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IN A RUT

Many of our local AA citizens who make it an excellent practice to visit hospitals and nursing homes regularly have become alarmed at the rash of old-timers who once had worked zealously in their groups and in inter-group activities. They scratched their heads as they sought the reason for this epidemic.

All of them had excuses, which to them were reasons. What could the visitors say to them, except to offer encouragement, while they felt a shock of disappointment and disillusionment? "Carry on," they counseled, "you just had a relapse! That's human nature! Come back to your group and show them a more humble and wiser person than they had ever seen before! You'll be richer in experience and be of greater help than you ever were before!"

But not all visitors were so kind. The pajama-clad patients couldn't forget the shocked looks and the brush-offs and the sneers of some of the unthinking and uncharitable. In the eyes and looks of these, the "relapsers" believed they saw most of the AAs in groups in which they'd seek refuge and understanding when discharged. Unless they're made of finer stuff and forget their foolish pride, they'll never find the answer and will either walk around with a chip on their shoulder, daring anyone to knock it off, or they'll crawl into retirement, shunning meetings and avoiding people who might help them, and who in turn would be benefitted by the association.

In almost all cases they had lost zest and interest. Most had skipped meetings. Several resented being shunted aside by newcomers who seldom offered advice to them and often completely ignored them! Several had been on the speaking circuit in earlier days and lately hadn't been asked to speak at meetings. They felt out of it!

We quizzed one of them frankly on this latter "reason", asking him if he had ever thought of changing his talk which heretofore consisted almost entirely of qualifying as an alcoholic — a shocking and colorful story, but, in our recollection, containing little, if any information on how he stayed sober. He admitted that he had never changed his lead — that people seemed to be entertained by it!

That brings up a point. Just what do people want to hear at meetings? To seek added "handles" to grasp when the going is rough, or to be shocked and entertained? Do they want to hear how low the speaker has sunk so they can nudge their spouses and compare the minor depths of their own depravity with that of the speaker?

Alcoholics Anonymous grew out of the Oxford movement which emphasized *qualifying* to attract the timorous soul who was seeking an understanding person.

We personally believe that qualifying is necessary, but that it could and should be de-emphasized by most of our speakers. Everyone knows how to get drunk, but certainly AA meetings are held mainly for the purpose of showing a newcomer how to *get and stay* sober!

Let each of us take our own inventory!

* * *

Waitress: We have everything on the menu today, sir.

Man: So I see. How about a clean one?

NOT QUALIFIED

We happened to be within earshot as we heard an unhappy member complain to another that there were too many "almost" alcoholics in the Fellowship today. He recalled the early days when a candidate had been stripped of everything—home, job, family, health, honor, pride and hope—before he was ready for the program.

We didn't hear the comment of the listener, nor did we hear any further elaboration of the gripe. But it set us to thinking—enough to warrant expressing our thoughts on paper.

Should qualification for membership in AA require every applicant to lose everything worthwhile before he or she came in? Or, should those who by the miracle of

God were re-established into decent society, gratefully offer their **experience** to prevent someone to head for certain destruction—if he asked for it? We have heard disparaging remarks aimed at "panty-waists", who in their leads have indicated that their consumption of alcoholic beverages was in teