary, working for a lousy four bucks a month again.

Since I have been in the A.A. Fellowship I have heard many different leads on how others came to be alcoholics. I have learned much from their stories. But, of all the thousand words and the jewels of wisdom spoken at the meetings I have attended, the words "*Live just one day at a time*" have impressed and affected me the most.

From these words I am developing a new concept of the ever uncertain future—one that I must learn to live by.

If I am honestly satisfied with what I have *today*, that is all that counts. For me the future is now!

—*Forrest B. Alvinos, Marion, O.*

GIGGLES

The wife of a hard-to-please husband was determined to try her best to please him for *just one day*. "Darling,?" she asked upon getting up, "what would you like to eat?"

"Coffee and toast, grits and sausage, and two eggs—one scrambled and one fried," he replied.

She worked hard, and soon had his breakfast on the table and called him to eat. She stood aside, expecting him to make some comment about how *nice* the breakfast looked, but all he said after a quick glance was, "Well if you didn't scramble the wrong egg!"

* * *
The lecturer was *ranting on his* favorite subject—"The Evils of Drink." "Carefully compiled statistic's," he asserted, "demonstrate that *every* bottle of beer a man drinks, shortens his life by three days. And each drink of whiskey, by one week!"

A man in the audience arose to inquire, "Are these statistics accurate?"

"Absolutely accurate! Why do you ask?" replied the lecturer.

"Well, it's very important to me," replied the man, "for if they're accurate, I've been dead for 287 sears."

—*Brighter Side, Waterloo, Iowa*

* * *
Life is that interval *between* the time your teeth are almost through, and the time you are through with your teeth.



WORTHINESS

There must be many who came to this Fellowship with secret reservations about it, as I did. Complete defeat by our common malady was apparent to everyone but us. We came in willingly but without great enthusiasm. It was sort of like the old adage, "Any old port in a storm." We were willing to give this thing a whirl. It had worked for others. It might work for us. Actually on our first try, we never passed that First Step.

With our reservations we usually also had a deep seated feeling that we were just a little bit different than these others who had succeeded before us. Perhaps we thought that we had not fallen as low as they had, or most of them, at least. Or we felt that our personal problems were worse than theirs. Nobody, but nobody, could stay sober with such a load as we had then. We conceived that we needed special attention. Indeed, we craved it. I heard a lead during my earliest days in which the speaker suggested that perhaps the most potent thing about this way of life, was its adaptability to each individual, that it recognized the dignity of the individual. Well do I recall the length of time I hung my hat on that one. My dignity would be served!

All of these factors lead one to fondle and cultivate the remnants of ego which have survived the storm. I had a genuine belief in my early days that the Fellowship had made a rare acquisition in getting me. I recall listening to many leads where I would think to myself that one day when I had been sober long enough to qualify, I would show this Fellowship what a powerful lead was really like.

Thinking back over twenty plus years, I have often tried to put my finger on something that was the turning point in my early thinking. The other day I learned of the death of a beloved member of this Fellowship. Then it was that I remembered he had put me right. I fell down badly after two months of sobriety. It was a humiliating experience. He was not my sponsor but he is the one who came and collected me at my home where I was unwanted. He drove me to a downtown hotel and registered me in a room. We talked all the way down and for some time after arrival. As he left me, his last words were, "I don't know whether you have ever thought of it in this way or not, but perhaps you are simply not worthy of belonging to this Fellowship."

As I have grown old in the Fellowship without any break in my sobriety since that day, I have reflected often on the question of my worthiness. Well have I come to recognize that the Fellowship doesn't need me. I need it. If I am to be worthy of it, my contributions must continue. My activity must persist. If I am worthy, then a generous God as I understand Him may be more inclined to continue my sobriety day by day.

And so my parting message to John W. must be, "Thanks ever so much for saying the right thing to me at the right time. It registered, and in a sense my sober life must be a small part of the fine heritage you have willed to all of us who knew your help."

Many a man who is wrestling with temptation needs a better hold on himself!

DRINK-TROUBLE

At the request of many who had heard my story on returning to AA after an eight and a half months binge, and not able to think of some AA philosophy to write about, I decided to respond to the requests.

My turning point came seven weeks after returning to the group. I heard a speaker who made a distinct impression on me and I asked him to help me.

He came the next evening and ordered me to put on my hat and overcoat and that we were to take a walk. We would take 250 steps around our long block and with each step, I would say "Drink" "Trouble." He would count and I would say it out loud so he could hear me.

We walked around the suggested course and within a few steps from my home he told me to stop—that this would be my course for the next ten days—alone and loud enough to hear myself.

A neighbor five doors from my home, just started down the steps as I neared her home. I shut up, of course, fearing that she would hear me and spread the news that I had evidently gone cuckoo.

My advisor yelled out, loud enough to be heard ten doors away, "C'mon! Say it out loud." I pointed to the neighbor coming down the steps and he yelled, "To hell with her! C'mon, 'Drink,' 'Trouble!'"

I knew for sure that the whole neighborhood would be informed that I'd flipped my noodle, but went along, ready to pay the price for my errant past.

I mumbled the words as we passed her, but went on around the block mumbling the silly words, contrite and miserable.

He wouldn't even come in the house, but made me promise on my word of honor that I would follow his advice and do it for the next nine evenings--alone!

No incidents occurred during these nine extra lonely, silly treks. At the end of ten days, he called me and asked how I was coming along and I told him I had been faithful to my promise.

I saw him at my next meeting and thanked him for his treatment of me and for taking time to give me the incentive to compare my drinking days with my newly acquired sober days.

I have shared this treatment with many people during the last twenty-four and a half years. In most cases the suggestion was tried by them and it worked for them too.

The few that failed after trying it were too weak mentally to firm their new way of life without the bottle. May God have mercy on their souls.

"Yes," said the guide, "He was a fine man except for his swearing."

"What," exclaimed the minister, "Bishop Brooks swear? That's impossible!"

"Oh, but he did, sir. Once he hooked a fine bass. Just as he hoisted him into the boat, the fish slipped and went clean off the hook. So I said to the Bishop, 'That's a damned shame,' and the Bishop come back and said, 'Yes it is.' But that's the only time I ever heard him use such language."

What a different world this would be if people would magnify their blessings the way they do their troubles.



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MILL ENDS AND REMNANTS

In sorting out some papers recently we came across some notes that we had made in connection with the ABC's of Recovery-The Twelve Steps, the theme of a fairly recent Ohio State A.A. Conference.

ADMITTED: Our admission of our powerlessness has been the foremost and most difficult of any decisions with which most of us have ever been faced. Yet, having accepted it-having made it, we are immediately given release-a release to begin, a release to recovery, a release to life, a release from bondage, a release for living in a way for which we had been seeking and searching.

And we shall hope that we shall never lose sight of the truth of our admittance of our powerlessness, which came in answer to many prayers and by the grace of God who in His mercy gave us the power of choice, of decision and surrender. It was and is but the beginning-but a power packed beginning that emanated from deep within us.

BELIEVED: And as we stood on that threshold of the beginning, at the foot of the staircase of A.A., we *were* desperate, we were lonely, yet not alone for we had hope. Hope from what we had seen of others who had stood lonely at the threshold and who had been reborn.

In those others we had revealed a love for a fellow sufferer; we had observed happiness and joy, and seen a willingness to help as they had been helped. And then! In our lowly state and from every fiber of our being we cried out-"Restore me!" We were restored and came to believe in the power greater than ourselves that restored us to sanity.

A power beyond belief. A power that embellished our hope with faith-a faith that replaced fear; a faith that, in its childlike simplicity, leads us to believe in good and right. Having come to believe, we are on the recovery road, and by observing the markers along the way, we stay on that road.

CONTINUED: Guided by the markers or signs on the road to recovery, placed there by the travelers who had preceded us, we begin to observe some signs of our own recovery-that we are no longer running, no longer running from; that we do not want to drink; that our values have changed and that they motivate further change; that our shortcomings show and **we want** to do something about them; that we have a chance to build and **want** to build a better life.

It is not a lonely road-this recovery road, we are stepping along with others who have also noted the markers we have now put up-our example; our faith; our continued seeking of the good is showing. By grace we have been given time for the amendment of life, and a new dimension of life and for living.

It is good to take a refresher course in the primer of A.A., by George!

We always learn how not to do a thing before we learn how to do it!

* * *

Inscription on a tombstone: Here lies an athiest, all dressed up and no place to go.

* *

We've finally figured out *why Robin Hood robbed only the rich-the poor had no money!

YOUR MUG AND YOUR WUMP

The way some people act while trying to decide whether they should, or should not become a member of A.A. reminds us of a girl we once watched while she was wearing a very daring gown. We could not figure out whether she was trying to get in or out of it. We are convinced that she would have had much more peace of mind if she had either been completely in, or completely out. It's the indecision that drives 'em nuts.

All of us know at least a couple of alkies who are in the same boat. Everytime they drink, they expose the naked fact of their alcoholism. Even though they recognize these facts, they still want to believe they can cover their nudity with a network of fig-leaf-excuses. The answer to this problem can be found in the first step of our program. Make an admission. Quit straddling. Get your mug and your wump on the same side of the fence. We did not say "admit you are an alcoholic." Just make an admission-either you are one, or that you are not one. Go on from there and act accordingly. If you have made a mistake in either direction, you will soon know it.

The trouble with some people is that they feel becoming an AA is so completely final-like becoming a monk, or getting hung. There is nothing final at all in becoming an AA. What is so final about deciding to do something for just 24 hours? It is not nearly as final as getting married, or even getting yourself engaged. The great moments of peace of mind comes after we have made a decision. The burden has been lifted. We may continue in the decision, or we may reserve it, but having made it was the important thing. It clarifies the objective goal, and we marshal our forces to achieve that goal. We give ourselves a chance to grow strong; to build reserve sources of strength.

We know there are times when we need reserve sources. In the life of every man, A.A., or not, will be hours and days when the world looks like it is going to pot. The pillars and posts of the normal framework of existence patterns have crumbled and fallen. The current of your life has reached a desolately low ebb. The bewilderment of betrayal, the faithlessness of fakers, and the pharisaical hypocrisy of hellions in halos have fermented a bitter brew. Surely, such an hour can be cold and crucifying, but we can always find towers of strength that rise above the ruin of any desolation. There is the tower of truth, the tower of honesty, the twin towers of courage and humility which flanks the tower of **faith**—towers with spires that pierce the veil in the heavens where rests the Power that is **always** sufficient.

-The Missing Link

APPRECIATION

Beginning with the December, 1965, issue, the Central Bulletin Foundation officers decided to add three columns of reading material **and** provide a separate sheet for the convenience of it's subscribers which listed the **Area** groups on one side and the Group Speakers' list on the other.

Since then, one group has not missed the opportunity of listing it's speakers. Our hats are off to Charlie S., Secretary of the Brooklyn group for his contributions.

Following are the groups who have been quite consistent. They are — Y.O.U.R., 35; Garden Valley, 34; West Side Women, 34; Allendale, 33; Laurel, 33; Edgelake, 32; Parmatown Men, 32; West 25th, 32; and Bay View, 31.

Each of the above named groups have profited from these listings by adding to their attendance the visitors from other groups who wanted to hear certain speakers.

This September issue closes our 24th year of continued publication and we wish to express our sincere appreciation for the fine support we have received.

OBITUARIES

Steve Lee, a 14 year loyal member of the Valley View group passed away an August 5. Surviving him are his wife, three daughters and one son, to whom we offer our sincere condolences.

Arnold Wagner, a member of the Lakewood Men's group passed away on June 9. *Surviving* him are his wife Margaret, mother, sister and brother, to whom we offer our sincere condolences.

PRAYER OF THE MONTH

FORGIVE ME, MOST GRACIOUS LORD AND FATHER, IF THIS DAY I HAVE DONE OR SAID ANYTHING TO INCREASE THE PAIN OF THE WORLD. PARDON THE UNKIND WORD, THE IMPATIENT GESTURE, THE HARD AND SELFISH DEED, THE FAILURE TO SHOW SYMPATHY AND KINDLY HELP WHERE I HAD THE OPPORTUNITY, BUT MISSED IT; AND ENABLE ME SO TO LIVE THAT I MAY DAILY DO SOMETHING TO LESSEN THE TIDE OF HUMAN SORROW, AND ADD TO THE SUM OF HUMAN HAPPINESS.

-F. B. Meyer

TIME

A few moments ago, prior to starting to write this article, I tore the month of June off the calendar, and discarded it. I presume that many other people were doing the same thing at about this time. As I discarded the sheet into the waste receptacle I was reminded that there went into the illimitable reservoir of time another month, that not only I, but all of humanity of this day will not see again. The month of June of 1966 is a Part of all our yesterdays. It is now just a memory. We hope that for all mankind that it is a good and pleasant memory. But we know that this cannot be entirely true. All of mankind, plagued with our myriad defects will continue to garner some sadness and trouble. It has ever been thus and I suspect it will continue.

I believe it was the great Scientist Alex Carrel who likened man to a runner dashing along the banks of the river of Life. In the morning of life, fortified with the exuberance of life, we easily outdistant the great river. Then in the middle years we slow and just keep pace with the river. And finally we tip over the hill and face the sunset. Now the river of Life is easily outrunning us. Our powers are on the wane. And herein lies a paradox. Although Life's river is fast leaving us behind, it seems that time is also flying. Yet the days, weeks, months and years contain the same number of minutes and hours, they seem to become more brief.

And it appears that the individuals who composed the Twelve Steps of AA with great sapience recognized some of the factors of the intangible "Time". Hence it becomes extant in AA that we "alkys" live just 24 hours at a time. To be exact and precise, none of us, "alky" or non-alky, have anything of life but NOW! Of yesterday we have only memories. Of tomorrow, nothing-it isn't here yet! Sure, we all make plans for tomorrow! But make them, then lay them aside until tomorrow arrives. Now this for some strange reason seems to be hard for hosts of people to grasp. Too many of us are trying to live tomorrow before its arrival and in so doing we fail to cash in on this present vital day! Hence when you ask an old time AA member, "How long have you been sober?" he will invariable reply, "I've just been sober since I awoke this morning." Of course the many sober yesterdays help on today's sobriety, but a 100 years of sober yesterdays can all be nullified by getting drunk today. Again it is today that concerns all of us the most.

The good religionist or adherent of any Faith makes it a policy to attend meetings of his faith regularly. Strangely enough people require repetition to continue the practice of any great creed. So, why do alcoholics delude themselves with the idea that after a while they can discontinue AA meetings. We "alkys" don't only try to fool others, we keep trying to "kid" ourselves. We are the greatest "patsies" and subscriber to fantasy that the world has ever known! Yes, even I who scribble the foregoing admonitions have the momentary thought that I can take a drink or that I need a drink. But happily the realization comes that for me this cannot be.

Once I took with resentment, and as a personal affront the fact that I couldn't drink! But the day came, via AA and AA people, the immutable fact that I positively couldn't drink! It was rugged to accept for I thought life wouldn't amount to much sans liquor. Then

I found that living has countless treasures that do not require liquor to experience. "Let's all remember that."
-AA Tribune, Des Moines, Iowa

DATES TO REMEMBER

September 12 — The Friendship group will observe it's Sixth anniversary at 8:30 p.m. Guest speaker will be Skid S., of the Newburgh group. Food, prizes, and coffee.
September 13 -The Grafton, Ohio Honor Prison Farm group will observe it's Third Anniversary at 8:30 p.m., D.S.T. Guest speaker will be Warden Ward Lane, Indiana State Prison. The boys will appreciate gifts to be raffled off free from visiting AA members.

September 21-The Sheffield Lake group will observe its Fourth Anniversary with Bob W., Louisville, Ky., as guest speaker at 8:20 p.m.

October 1-Area-Wide meeting in Jordan Hall, St. Vincent's Charity Hospital at 8:30 p.m. Guest speaker will be Lynn P., Minneapolis, Minn. Lynn, a tireless AA worker for over 25 years is the founder of Hazeldon, a center for alcoholic rehabilitation and eminently successful for over 20 years. AA methods and therapy have made their percentage of recovery exceptionally outstanding.

The little black book "24 Hours a Day" is compiled, edited and published at Hazeldon at which Lynn now serves as Director Emeritus.

He definitely deserves a packed house! See you there?

YOU CAN HELP US

Please — use your expiration notice for renewals. It will save Ruth V. and Louise D. precious time in checking your expiration date.

Please — give us your Zip Code number, especially outside of Cleveland. If you don't know it, your postman can tell you.

Please — if you are a secretary, destroy old subscription order books which show "2 years for \$3.00." These books have been obsolete for two years. Ask for a new one. The subscription rate is \$2.00 per year.

Please -- renew promptly. This saves us time and money. And, you won't miss any copies.

Please — send in your change of address as soon as you know it. Your postman will supply you with change of address cards. All returned mail cost us 8 cents a piece, plus more postage and a letter to confirm the new address.

Please — don't staple your check or cash to your subscriptions or speakers' lists. it-we don't like it either.

Please — don't use torn-out-of notebook paper for subscriptions or speakers' lists.

Your cooperation will be greatly appreciated.

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m., Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7387.

ALANON GROUP MEETINGS

Alanon Answering Service — Call SU. 1-6136

- ASHTABULA-Harris Memorial W. 58 & Adams...1st & 3rd Mon., 8:30
- BROOKPARK-PARMA-Redeemer Lutheran, 6161 Smith -Mon., 8:30
- LAKEWOOD—Lakewood Presbyterian, Detroit at Marlowe, Mon., 8:30
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- LORAIN COUNTY-Luth. Church, 3334 Wilson, Lorain, O., Thurs. 8:30
- ELYRIA, 0. Woodbury St. off Cleveland St.Sat., 8:30
- VALLEY-7100 Kinsman (2nd & 4th Sunday) ClosedSun., 4:00

SPONSORSHIP

A sponsor is someone who espouses a cause, or vouches for someone or something. A sponsor will further his project with money, direct participation, or intelligent direction

When a sports **promotor** sponsors a newcomer to the boxing world, he doesn't merely take his protege down to some gymnasium, introduce him to a few other leather pushers, and tell them from there on they are on their own. If he did, he'd *never* come up with a champion. Maybe one or the other of the old-timers will spar a few rounds with the new man, then lose interest in him. He won't learn many of the fine points of the game. After all, if the boss doesn't take an interest in him he probably doesn't rate very high. After a few **sessions** the newcomer will say, "to heck with it."

But that is exactly what happens in some cases when a so-called sponsor brings a potential new member to the AA club rooms. The alleged sponsor, feeling very important, will walk into the room and make a short speech, something like this! "Fellas, I want you to meet Joe Brunsimmer. Joe's a swell guy. Had a little trouble with his drinking, but *now* he's gonna be **alright**. Joe, I wantcha to meet ah-er-oh how about you guys introducing yourselves to Joe. I can't remember all your names.

Then the jittery and bewildered Joe will hear a lot of guff that goes like this; "I'm Julian **Kolach**, glad to know you, Joe! I'm Fritz Magenbitters, hi-ya Joe! I'm **McGinty**, hi-ya pal! My name's Ole Olson, just call me Oley! I'm Gladys Overtone, I'm rather new in this too."

So far, Gladys is the only appealing thing Joe's noticed about the whole deal, although he hadn't been prepared to see any skirts in a place like this. Joe makes a mental note not to tell his wife. The little woman's opinion of a gal who hits the bottle was even several degrees lower than what she thought of Joe's habits.

Then someone gets behind a table and calls for a bit of meditation. Joe's sure everybody is thinking about him, and he's probably not too far off. Then the fellow behind the table says he's **supposed** to talk about the Fourth and Fifth Steps.

Joe listens closely and hears a very sincere man talk about taking an inventory, not of material assets, but of spiritual defects, it seems. All about checking **up** on our bad habits, about listing people we have harmed, etc. Gadzooks, thinks Joe, I've never done a thing right in my life. I'm sure the world's prize stinker. I'll never be able to straighten out all those things! Still, he wonders what all those other fellows had done about these things, if anything. They didn't look like they had much on their minds. But then the fellow quits talking and pretty soon everybody is praying, all very sincerely, too. This is another surprise for Joe. Slowly his lips start to move a little, but it doesn't make any sounds.

When that's over, everybody heads for the eats. Someone does remember to ask Joe to have a piece of cake and a cup of coffee. Ye **Gods**, Joe hasn't eaten a piece of cake in five years. He's afraid to pick up a cup of coffee. Too shaky. Just then he thinks a double slug of Old Crow would be about right. But where's the sponsor? He's off in another room munching on a cheese sandwich. He guesses the boys are taking care of Joe, all right.

Joe's pretty much alone now, fumbling for a **cigaret**. Someone asks where he's working. Hell, he hasn't had a job for two months. Does anyone know where he could get a job? Well, yes, just go down to the Employment Agency, they'll fix you up.

Just take it easy, Joe. First you gotta get yourself in shape, get **some** solid food in your belly, rest up a few days, get them nerves calmed down, then get yourself a job and everything's gonna be **alright**. See all us **fellas** here? That's the way we done her, nobody worries about **nothin'** any more. You can do her too, you look like a **guy** that's got what it takes. After all, you had the **good** sense to come to the right place. Easy does it, old boy, old boy!

Joe says he thinks he had better go home now. Enjoyed meeting you **fellas**. That's fine, Joe. Remember

we meet every Thursday night. Be sure to attend all the meetings. S'very important! If you need any help, just call on us, any one of us any time. Always glad to help a pal. Be seen' ya.

Joe walks down the street. He fingers the two lone dimes and a nickel in his pocket. Everything is gonna be **alright** now. OR IS IT? *-The Missing Link*

COME HOME, DADDY

One of the things that puzzles and saddens active AA members is the disappearance of so many older members from the groups. It's known that many of these remain sober, but become indifferent to meetings and AA **asso-**ciations. There are two causes for concern. One is for the sobriety of the absent one, even though he doesn't appear to be on the verge of a slip.

The other is for the loss that AA itself sustains with the departure of a once-active member. Many alcoholics who, even after years of sobriety still rely on AA influences to keep their thinking straight, wonder how other alcoholics can stay sober, with any degree of certainty, without AA.

Experience shows that quite a percentage do not. Even after years of sobriety the latter part of it away from AA-they succumb to the **falacious** alcoholic idea that liquor has something good to offer them. Sometimes, chastened and defeated, they return to A.A. Often, they seem unable to start afresh and **so**, slip gradually from the half-world of "controlled" drinking into the darkness of chronic alcoholism.

AA itself is the poorer for the departure of these members, some of whom have years of sobriety and great experience in the AA techniques. Thoughtful AA members and leaders are wondering how these men and women can be brought back and stimulated into activity.

The return of one of these older members to a group is a signal for a quiet rejoicing. The group is stronger for his presence. The returning AA responds to the warmth of the welcome. Truly AA needs all its members. There are none who do not have a practical importance in the fellowship. *-The Brighter Side, Waterloo, Iowa*

THE HELPING HAND

When I last visited India in 1953-54, eight **pice** were one **anna**. There are 20 **annas** to a **rupee** (about 68 cents in our money). The General Service Office, at a recent monthly meeting, suggested this as another way of saying "I am responsible when anyone, anywhere, reaches out for help. I want the hand of AA always to be there. And for that I am responsible".

At this time, there have been 38 groups in Northeast Ohio who have sent **packages** of literature. **Ashtabula**, **Lake**, **Geauga**, **Lorain** *and **Summit** Counties report that their 30, 5 East Cleveland groups, and 3 West Cleveland groups have shown their interest and responded.

How about the rest of you groups who probably have not heard of this opportunity to help? Let's let the hand of Cleveland-the best location in the nation and key to &he sea-reach out to Calcutta and Bombay, where two **annas** is a day's pay. Help is needed. *-Big Richard*

One of the easiest ways to **get** into trouble is to be right at the wrong time. * *

Boys are apt to be forgetful about a good many things, but they do not often start off to school on Saturday. * * *

Some people get the idea they are worth a lot of money because they have it. * *

A small town is a place where everyone knows what everyone else is doing, but they read the local paper to see **if** they have been caught at it. *

"How long did you know your wife before you were married?"

"I didn't know her at all. I only thought I did!"



SENSE OF HUMOR

"If this Fellowship has done one thing that has helped me more than anything else, it was to restore my sense of humor."

That statement in some form has been made to me countless times by countless people in our society. It has been made by me in leads and on numerous other occasions when it seemed appropriate. My sense of humor has saved my life over and over again. I need not say it has kept me sober. I have to stay sober to live.

Reminders of the importance of one's own sense of humor are fairly constant. Just the other day I was trying to comfort and cheer up an old "sobersides" who was in a whale of a depression. He was convinced that his problems were back breaking, that nobody else had ever managed sobriety while carrying a load such as his. The old sense of humor tactic worked with him and we parted laughing at ourselves. In considering our good humor about our past experiences and present problems, I cannot help but recall the early days of our Fellowship. We had to have good humor then. We were a hard pressed lot. We had no great reservoir of encouragement from a large corps of established old-timers. They were few in my early days and a five year man was an elder statesman. There were scores of times when a few of us would have jam sessions running almost through the night. We were all about even in the length of our sobriety, give or take a day or two. While we groped clumsily for truth and engaged in some pretty wild interpretations of the philosophy propounded by our founders, our big safety valve always consisted in laughing at ourselves and our absurdities.

In those wonderful old-time sessions there was no chance to take yourself seriously for long. If you did, then you were quickly cut to size by the humbling experience of good humor as expressed by the other fellow. It was sort of a competition in that fine quality of humility.

If you can bring yourself to consider a sense of humor as a therapy, you will soon come to recognize its potency. Few of us ever level off and achieve moderation or balance. After more than twenty years I still have my ups and downs. The point is & that I know it! When they come, I try to do something about it. If I can worm my way out of a depression before I hit bottom, or if I can get off Cloud 9 before its hits outer space, then my return to sanity comes sooner with less imposition on others who are unfortunate enough to be around.

Throughout the years, through sober days both high and low, I have found myself rescued more often by my sense of humor than any other obvious influence. If you can see the funny side of yourself and your antics, the pettiness that brings on elation or depression will disappear.

Then there was the man who had halitosis so bad, the kids always tipped him over on Hallowe'en.

"I know a man who has been married for 40 years, and spends every evening at home."

"That's what I call real love."

"The doctor calls it paralyis."

LONELINESS

Job, the most harassed man of the Bible, was not an alcoholic. He was a religious man, a family man and a respected member of his community. The rush of misfortune which overwhelmed him, however, brought out some reactions which are typical of the alcoholic.

Job's calamities were due to circumstances. They were visited upon him as a test. Herein, it might be said, he differed from the alcoholic because the drinker's troubles are all of his own making.

This is only superficially true. Maybe the alcoholic's problems are a test, too. Circumstances—those of character defects and personality—create his problems and impel him to do what he does. The Almighty works in mysterious ways, His wonders to perform. In the case of Job, according to what we read in the Bible, it was by direct intervention: in the case of the alcoholic by indirection.

Job, like the alcoholic, was angered by what happened to him. He harbored resentment. He went through much soul searching, he demanded his rights and the preservation of his dignity as an individual. He finally arrived at the extreme point where, in defensive thoughtlessness, he sought to order things about. Ever experience these feelings?

His three closest friends reasoned and remonstrated with him. They only made him more stubborn and defiant. They despaired of helping him. He was determined and, despite his sufferings, his awareness that he was injuring himself, he insisted on doing things his own way. Did you ever entertain such notions?

Job came to this state of mind we are told by Samuel Terrien in his beautiful study of this character,

"Job: Poet of Existence," by "refusing to bless the name of the Deity, in revolting against the faith of his childhood and of his community, in separating himself even from his dearest and most intimate friends, in losing willfully even more than he had lost unwillingly, in repudiating his reputation of honor among his fellow men."

These might be the entries in the case record of an alcoholic today. They brought the inevitable feeling of complete loneliness and isolation. It is a feeling heavily mixed with fear. There is no one to turn to, no one to hang on to in this terrible wilderness of the spirit. Only a great void exists and despair is the all-encompassing emotion.

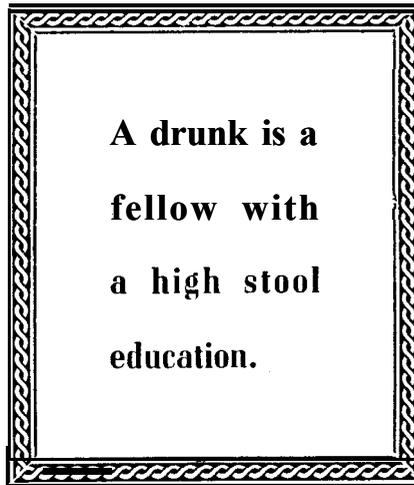
This sense of loneliness, we think, is the most terrifying experience of alcoholism. We had no sense of belonging, either to God or fellow man. We repudiated our family and friends. We inhabited a world of our own, a realm of phantoms that have no substance, nor can they give comfort, but are only silent, grimacing wraiths that appear only to vanish from our disturbed minds and leave a gray desolation.

We got to the point so sharply expressed by Edna St. Vincent Millay:

It is utter terror and loneliness

That drive a man to address the Void as "Thou."

(The above article appeared in the October, 1957 Bulletin and is reprinted in answer to many requests.)





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Vol. 25

October, 1966

No. 1

MILL ENDS AND REMNANTS

You and I have been abundantly blessed! While each one of us count, many, many such, perhaps none is more important or more commonly shared than the capacity of living one day at a time.

It is unlikely this important facet stems from acquiring age of years or emotional maturity of each sober twenty-four hours; rather it is the increasing and grateful recognition of the precious gift of grace from a loving God.

Living anew each day is a joy and a responsibility of each member of the fellowship of Alcoholics Anonymous, as well as his non-alcoholic neighbor, and as we write, again we recall the uplifting verse of the Poet, John Keble:

New every morning is the love

Our wakening and uprising prove;

Through sleep and darkness safely brought,

Restored to life, and power, and thought.

Several months ago we used one of the quaint expressions of the Pennsylvania Dutch dialect—"It wonders me", and an article we read recently which had to do with living anew each day, emphasizing the wonder of wonders that daily we awake.

On those days (and I wish it were every morning) when we awaken leisurely with immediate thoughts of thanksgiving turned Godward, our life at Once seems less complicated, and our thoughts less cluttered; for it is then we hear the still, small voice of God.

This, then, is a most propitious start for living anew today. We are on the highway to bring us daily nearer that Power greater than ourselves, and as we travel this highway we marvel at the wonder of it all!

The author of the article we mentioned before, marvels at rain, the sound of it—its life-giving, its life-bringing; at sunrise and sunset; at snowflakes; at the voices of children and men and women; at the loud and quiet sound of nature; and many, many more.

These are but a few of the things about us which wonders us; yet the wonder of wonders that we have been sober today, since one day in despair and with hope we came to the end of our rutted road and asked for help and were given that which we had sought.

It's all so wonderful, it wonders me, by George!

IF . . .

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, "Is it true?"
Then "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three
Then you may tell the tale, nor fear
What the result of speech may be.

You will never hear straight talk in a crooked deal.

CENTRAL COMMITTEE

25 groups were represented at the September 6 meeting. The Treasurer's report by Lillian W. showed a balance as of August 31, 1966 of \$204.29.

The Area-Wide Committee, reported by Jack D., informed us that handbills were being sent out to all groups, urging them to come to the October Area-Wide meeting in Jordan Hall of Charity Hospital to hear Lynn C., Minneapolis, Minn., founder of Hazelden, an alcoholic rehabilitation center which is the publisher of the "24 Hours A Day" book. Jack promised a real treat for us.

Central Bulletin Editor Harry D. reported an alarming fall-off of subscription renewals and Moderator Jim S. urged the representatives solicit subscriptions at their group meetings several times each month. (As the October issue is being readied for publication we are pleased to report a very evident response to the suggestion).

Under new business, Dick P., read a letter by Robert L. to Thomas Vail, publisher and editor of the Plain Dealer, calling his attention to the breach of the anonymity tradition in an article published in the August 3 issue. Mr. Vail responded and promised co-operation.

The representatives were reminded again to send in their group's \$5.00 contribution for Central Committee operation, which is a request repeated whenever the treasury is below \$100.

John M. of the Puritas Sunday group requested that the By-Laws of the West Park Club be read, which established the fact that the group was being run on the basis of our traditions—they started a Monday AA 12th step meeting—financial contributions were by donations only by AA members—that the club appeared to become a success—that many visitors appeared from out of town—that there was no gambling.

Tom M. of Puritas Sunday proposed that more concern should be developed for the alcoholic women who, upon being released from the workhouse, should be able to find friendly AA women to provide room and board during her readjustment to sane living — A very interesting challenge that brought out many opinions.

Wes D., Cle-Ho-Co., Matt Talbot Inn pleaded for support for their Friday night meetings at 8:30 p.m. to infuse a desire for sobriety in men coming out of the workhouse, and who are given room and board at the Matt Talbot Inn.

Groups were urged to send AA literature to both men and women workhouse inmates.

Upon a motion by Harry D., the representatives voted to send a \$10.00 package of literature to each of the two groups.

It was reported that Bay View Hospital will accept women patients in the regular part of the hospital on a one-time only basis and that Serenity Hall is doing likewise.

!!! ATTENTION ALL GROUPS !!!

The secretaries of all groups in the Greater Cleveland area are requested to send in to the Cleveland AA District Office the names of any newly appointed secretary, as well as any changes in location or time of meeting.

A new list will be published by the District Office in October and any changes should be mailed or phoned in to the Office by October 5.

OBITUARIES

Henry J. Dreger, active for the past 20 years in AA, 14 years as a member of the Wednesday-Lee group and 6 years in the South Pines, N.C. group passed away on September 11 after several months of illness. Surviving him is his devoted wife, to whom we offer our sincere condolences.

Robert R. (Bob) Mendelson, a loyal member of the Shaker group passed away suddenly on August 23. Surviving him are his mother, his brother and three children, to whom we offer our sincere condolences.

Raymond C. Buell, a longtime member of the Garrettsville, Ohio group passed away on Monday, September 19 following illness of six months' duration. To his widow and other members of the family who survive, our sincere sympathy.

PRAYER OF THE MONTH

0 Lord, if there is anything . . . that you would have me do . . . Please let me know how I can be . . . Of service unto you . . . Enlighten me in all respects . . . According to your will . . . And let my every sacred vow . . . Be one that I fulfill . . . I do not seek the comfort, and . . . The luxury of life . . . But only how to do my best. . . In facing every strife . . . How I can help my neighbor . . . And the stranger in the street . . . And how to lead each lonely soul . . . To happiness complete.

-Metcalf.

THE PRODIGAL COMES HOME

If you prize something dearly and lose it, you will cherish it, more than ever before if you are fortunate enough in having it restored to you. It had the same value before you lost it, but it was part of your possessions and you took it for granted you would always have it.

Not long ago we had occasion to learn of a father and mother who came from another city to visit their son. They had not seen their son for a long time. Not that they didn't want to see their son, but the son did not wish to see them. They had lost their son, and to make it more tragic, the son did not wish to be found. He spurned their every invitation to return to them and thwarted every effort they made to approach him. He had fallen into a life of misery and degradation, had pawned his human dignity for a mess of pottage, had sacrificed his birthright on the altar of Bacchus. He had succumbed to a disease that had ravaged his body, corroded his mind, and seared his soul. He was an alcoholic.

But one day the searching finger of an inscrutable power pointed to a new way of life. We no longer attempt to fathom the unsearchable ways of this mysterious power. Enough for us is the knowledge that it does point the way and that the way can be successful. This young man found the way to AA. He began his journey in sincerity and humility, conditioned his mind with a new set of values, heeded the counsel of friends who understood him, and accepted the offer of that mysterious power to share his burdens.

Some time later the aging parents received a message. Their son wanted to see them. They left their home, bravely hopeful, but understandingly with an uneasy fear and foreboding in their hearts. But they came. Fathers and mothers never refuse.

It was to be a memorable occasion, much more memorable than any of them realized. They saw their son. Why, it was the same boy they had always known, the boy they had always dreamed about, the boy in whom they had centered all their hopes and plans. Their hearts didn't ache any more. A few weeks later the mother died. She died with a tear in her eye and a smile on her lips. A tear of gratitude, and a smile of benediction. An aging father choked back the tears. He could be brave now. He was not alone. He had found his son.

We do not tell this story to be melodramatic. We tell it because it happened. Perhaps some of you can find in it a parallel to your own experience. Perhaps for others the final drama is yet to be unfolded. And for some of us there are the bitter memories of tragedy. We arrived too late for the last curtain call. Yet we cannot help but feel that somehow, somewhere, parents do know.

-The Missing Link.

Two business partners were having lunch together when one of them clapped his hand to his forehead in dismay and exclaimed, "When we left the store I forgot to lock the cash box."

"Why worry about it?" his partner asked. "We're both here, aren't we?"

* * *

Chief Clerk : "You understand we need a responsible person here?"

Prospective File Clerk : "I'm very responsible. On my last post, whenever there was something called a discrepancy they always said I was responsible."

DATES TO REMEMBER

October 5--Area-Wide meeting in Jordan Hall, St. Vincent's Charity Hospital at 8:30 p.m. Guest speaker will be Lynn P., Minneapolis, Minn.

October 22--The 18th Anniversary of the Redwood group will be observed in Euclid Lutheran Church, E.260th and Oriole. Plenty of food and prizes.

October 24--The First Anniversary of the Tee-Cee group 11699 Brookpark Road, Corner of Stumpf Road, Parma, at 8:30 p.m. Guest speaker will be Warren C., Sr. of Canton, Ohio. Ample parking, air conditioned, prizes and refreshments.

October 24-25th Anniversary of the West 25th St. Group will be observed with a panel of Old Timers as speakers.

October 29--Laurel Group Dance in Brooklyn High School Cafeteria, 9200 Biddulph Road, Brooklyn, from 8 p.m. to 1 a.m. Prizes and Refreshments. Masquerade optional. Donation \$1.50.

AREA WIDE MEETING

The committee in charge of area-wide meetings has been fortunate in obtaining Lynn Carroll of Minneapolis to be the guest speaker at the meeting scheduled for Friday, Oct. 7th at Jordan Hall.

This tireless worker, over a quarter century in the program, is the founder of Hazelden near that city. Hazelden is a center of alcoholic rehabilitation that has been eminently successful for more than twenty years. Because AA methods and therapy dominate its entire program, the result has been that the percentage of recovery is exceptionally outstanding.

The little black book, 24 Hours a Day, that helpful aily of so many of us in our retention of sobriety, is compiled, edited and published under the supervision of Hazelden at which Lynn now serves as Director Emeritus.

The opportunity of hearing Lynn's message at hallowed Jordan Hall in the company of fellow members, old and new, from the entire Cleveland area portends a beneficial AA evening for each of us.

SEE YOU THERE!!

Instead of bemoaning the fact that we can't have all we want, many of us should be thankful that we don't get all that we deserve!

* * *

She: Is it true--Men never make passes at girls that wear glasses?

He: It all depends on their frames.

*

Carving a career is far better than chiseling your way through life.

A pessimist is a prson who feels bad when he feels good for fear that he'll feel worse when he feels better.

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m., Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7387.

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- ELYRIA, 0. Woodbury St. off Cleveland St —Sat., 8:30
- VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed —Sun., 4:00

SUBMISSION versus SURRENDER

I back horses on a small scale. After a run of bad luck, I feel I should stop, that fortune is against me. I stop for a week or so, and then start again. Eventually, more usually at once, Lady Luck turns her head away, and once more I stop for a while. Why do I not stop altogether, seeing that the normal backer has little chance of ever beating the books for long? I think it is because I look on backing purely as a pastime, within my means, and that I am prepared to pay within reason for whatever fun I get out of the habit. When I stop from time to time, I submit to my bad luck; I do not surrender to it.

Perhaps members of Alcoholics Anonymous who find difficulty in finding and keeping to our Recovery Programme may be going about things in much the same manner. 'No Surrender' may be a very gallant cry in military matters, but it is an unprofitable one to adopt as a slogan in the case of alcoholism. Submission is only a chancy expedient against compulsive drinking. *Submission* carries with it the thought that one day or other we will at last find a way of beating alcohol. We only lay off for the time being because present circumstances are against us.

Our only hope of recovery lies in complete surrender. We have to surrender our idea that we can ever hope to master drink. We have to surrender the pride that tries to prevent us practising the Steps to Recovery. We have to surrender the idea that we are self-sufficient. We have to surrender to the idea that we need and must have help.

—*The Road Back, Dublin, Ireland*

THE DICE ARE LOADED

We A.A.'s are a sorry lot-sometimes. Yes, sometimes we don't get a very good shake. If there's one thing that gripes an A.A., it is getting a roll of loaded dice because of a blemish in his past record. Other people can have the same blemished record and no one rakes up the past for them. But if an A.A., even if had just one bad mark on his past, happens to have a mishap, no matter how unavoidable or how innocent he may be-well, he's a cooked goose. The law will come racing with sirens screaming. The neighbors will gather in gleeful huddles, casting wistful glances at a stout oak limb, drooling over a mental image of his carcass dangling in midair. Busybodies and bluenoses will phone his family, mouthing sympathy reeking with hypocrisy.

The cops throw the book at the poor devil, and the victim pays for the book, chapter by chapter, verse by verse, with a bonus for the author. But that isn't all. Next comes the bird dogs, the slime sleuths from the Daily Blatt. Even if by some journalistic miracle they get the story straight, the results still don't give the A.A. villain an even-break.

If Joe Perciprune, who never drank anything stronger than homogenized Guernsey tap, gets into print, the public will not get its eyebrows out of shape. But if A.A. Glutz is the victim-brother! He's off again! We knew he wouldn't last! Just the same old fake! Why don't they lock him up? Never made an honest dollar! Probably in some shady business! Pity his poor mother!

Yes, sometimes we are a sorry lot. Even our valiant friends are suddenly short of potent medicine. A year or two of sobriety doesn't seem to carry much weight at such a time. Or do they? Oh, surely, they do! No matter what the public says or thinks, the A.A. can look into his own heart, at his own conscience. Even, if everyone deserted him, he can still look in the mirror and say, "We're friends; we're pals." He is big enough to weather a test of tolerance. He has the courage to be humble. His suit of armor cannot be dented with puny pot shots aimed by mental morons. He can take it! So, lay on, Mac Duff, and damned be he who first cries, hold! enough.

—*The Missing Link, Dubuque, Iowa*

Sonny: Mother, we're going to play elephants at the zoo and we want you to help us.

Mother: What on earth can I do?

Sonny: You can be the lady who gives them peanuts

SELF RESPECT . . . NOT COMPROMISE

As our drinking progresses, we gradually lose all self-respect and rationalize our attitudes "it is not the booze." Yet, there comes a time in everyone's life when one's conscience can no longer tolerate nor compromise; when we "hit bottom" we recognize that our self-respect is more important than all of the material things that surround us. **That is the day of decision.** That is the day when you do what you know in your heart is right. **That is the day you surrender.**

Everyone must make this an agonizing choice. History repeats the answer. The Nations who chose safety . . . got slavery (and the alcoholic is a slave to the bottle). **But** the Nations who chose self-respect . . . **gained** peace with honor, often with much pain . . . and isn't this the way of recovery? The road back is long and hard . . . it is not easy!! It is painful!! I have often said that I quit drinking because it was "easier to be sober" than it was to "continue drinking." Think it over. Stop compromising-gain your own self-respect.

—*Chit-Chat*

CLEAN MEETINGS

Perhaps I am getting old and intolerant, and perhaps some members of AA will not agree with me. But I want to get some of my pet peeves off my chest. First, I think that when a group is stagnant and not making any progress, the fault lies somewhere in the group. The chairman of every group should try to make his group meetings interesting and instructive by selecting speakers who will not bore their listeners with blow-by-blow drunken brawls.

It seems that some speakers are trying to outdo each other with their wild drunken stories which do not add anything to the growth of the group or help the alcoholic to improve his conscious contact with God. Any speaker can assure his listeners in ten minutes that he is an alcoholic. The rest of his talk should be on the AA principles and provide hope for the new person without promising him the millennium.

Another thing that irks me is **when I bring a new person** to his first meeting, after spending much time telling him how important the meetings are, then hear the speaker make the statement that he does not belong to any particular group and that it has been six months or more since he attended a meeting. A speaker who does not attend meetings with some regularity, cannot help any group to get any support from the members who are honestly grateful for their sobriety and believe in the principles of AA.

Another embarrassing situation I find myself in is when I bring some clergyman, or some other non-alcoholic, to impress him with the sincerity and humility he will find at the AA meetings and then hear the speaker punctuate his sentences with profanity. This has happened to me and to other members of AA. Profanity does not add anything to improve the speaker's oratorical performance and it does not fit into any conversation, whether it is at an AA meeting or in some gutter.

Every member and chairman should be interested in the progress of his own group and select speakers that will help the group and his listeners grow in spirit. Speakers who attend meetings and believe in the principles of AA and who take part in the AA activities.

—*Jerico in Akron Inter-Group News.*

The village blacksmith finally found an apprentice willing to work long hours for low wages. He began his instructions to the boy immediately.

"When I take the shoe out of the fire, I'll lay it on the anvil, and when I nod my head you hit it with this hammer."

The apprentice did as he was told. Now he's the village blacksmith.

* * *

"Sistah Jones, I'se takin' up a collection fo' de benefit of our worthy 'pastah,'" exclaimed one of the brethren. "You know, he's leavin' us fo' to take a church down in Mobile. an' we thought *we'd* get together and give him a little momentum."



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RESPONSIBILITY

Escape from reality was the objective which all of us had in the dark days. The reasons for escaping may have differed. The **specific** realities we eluded were diverse. Yet the compulsive urge to run away was common to us all, and the character traits or defects causing the urge had an indelible similarity.

Most of us have found early sobriety difficult, and perhaps in that we have been fortunate. The transition is a big one, and for him to whom it comes easily, progress into a comfortable long-term sober life may be impeded. To assume responsibility is to face reality. The easy going, happy, newcomer may achieve a certain pseudo serenity that fools us all. When he falls from grace we are astounded. More falls are caused by continued evasion than by the shock of meeting reality head-on.

An effective sober life of quality is only possible if we make an early start on assuming our rightful share of responsibility. We must not wait for it to face us down. We must walk into the byways of life and face its realities with a courageous welcome. Not only in relation to our own little sorry selves, but in relation to those who are dependent on us. If our status was so low before our induction in to this way of life, that we had no dependents, perhaps over a time we can reunite and have full opportunity for making the amends which our philosophy suggests. But even if this does not **transpire**, our sphere of responsibility will be adequate. Remember if you will, that we are definitely our brother's keeper. It is not until we in turn help those who follow, that we get on the high road of a happy fruitful sober life. Then it is that **we stop** our escape from alcohol and build the real foundation of meaningful sobriety.

A **man** long sober in our way of life has achieved rare distinction nationally in several high positions of government service. Nationally and internationally he is known professionally and in business as a doer of great deeds. He is a man who has known success beyond the secret aspirations of most of us. Yet he told me one day that once upon a time he was critically ill, and supposedly had no chance for recovery, he reflected on his blessings and his life accomplishment. His largest measure of gratitude went out to his Creator for the gift of life in the first place and the gift of this Fellowship as both an avenue to sobriety and an opportunity to help others. In that time, he also told me, the accomplishments which stood out in his mind, dwarfing all others, were the five men whom he had personally sponsored and for all of whom sobriety had been lasting.

The full, rewarding sober life of this man, so productive for his fellow men generally, became a reality because he did not wait for responsibility to knock at his door. He went out and tracked it down. Then he went to work on it. The fact that his **contribution** to the well being of his five sober pigeons was front and center on his stage of life as he faced the end, ought to point up the truth for **us** all. Being responsible for ourselves and for others is the high road of this sober life so graciously given us.

MEASURING UP

Alcoholism is a peculiar disease. It has many interpretations in the minds of many habitual drinkers, most of whom believe they have complete control of it. Most of them foolishly think that they can quit any time and they believe that they will become aware of the fact that the habit is affecting not only their social life but their family life as well.

Your editor was one of this type.

Back in 1940 he sensed that he had lost control. A prosperous business began ebbing. Customers lost their confidence in him and his ability to serve them properly and faithfully. They began placing their orders with his competitors and he was told coldly that he could stop calling on them. Characteristically the only place to find solace and respect was in a saloon.

He was approached by one of the early AA's who suggested that AA might be the answer to his problem. He followed this suggestion and attended meetings regularly every week, listening to each speaker's recital of his rapid slide downward, losing job after job, and finally even losing his family, and home and ending up in skid row, where he was finally rescued and restored to a normal way of life, a return to **self-respect**, in this way becoming an asset to the community instead of the liability he had been.

Your editor listened to these stories for about eight months and finally tendered his resignation in AA. The reason? He wasn't as alcoholic as those that were gratefully carrying the message to others.

Having been shown what overindulgence would create, he took a fearless moral inventory of his own and decided on a course of "controlled drinking". His sponsor, who had descended to skid row before finding AA, pleaded with him for over an hour, but could not change his view. He did agree to listen to four other AA members but to no avail.

His plan of control? Simple! Limit the number of drinks each day! The reason for this decision? Because, when entertaining customers he drank only water while they drank whiskey. The excuse for this? Under doctor's orders. When he was told that they had heard that he had joined AA he denied it, asking **them** if they thought he qualified. They laughed and said, "You'd join anything to get business"

That was the beginning! He did stick to the five drinks in a dav. But the one ounce drinks became double headers and the double headers became five ounces-and then came chaos!

He came back to the group-crawling! They understood and welcomed him sincerely and reoriented him into a regulated sane existence.

In the next twenty-four years he has found a way of life transcending any previous period of living. What was the secret?

People like me simply **CAN'T DRINK!** Period!

* * *

Wife (in back seat): Don't drive so fast, George.

George: Why not?

Wife: That policeman on a motorcycle behind us can't get by.

The rest of your
days depend on
the rest of your
nights.



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MILL ENDS AND REMNANTS

Words, words, words, there are billions of them used in many and varied ways every minute of every day and night, and notwithstanding the infinite number of them that are employed, uncountable numbers are useless.

Recall today, for example, some of the words we uttered and we would be more than surprised at the little purpose that so many of them served, let alone many that we would just as well have not let pass our lips.

Think of the words that are spent in idle gossip when the breath that bore them might well have been used in constructive carriage of some good tidings of sharing and help, and while as we write this, our thoughts tend mostly to the spoken word, there is the similar waste in the written word.

Can you remember the many times that words were inadequate to express great emotion; perhaps sympathy to a dear friend over the loss of a loved one? Do you recall, as we do, the numerous times a multitude of words were used to express our sorriest, which by reasons of their very purpose and usage were empty?

You say, if you have read thus far—"What message is he trying to convey? It is simply this, that words without action are dead! And we are as guilty as the next one in being long on promises and short on performance.

From time to time in recent months we have discussed the need for developing the attribute of being good listeners, for it is here that we gain the knowledge and wisdom by which we grow so that in helping, in sharing, when we speak we act.

Yes, friends, there is much to be said, but there is so much to be done that we think it desirable to be alert to our opportunities, and our responsibilities, for that matter, that in leaving nothing unsaid, we be doubly certain nothing is left undone.

How many times in our lives, if we had a second chance, would we have acted instead of spoken? Not a few! Yet, in many respects, in recognizing it and becoming willing to do something about it, we are given a second chance. The earlier miscues have passed, the harm they may have done, forgiven. It is ours to redeem them in action.

Words used wisely and backed up by deeds are powerful, by George!

A LETTER TO THE EDITOR

Just a line to pass on reports of a crumb-bum who has been seen hovering around several of the down-town bank corners. He wears a sign, reading: "I am a victim of women and drink. Contributions will be accepted from all those who have not been so unfortunate."

This information was sent to us by Fred G. of the Shaker group.

I have a sneaking suspicion that by this time the crumb-bum is residing in the workhouse-without the sign.

BOUND BULLETINS AVAILABLE

As has been our custom in the past, the Central Bulletin Foundation has fifteen bound books of two years issues, bound in an attractive cloth cover. Only ten are available and will be sold at the low price of \$5.00 for each book.

These books contain copies of Central Bulletins from October, 1964 to September, 1966—twenty-four issues.

First come, first served.

CENTRAL COMMITTEE

Twenty groups were represented at the October 4th meeting. The Treasurer's report by Lillian W. and read by Jim S. showed an expense of \$40 covering payments of \$10 each for AA literature packages sent to groups at Women's House of Correction, Trustee Hall, main group, House of Correction and Fairhill Hospital. Contributions from V.H. and Brooklyn groups of \$5 each and \$12 from William H. for excess in 1965 area-wide meeting record. Balance as of October 4, 1966 is \$186.

Action Committee: Charles K. reported notification to social worker at main group workhouse to refrain from using term "AA advisor."

Area-wide Committee: Jack D. gave a financial report on the Area-Wide meeting in Jordan Hall with Lynn C., Minneapolis as guest speaker.

Central Bulletin: Harry D. made a request that secretaries of all groups urge their members to subscribe and also to renew their old subscriptions.

Hospital #Committee: No report. Joe S. not present.

Institutions Committee: June W. presented a detailed report on Warrensville Women's Group, thanking us for the literature provided them, and noting that the group operated on the contributions totalling \$55.50 received from the Euclid Morning, East Side Morning, Lee-Scovill, Lake County Women and Brainard Aide groups. The report disclosed expenditures for 24 hour books, refreshments, postage and cigarettes totalling \$50.58 and showing a balance of \$34.80. Laverne D. will be chairman for October and will obtain speakers for the month. Dick P., chairman, reported that 12 to 13 patients had been released from Fairhill, who had AA sponsors. Dick P. reported that \$10 worth of literature had been sent to Engleside and that the AA group there was attended by 18 to 20 patients.

New business: Dick P. received a letter from Thomas Vail, editor of the Plain Dealer agreeing to respect the anonymity tradition in response to the letter written by Robert L. of Southwest Sunday concerning a break of anonymity in a recent publication. The New York Daily News also was reminded by Robert L. of a breach of anonymity in an article in the September 6, 1966 edition. Dick P. had Jim S. read a letter from Ignatius P. of Bombay? India concerning a literature request now fulfilled by individuals and groups. Started in January, 1965 with 15 members. They now meet daily with an average attendance of 25. Discussion followed from representatives Millie Z., Ray M., Harry D., June W., Mickey D., Tom M. and John F. on the problem of finding facilities for women for hospitalization upon release from institutions, the status of Rosary Hall, discussion on the use of welfare funds for hospitalization of alcoholics, and room and board for the same.

Chairman Jim S. indicated that he would make a report at the November meeting concerning the possible use of Federal Funds in some of these areas.

The young couple had had their first quarrel, and for several hours neither would speak to the other. Finally the husband decided to give in.

"Please sneak to me, dear," he said. "I'll admit I was wrong and you were right."

"It won't do any good," sobbed the bride, "I've changed my mind."

* * *

"I've already done my good deed for the day," said the Boy Scout to his father at breakfast.

"What," exclaimed the father, "before breakfast!"

"Yes," said the youngster, "when I saw that Johnny's father was late for the 7:30 train, I turned the dog loose. He made it."

* * *

Disgruntled son: I thought I told you not to tell Mother what time I got home last night.

Indifferent cook: I didn't. I simply said I was too busy fixing breakfast to look at the clock.

Burt McKee, one of the early members of Akron AA's passed away on Sunday, September 25. He was noted for his Founder's Day invocations over many, many years. Our sincere condolences go out to his devoted wife Irene.

PRAYER OF TEE MONTH

*Keep me quiet, Master Restless, I often borrow
Patient, day by day From the future care
If I would go faster. Teach me that tomorrow
Teach me Thy delay. Shall its burden bear.*

-Anonymous

HOW MANY MEETINGS DO I NEED?

Abraham Lincoln was once asked how long a man's legs should be? The classic answer was: "Long enough to reach the ground."

AA members don't have to attend any set number of meetings in a given period. It is purely a matter of individual preference (and need). Most members arrange to attend at least one meeting a week, they feel that this is enough to satisfy their personal need for contact with the AA program through a local group. Others attend a meeting nearly every night, in areas where such opportunities are available.

The friendly injunction, "Keep coming to meetings," so frequently heard by the newcomer, is based on the experience of the great majority of AA's who find that the quality of their sobriety suffers when they stay away from meetings too long.

Many know from experience that if they do not come to meetings they may get drunk and if they are regular in attendance they seem to have no trouble staying sober. Newcomers particularly seem to benefit from exposure to a relatively large number of meetings (or other AA contacts) during their first weeks and months in a group.

By multiplying their opportunities to meet and hear other AA's whose drinking experience parallel their own, they seem to be able to strengthen their own understanding of the program and what it can give them. Nearly every alcoholic, at one time or another, has tried to stay sober "on his own." For most, the experience has not been particularly enjoyable-or successful.

-Chit Chat, Robesonia, Pa.

* * *

Every housewife knows that a good darn is always stronger than the original fabric. So those darned old personalities we encounter in AA really represent strength gained through patient application of the AA principles.

ONE DAY AT A TIME

One of the first things that we learn when we come into AA is to live one day at a time, and not look back at our past feeling sorry for ourselves. One of our bad habits is to think of the past with the regret that our life might have been different, if we had acted some other way, or blame our mistakes on others.

Millions of hours and good talent is wasted by people brooding about their past mistakes and looking back at yesterday's decisions with the futile wish that they could undo it. Now, this is not a suggestion that we completely forget the past and our mistakes; this is just a reminder that we can salvage something from the past and build a better present. The best cure for our regrets is to forget about ourselves and start thinking about others.

Brooding about our past mistakes will not get us anywhere. Certainly, not toward any degree of happiness. Regrets for the things that might have been is a cry of defeat; "what might yet be, in spite of the past errors, is worth living and working for."

People who plant seeds of love and service are never burdened with regrets of the past. They capitalize on the experiences of their yesterdays to enlarge the enjoyments of their present.

The greatness of man does not lie in him being faultless, because errors are sometimes inevitable. Real virtue lies in recognizing that faults can be set right and in striving to correct them, thus, emerges a new and better individual.

-Jerico, Akron Inter-Group News

* * *

Overheard in a Fairbanks, Alaska, courtroom: "I'd like you to tell me," said the judge to the balky witness, "what were you doing on the night of October 14 to April 2?"

DATES TO REMEMBER

November B-The Night and Day group observes its Fifth Anniversary in St. James Lutheran Church, 1424 Hayden Avenue at Shaw at 10 p.m. Guest speaker will be Veteran Wynn W., Hinckley, Ohio. Ample parking, plenty of food and prizes.

November 14-The Borton group observes its 27th Anniversary at 8:30 p.m. with veteran Harry R., Stella Maris as guest speaker.

November 15-The Superior Tuesday group celebrates its Twentieth Anniversary in North Presbyterian Church, E. 40th and Superior at 8:30 p.m. Plenty of food and prizes. **DICK P., Parma**, will be the guest speaker.

November 18-The Chagrin Falls group invites our readers to their Anniversary and Gratitude Night at 9 p.m. Guest speaker will be Carter R., Louisville, Ky. Plenty of food, fellowship and prizes.

November 20-Gartitude Sunday N.E.O. General Service Conference in Our Lady of Mt. Carmel Hall (rear of church), 6928 Detroit Ave. at 3 p.m. Guest speaker: Edith M., Detroit, Mich. Refreshments.

November 23-The Veterans Hospital group celebrates its Second Anniversary at 8 p.m. Wednesday in V.A. Hospital, E. 107th and East Boulevard (next to Thompson Auto-Aviation Museum). Guest speaker will be the group's able founder, William "Bill" H. Ample protected parking.

An angry man charged into the postmaster's office, howling and raging.

"I've been getting threatening letters in the mail and I want them stopped!" he screamed. "This has been going on for months and I'm getting tired of it!"

"I'm sure we can help," said the postmaster soothingly. "That's a federal offense. Have you any idea who has been sending these letters?"

"Of course!" snapped the man. "It's those pesky people from the Internal Revenue Service!"

* * *

The owner of the house answered the bell to find a friend, whom he hadn't seen for some time, was at the door along with a large shaggy and rather muddy dog. Inviting them in they sat in the living room and talked about old times. The dog, after sniffing around finally hopped on the couch and settled down for a nap much to the host's dismay.

Finally the guest rose to leave. "Aren't you forgetting your dog?" said the host.

"That's not my dog," said the guest. "I thought he was yours."

* * *

She: "I dreamt I was motoring last night."

He: "Tell me about it."

She: "I've forgotten the dream. When I awoke, I was walking in my sleep."

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m., Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7287.

ALANON GROUP MEETINGS

Alanon Answering Service — Call SU. 1-6186

- ASHTABULA—Harris Memorial W. 68 & Adams—1st & 3rd Mon., 8:30
- BROOKPARK-PARMA—Redeemer Lutheran, 6161 Smith—Mon., 8:30
- LAKEWOOD—Lakewood Presbyterian, Detroit at Marlowe, Mon., 8:30
- EUCLED—Christian Church, 28001 Lake Shore Blvd.—Tues., 8:30
- SUBURBAN WEST—Our Saviour Luth. Ch., 29200 Hilliard, Tues., 8:30
- MAPLE HEIGHTS—Presbyterian Church, 16716 Libby Rd., Tues., 8:30
- CLEVELAND HEIGHTS—Coventry at Cedar Wed. 9:00
- IGNATIA—East 91st & Harvard Ave wed., 8:30
- FAIRPORT HARBOR—Luther Center, Eagle St. Wed., 8:00
- NU-YOU—15305 Triskett (1st Mtg. each mo.)—Discussion Wed., 9:00
- TRINITY—Trinity Church (Annex) 9626 W. 26th St. Wed., 8:30
- LORAIN AVE.—Dr. Martin Luther Ch., 4470 Ridge Rd. Thurs., 9:00
- WEST SIDE—St. Mark's Church, 16800 Puritas Road Thurs., 1:30
- ROSARY HALL—Charity Hospital, E. 22nd and Central—Fri., 8:30
- E. CLEVELAND—YWCA, Lee Boulevard and Euclid Fri., 1:30
- LORAIN COUNTY—Luth. Church, 8334 Wilson, Lorain, O., Thurs., 8:30
- ELYRIA, O. Woodbury St. off Cleveland St. Sat., 8:30
- VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4:00

DID YOU EVER?

DID you ever walk the streets, sick, dejected, no friends, no money, no job, no home. Standing on the bottom. But then maybe you are one of the lucky ones who never went this far. Then you found AA. Your life took a different change. Everything is good now. But just how grateful are you for this change?

I know some in AA who have never been on a 12th Step call, nor ever did any 12th Step work. Maybe we should ask ourselves a few questions. Did we ever make a direct call on a person who had a drinking problem? Did we ever volunteer to go on such a call? Did we have an opportunity to make such a call, but, neglected, or refused to do so? Have we an acquaintance who could benefit by such a call? Or by explaining the program to him? Does our pride, our neglect, or our laziness prevent us from having a little chat with that person?

Have you ever taken the time to call on a person in a hospital because of drink? Did we ever send a card or a note to anyone who might be ill or lonely? Ever call someone on the phone to give him a lift?

Do we make an honest effort to visit with a new member at the meeting to make him feel welcome? Offer friendship or advice if asked? Ever give anyone your phone number and tell him to call you any time, day or night? Ever invite him to your home for a meal or gabfest? Find out, if he and his kids are hungry? Help him get a job? Act as a buffer if he is in trouble?

Ever scrub the clubroom floors, or sweep them, or help with dishes? Haul out the garbage? Tend bar? Clean up your mess after bingo? How about the hat-Do you duck it or buck it? Just how grateful are you? Take inventory. If you are running short of AA you are getting closer to stinking thinking. Which leads to stinking action. We have 12 Steps in AA. If you are working them you are in. If you are not, you are not, in AA.

Everyone should pick a group. Call it your own. Back it, and support it. Stand up to be counted. If you don't do this you are cheating yourself.

You can't kid the other member, just yourself.
I am the guy who sat, beside you at all the bars and joints
And discussed of love and politics, all the finer points.
I'm the guy who cried into your beer as long as you had the money.
I'd laugh at all your corny jokes and swear that they were funny.
I'm the guy who'd leave you at the bar and swear I'd had enough.
Then slip into the privy and have a drink of private stuff.
Oh, I played you for a sucker, and you did the same to me
And we both were never happier than when the drinks were free.

I'm the guy who pinched the waitress where her jacket met her skirt
Who picked himself up later from the table legs and dirt.
I'm the friend of all the barflies, and the bartenders headache
And many are the Mickey Finns that I've been slipped to take.

Oh, they nailed down the furniture when I began to roar.
And a flying wedge escorted me through many a back-room door.

I'm the guy who brought the wagon siren screaming in the dark

And was speeded to the pokey, singing like a lark.
I'm the guy who hid a bottle in the basement out of sight
And went, down to fix the furnace a dozen times at night.
I'm the guy who fixed all the drinks and always knew the tricks.

Your highball got a single ounce, mine got five or six.
I'm the guy who packed the party until all the drinks were gone

And you'd find me there next morning, sleeping on the lawn.

I'm the guy who in the morning always reached beneath the bed

For a nip out of a bottle to soothe my aching head.
I'm the guy who liked his liquor, liked his beer or whatever you mixed in it..

I'm the guy who drank it all--the drunk you tried to be.
Now tell me brother alky, who are you trying to kid?

—Anonymous, Alano Club Alaska NOT ME..

WHEW! 429 ARRESTS

If Stanley had not died in jail during his 429th arrest the public would never have known of this man, who spent nearly 24 of his 48 years in the Phoenix City Jail, via 30-day sentences for public intoxication. Stanley was evidently a likeable drunk who gave the police no trouble. Did you wonder what it cost your city and YOU to jail Stanley for his chronic intoxication?

Costs of arresting, booking and jailing an alcoholic have been listed in various cities to range from \$10 to \$100. Let the mathematicians go to work on it. From there; the money could have been better spent in treating and rehabilitating all the Stanleys in our community.

Now that the United States Court of Appeals for the District of Columbia has handed down a decision whereby they "unanimously held that no chronic alcoholic may be subjected to criminal punishment. for his public intoxication"; what will this mean for the alcoholics in our community? This is for YOU the citizen to answer. You, the citizen, in the social agencies, in the courts, in the service clubs, churches, in the city government--YOU, Mr. and Mrs. Citizen, who pay for jailing the intoxicated person.

-The above item was sent to us by former Cleveland Frank P. of Phoenix, Arizona. Frank was a member of the Shaker group and is active now in Phoenix.

THIS DAY I WILL BEGIN

"A thing well begun is half done." So goes the old saying. The hard part is to begin.

We wonder how many of us have begun to give our profession a little more study. We are asking for new laws requiring a higher educational standard, but how many are trying to come up to that standard ourselves?

It has been said that some men are born lazy and others energetic. This is not true. Almost all of us are born with an aptitude for laziness. It is easier to lie in the shade than to walk along a hot, dusty road.

We all have about the same capacity for getting tired, but those who get into the habit, of work and study and keep cultivating the habit, will in time develop energy, both physical and mental, that will go far toward helping them along the way.

Beginning a thing--that is where the pull comes. Don't wait for the more convenient day that never comes. Many people think of success as they think of a four-leaf clover. If they are chosen favorites of fortune, they think they will find it, but success is not luck. Success is playing the game.

Good advice is that which the poet gives:

"Are you in earnest? Seize this very minute!
What you can do, or think you can, begin it!
Only engage, and the mind grows heated;
Begin it--and the work will be completed."

This much is certain: If one is not preparing for a job higher up, he is making every preparation for one lower down. There is no standing still in this busy world.

-Gratitude Morning Group, Painesville

Making their first trip to famed Florida's Cypress Gardens from their home deep in the Everglades, two Seminole Indians stoically watched the water skiers roar up and down the lake.

"Why makum motorboat go so fast?" asked one.

"Have to," replied the other, "Little man on string chase urn."
Circus Manager: You're pretty small to be a wild animal trainer.

Applicant: Say, that's the secret of my success; they're waiting for me to grow a little larger!

"These musical horns scare me half to death."

"Why?"

"Well the guy who ran off with my wife had one on his car and every time I hear one I think he's bringing her back."

• • •

"Where did he get that black eye?"

"He was the best man and kissed the bride after the wedding." "Well, what's wrong with that?" "It was a year after the wedding."



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MINOR VIRTUES

Recently I had the experience of writing a dear friend in the Fellowship about a serious personal problem with which he was wrestling. It was rather blunt advice, the kind you would only send to a treasured friend. Nothing was heard for weeks. Finally I wrote again expressing deep concern lest my forthright suggestions might have been resented. I begged forgiveness if this were true.

Almost by return mail came an answer. No, he had not taken umbrage. He had simply been embroiled with the problem about which I had written and had fallen behind in his correspondence. Then he said, "I have not been successful in developing many virtues in life, but two very minor ones I do have. I do not scare easily and I do not get sore easily." This is a relatively simple statement about two rather simple developed traits. Yet somehow it moved me to a great deal of reflection.

The minor virtues mentioned were not so minor after all. All of us have come to know in this way of life that self discipline is an indispensable ingredient of a fruitful sober life. Knowledge is important but until it is absorbed into our philosophy of living it is ineffectual. When we cease being a well attended newcomer we face the necessity of stepping up our own self discipline. Are there any two qualities we can develop which serve us better than an insulation against resentment and fear? Off-hand it would seem difficult to name any weaknesses against which we need greater protection.

Fortunately for us, our effort to live by the day should accomplish a great deal in battling fear and resentment. Almost all-fear in life is based on apprehension about tomorrow. Almost all resentments are over things that happened yesterday. In the dark days we were always scared easily by every thing but alcohol. We ran from all the problems of both reality and imagination. When we were not running we sat in our isolated alcoholic cocoon, resenting everything and everybody. No beautiful butterfly ever emerged from the cocoon of self pity.

In our slow steady progress toward facing reality head-on, we must provide a protective coating against both that which caused us to run, and that which caused us to vegetate in the sorry little packages we were when we were all wrapped up in ourselves. I am going to make a whole new start in trying to emulate my friend. I must toughen up this thin skin that too often causes me to resent the acts of well meaning friends. And I must face the reality of this very minute, leaving the future to ripen into the present.

While I am at it, perhaps I should also develop some measure of restraint in giving blunt advice to friends. Some of them might not have made the progress which this one had.

* * *

Our best friends are our thoughts as well as our worst enemies. A thought can do more good than a doctor or a banker or a faithful friend. It can also do more harm than a thrown brick.

WHAT IS CHRISTMAS?

It was the night before Christmas, and all through the house not a creature was stirring-not even the old man! You see, he had sneaked in at 3 a.m., after just a wonderful Yuletide eve party with the boys, and he was lit up brighter than the tree into which he had stumbled.

He put his foot through the box with the doll in it, knocked off some of the ornaments, found the bottle he had stashed away, and then passed out, half on the sofa, half on the floor.

The kids thought the rumpus was Santa Claus coming down the chimney and stayed tightly in bed, as they had been warned. But mother knew what it was-just old and routine stuff by now! She had come downstairs when quiet returned. She tried to rouse the old man to get him into bed, but he was too far gone. HE was out, but the lights were on! So she extinguished them and let the old man lay. What a Christmas present for the youngsters to find under the tree in the morning!

"Mama, what's the matter with daddy?" they would ask!

"He's all tired out because he stayed up to help Santa Claus with the presents he brought," she answered.

"But he looks so funny, mama."

"Yes, I know, but he'll be alright after he rests. Now, all of you go play with your new toys."

So, for that family it was not, in the lines of the old poem, "and a Merry Christmas to all", but it was "and to all a good night"-and how!

But this year the old man didn't join the office party that started soon after lunch. That had for years

been the beginning of the end. He just hung around long enough to be sociable but he refused to take a drink. Then he made a bee-fine for home.

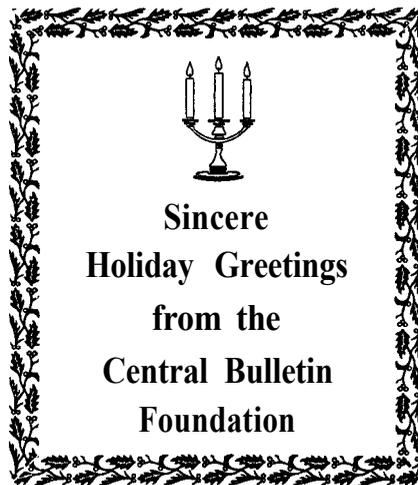
With his wife, he helped trim the tree after the kids had been sent to bed. He had some money this year, and for the first time in a long while-longer than he cared to remember-he had bought her some lovely presents. The kids had more too, not just the few things that could be squeezed from the limited funds left over from drinking.

And this Christmas day was one to remember. The old man was up and about, cheerful and happy. "This is swell", he thought to himself. Swell, because all the rest of his family were happy too. What a change from the years gone by.

* * *

These were the externals-part of the reward for sustained sobriety. What had happened? Between these two Christmases there had been another Christmas—a new birth! The old man had found Alcoholics Anonymous!

What is Christmas? It reaches back into the dim antiquity of man. Originally it was a pagan holiday. The ancients celebrated the day to mark the return of the sun toward the north, bringing longer days, more light, and the promise that life would revive the Earth. The Christians took it over and retained much of the old significance.





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MILL ENDS AND REMNANTS

Writing a column is somewhat similar to taking an inventory, at least the approach to or deliberation of it. And like an inventory, while it is good and healthy to reach back and bring to the surface our derelictions of the distant past, too often we miss our more recent errors.

So it is in our recovery program of the Twelve Steps that it is suggested inventory be a continuing one to the extent that our recovery is dependent on our living **a-day-at-a-time**. In accepting ourselves at our highest value each day we are not inclined, therefore, to reach too far back or to project ourselves into the future, and *in so* doing acquire a measure of balance.

The analogy to this and writing a column came to the fore this past week or ten days. It is our wont to think out a topic over a period of several days, develop the format and then whip it up in the form that is usually printed.

This month we encountered sluggishness in coming forth with a topic, until we realized that we were reaching too far back. Actually all of it was so close and we were **living** it each day.

As this is written it is still November which is gratitude month (all of them are) in A.A., and we have so much for which to be thankful not the least of which is our sobriety and the program we share.

During the past two weeks a great concern came to us, an event that had all the earmarks of a blooming tragedy, but which has faded and dimmed through the power of prayers of many and the loving care of others.

We have been asked, if, during the greatest depth of our concern, we thought of drink, and we are happy to have answered, honestly, that no more so than the passing daily thought that we can't handle the stuff.

Not only are we grateful that a loved one has been spared, we are thankful that we have stayed close to A.A. to store up the hope, experience and strength of our fellows upon which to draw in time of crisis.

Have no doubt that there is an ever ready and loving Power greater than ourselves to guide us through the shadows that sometimes threaten to enfold us.

We need but ask, by George!

NEW GROUP

A new group, called the Wickliffe Morning Group, has been formed. They meet at 11:15 a.m., every Saturday morning at the V.A.M. Club, 29003 Euclid Ave., Wickliffe.

NEW AL-ANON GROUP FORMED

The newest Al-Anon group, West Richfield, which meets in Wayfarers Restaurant's downstairs room welcomes members from Akron, Broadview Heights, Brecksville, Independence, Hudson and North Royalton, easily available for new members who hail from these areas.

Their meetings are held every Wednesday at 8:30 p.m. Why not come in and take a look?

Dee White is the group's secretary.

SPONSORSHIP

Sponsorship is at once a great privilege and a responsibility. In my 12th Step work I have come to realize that I must be objective to the extent that I am only a medium through which a message is relayed, that I must neither play God nor be impatient of results not completely to my liking. At the same time, however, I must personally do my best, caring enough so that I will be an effective medium. There is a fine line to be drawn there. I have found that as soon as I become emotionally involved, I cease to be effective, because I have clouded the issue with my own feelings and have begun to **project** my own will into the situation.

One of the common ponderables on the subject of sponsorship is, "How far shall I go with a recalcitrant or difficult newcomer?" My thinking at this time is that my patience should be boundless with the new recruit, who does not yet understand himself or his problem. However, wherever that patience takes the form of coddling, or passes the borderline of common sense thinking, I have then become a deterring factor in his recovery rather than a helpful one.

I constantly try to remind myself that coddling and indulgence never helped any of us overcome our common problem. However, understanding expressed in strong practical common sense ways did give us a backlog of strength that helped us through our early difficult days in A.A.

—Anonymous

SOCIALIZED MEDICINE?

Do you know what might happen to the alcoholic when we have Socialized Medicine? It might go like this . . . A man feeling the need of medical care went to the Medical Building for that purpose and upon entering the front door he found himself faced with a battery of doors marked with the name of an ailment, such as heart, cancer, lungs, alcoholism, etc. He felt his trouble was Alcoholism, so he entered the door so marked. Upon entering he found himself faced with two more doors marked Male and Female. He entered the door marked Male and found himself in another corridor where there were two doors, marked Protestant and Catholic. Since he was a Protestant he entered the proper door, and found himself facing two more doors, one marked White and the other Colored. He entered the door marked White and found two more doors, one marked Taxpayer and the other Non-Taxpayer. He still owned equity in his house so he went through the door marked Taxpayer and found himself confronted with still more doors marked Single and Married. He had a wife at home so he entered the proper door and once more there were two doors, one marked Alcoholic, and the other Non-Alcoholic. He was an alcoholic so he entered the proper door and fell nine stories to the alley below . . .

-Chit-Chat, Robesonia, Pa.

A.A. IS A SPIRIT

It cannot be touched, nor can it be completely understood. It is as wide as the world, yet small enough to fit snugly into the heart and mind of man. It has brought light where only darkness dwelt. It has given hope to the helpless and help to those who yearned in despair. It has nourished forgiveness in those who knew no pity. It has given strength to the weak and humility to the strong. It has given greatness to the common. It has spurred to higher goals those who strove for nothing. It has transformed sorrow into a weapon of happiness. It has given **purpose** to the trackless and shelter to the lost. It has taught patience to the hurried and action to the slothful. To youth, it has given vision. To the aged, promise; to the lonely, companions. To the restless, rest. To the sick it has been a doctor. To the dying it has revived the desire to live. To those who have fallen it is a helping hand. It has no judgment against the unteachable, nor has it any praise for those who learn. To the outcast it is a family. To the childless it gives children: To the **ignorant**, wisdom, To the wise, tolerance. It gives men that which is most precious. It gives love for truth with enough left over to share with each other.

-The Brighter Side, Waterloo, Ia.

PRAYER OF THE MONTH

*By thy full provision
Daily, richly fed,
By thy clearer vision
Ever safely led;*

*Let me to my brothers,
Turn a face serene;
Sharing, thus, with other,
Peace from the unseen.*

-Anonymous

THANKSGIVING THOUGHT

When we take time to bow our heads and acknowledge that no man accomplishes anything entirely by himself, we discover an even greater truth. We learn that while we cannot succeed alone, neither are we expected to bear life's disappointments alone. The outside help which blesses our daily efforts and prospers our fondest dreams also stands by to comfort our distress. We are not alone.

GENERAL SERVICE COMMUNICATES

Across our land, one finds wide variations in the understanding of General Service by A.A. at large. In some areas the Inter-group Office and allied groups exhibit a fairly thorough understanding of General Service and have developed a good working relationship. In other areas, there seems to be little understanding; very little mutual effort and almost no support.

Without going into any of the reasons for these differences, which are many and varied, the following are presented as suggestions which might be adapted by anyone wishing to develop or improve upon relationships between General Service and A.A. at large.

For example, consider the "Responsibility" theme set by the world-wide convention in Toronto in July, 1965. Certainly no A.A. can argue the need, if we are indeed responsible, for A.A. to communicate with doctors, social agencies, the courts and the clergy. Note that the word is "communicate"; not promoting but indoctrinating and explaining.

This is a job which should be done locally, by the Inter-group office, club or other central A.A. organization. Suggestion: The local central A.A. organization could do the work, pay costs involved such as postage, with General Service furnishing the literature at General Service cost.

Another area is that more direct and personal communication between General Service at the local level and A.A. at large. Here one can visualize a large joint meeting. Suggestion: Meeting to be sponsored by General Service and the local central A.A. organization, Inter-group or Club.

In the same area of more direct communications, the local central A.A. organization and General Service could collaborate on a series of one-minute scripts which would explain the relationship of General Service to local A.A. Suggestion: That group General Service representatives give these one-minute talks at all A.A. meetings in the area.

Any major area-wide meeting is an opportunity for mass communication. The organization and work of General Service should briefly be explained. Suggestion: That this communications effort be carefully planned in advance for every large A.A. meeting.

Many areas have "training" or "beginners" meetings on an organized basis. Suggestion: A training session to explain the relationship of General Service with A.A. at large.

Some areas have local publications such as the Cleveland "Central Bulletin", the San Francisco area "Good News", etc. Suggestion: That the mutual objectives of the local central A.A. organization and General Service be portrayed editorially. The General Service own "Grapevine" would do well to feature items on this subject also.

The entire subject boils down to A.A. and service. Objectives are mutual . . . to help the alcoholic and to practice these principles in ALL our affairs!

-Chuck G., Delegate, N.E. Ohio

DATES TO REMEMBER

December 2—Area-Wide meeting in Jordan Hall, St. Vincent's Charity Hospital at 8:30 p.m. Guest speaker will be Bill D., Erie, Pa.

December 4—The Third Anniversary of the Southwest Sunday group will be held in Berea High School, 165 East Bagley Road, Berea. The guest speaker will be Luke R., of "Doctors in A.A.", from Canton, O. For this one meeting the time has been changed to 7:30 p.m.

December 7—The Sixth Anniversary of the North Olmsted group will be held in the Episcopal Church of the Advent, 3760 Dover Center Road at 8:30 p.m. Guest speaker will be beloved Marty "Skid" S., Newburgh.

December 31—Four groups -Bedford! Bedford Heights, Chagrin Falls and North Randall, will sponsor a New Year's Eve A.A. Dance in St. Martin's Church, Solon and River Roads. Music by The Tempos, Second Prize winners at Cedar Point in 1966. Food, refreshments, prizes and fellowship from 9 p.m. to ?? ? ? ? ?. Cost, \$2.50 each.

IT'S UP TO YOU . . .

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

Human life appears to be an enterprise in personal responsibilities. No one can breathe for us, or eat for us, or sleep for us. We are compact bundles of personality and life. In a way we are completely independent of everybody and in everything. In another way we are tied so closely to others that everything they do affects us and everything we do affects them. But we always come back to personal responsibilities. Don't point the finger of scorn at others. Don't complain and say that if things had been different, or your parents different, or your home life different, you would have been different. Given the same set of circumstances you would probably behave again precisely as you have behaved unless you had changed as a person.

-Earl L., *The Key*

CLEVELAND AA DISTRICT OFFICE

The Cleveland AA District Office is open to anyone, male or female, who is seeking an answer to an alcoholic problem. The office, located in Room 205, Frederick Building, 2063 E. 4th St., is open weekdays from 9 a. m. to 5 p.m., Saturdays from 9 a.m. to 1 p.m. but maintains a 24-hour telephone service which responds to calls made after the office is closed. The telephone number is CHerry 1-7387.

ALANON GROUP MEETINGS

- Alanon Answering Service — Call SU. 1-5185
- ASHTABULA-Harris Memorial W. 68 & Adams 1st & 3rd Mon.. 8:30
 - BROOKPARK-PARMA-Redeemer Lutheran, 6161 Smith -Mon.. 8:30
 - LAKEWOOD-Lakewood Presbyterian, Detroit at Marlowe, Mon.. 8:30
 - EUCLID-Christian Church, 28001 Lake Shore Blvd. Tues., 8:30
 - SUBURBAN WEST-Our Saviour Luth. Ch., 20300 Hilliard, Tues., 8:30
 - MABLE HEIGHTS-Presbyterian Church, 16716 Libby Rd., Tues., 8:30
 - CLEVELAND HEIGHTS-Coventry at Cedar Wed., 9:00
 - IGNATIA-East 91st & Harvard Ave Wed., 8:30
 - FAIRPORT HARBOR-Luther Center, Eagle St. Wed., 8:00
 - NU-YOU-15305 Triskett (1st mtg. each mo.)-Discussion Wed., 8:30
 - TRINITY-Trinity Church (Anna) 2626 W. 25th St. Wed., 8:30
 - W. RICHFIELD-5176 Cleveland-Massillon Rd., Rte. 21 Wed., 8:30
 - LORAIN AVE.-Dr Martin Luther Ch., 4470 Ridge Rd., Thurs., 9:00
 - WEST SIDE-St Mark's Church, 15200 Puritas Road Thurs., 1:30
 - ROSARY HALL-Charity Hospital, E. 22nd and Central Thurs., 8:30
 - E. CLEVELAND-YWCA, Lea Boulevard and Euclid Fri., 1:30
 - LORAIN COUNTY-Luth. Church, 2224 Wilson, Lorain, O., Thh., 8:30
 - ELYRIA, O. Woodbury St. off Cleveland St. Sun., 8:30
 - VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4:00

THE BIG SHOT GETS DRUNK

When Noah went into the ark business, he undertook a mighty task. He made a great fuss about his plans and wore off both his eyebrows rubbing them to super-induce inspiration. But when it came to the actual business of building, he called up all the boys, men and maid servants, oxen and asses, neighbors and strangers, to fell the timbers for his mighty project.

Noah strutted about in a lordly manner, boasting to all and sundry of his great prowess., but never as much as touching a **broadaxe** or helping **mix** a batch of mortar. Actually, the old boy was rather incompetent, but when rumors of his laziness began to spread, he grabbed an axe just to show them. About the eleventh stroke, the axe slipped and Noah cut himself from shinbone to kneecap. Ma Noah tried to fix him up, but he howls for a doctor and insists on a compoundcathartic with jalap and catnip tea and a warm rum-sling with nutmeg in it. (When the **doc** presents a bill of \$27.30, Noah burns with resentment and vows to get even. He swears that no doctor will be allowed to make the voyage in his ark.)

When the ark is finished she looks as trim as a schoolmarm and as waterproof as a corrugated boiler. Now comes the task of filling her up, and once more Noah speaks piously of the wisdom of division in labor. He calls his wife and daughter and the three sons, Shem, Ham, and Japhet. Then he speaks:

"You, Shemmy, take charge of the Vertebrate. Get choice and healthy specimens of all animals, one male, one female of the **Troglodites**, **Hylobates**, **Cibidae**, **Vampiras**, **Canis**, **Vulpes**, **Uridae**, and don't miss the **Ungalata**."

"And you, **Hammy**, gather in the birds, the **Surinae**, **Grallae**, **Nocturnae**, **Fisserastres**, **Conirostres**, and the finest of the male and female **Peacockus**."

"Japhy, you will handle the **Reptila**, **Amphibia**, **Dendrosaura**, **Ohpidia** and all others, including the **Alligator Mississippiensis**."

"Ma and the girls will gather the seeds, and fail not at your peril in securing the grape seed as I shall stand in sore need of fermentus medicinus in my declining years."

"As for myself, being nearly 600 years old, and doing poorly since the ax slipped, I must do only the light work. I will gather the **Insecta**."

Having thus displayed his great genius, he exhibited his mighty ark to all the world, proclaiming it as his own handiwork and acknowledging the praise of the multitude. (His old pal, the doctor, more shrewd than the others, came with a bag containing \$50,000 in cash. He offered Noah half of it, if he could go along for the ride. But Noah was still resentful and refused. Why take half, he thought because when the flood is over, I will come back and just pick up the whole 50 grand.)

Then the rains came and the ark took off and floated smoothly on the crest of the flood. When the flood was over, Noah once more strode the earth in lordly manner, boasting of his great feat. Ma, the girls, and the boys were busy. They cultivated, sowed and planted, including planting of the grape seed. For years Noah kept up his boasting, but there was no longer anyone to listen to him. And when he got tired listening to himself, what did he do? He mixed himself a batch of medicinus fermentus from the grape and got drunk.

-The Missing Link

A farmer rushed onto the road where a smashup had just occurred. He saw the driver on the ground, dazed.

Farmer: What happened?

Motorist: Hit a cow.

Fearing that this might have been his cow, the farmer said: Was it a Jersey **cow**?

Motorist: I didn't **see its** license.*

Husband: Do you have any idea how many really great people there are in this country?

Wife: No, I don't, but I'm **sure** it's one less than you **t h i n k** .*

Missionary: Why do you look at me so intently?

Cannibal: I am the food inspector.

SOBRIETY SYMBOLIZES

Sobriety symbolizes for me an affirmation for life.

Sobriety means that I have learned that I have a disease, the symptom of which is inability to use alcohol and that I am acting upon that knowledge, that I have, at last, learned something from experience.

Sobriety means that I have accepted help; that I have been able to acknowledge personal defeat and ask for help from outside myself from something greater and stronger than myself.

Sobriety means that there is something in me that can accept help, that my ego wasn't after all so overgrown and so demanding that it blocked off the last road back to normal life. Hence I must have learned a little about humility, must have acquired a little, or I couldn't have been helped.

Sobriety means that out of gratitude for all that I have received and because it helps me further, I have tried to help others.

Sobriety means that I have been willing to search within myself for the defects that have contributed to making me an alcoholic, that I have found them there, within and not outside myself; that I have tried to change — to substitute good attitudes, qualities and habits of thought for bad.

Sobriety means that I have actually experienced the brotherhood of man — in the generosity and warmth and kindness of other alcoholics who have learned how to **stay** sober and who have taught me what they have **learned**

Sobriety means that from a position of complete agnosticism I have searched in my own way for God; have come to believe there is a power for good that is, perhaps God; have come to believe that the evidence of love in the world and the human response to love is, perhaps, God.

Sobriety means that I have tried to pray — to learn what prayer is, and what, if anything it can mean to me. And I have found that if it is no more than an appeal to the best that is in me, which is part of the larger good. It is an appeal worth making.

Sobriety means that I have awakened to spiritual values of life and their importance to me; that I have learned that life, without them, is only half realized and half-lived.

Sobriety means that to some degree I have matured; that in finding freedom from drink, I have found a independence in my own spirit that I never knew about . . . a new acceptance of reality and my own limitations, a new acquiescence in the things I cannot change.

Sobriety means that I have learned the incomparable lesson of living one day at a **time**; that I **can** carry any burden for a single day, but nothing from the past and nothing from the future on the **same** day.

—Lora M., Here's How

A personnel manager was interviewing the applicant for a job. "How long did you work on your last job?"

"Fifty-five years."

"How old are you?"

"Forty-five."

"How could you work on a job 55 years and only be 45 years old?"

"Overtime."

* * *

Melancholy Gentleman: It is hard, indeed, to lose one's relatives.

Wealthy Gentleman: **Hard?** (snorting) It is impossible!

* * *

Financial wizard: Where in heaven's name does all that grocery money go that I gave, you?

Wife: Stand **sidewise** and look* **in** the mirror.

* * *

An anxious father stopped his son who was on his way to a party. "Son, when Abe Lincoln was your age, he was busily studying law every night."

The boy was unimpressed. "Yeah, and when he was your age, Dad, he was President."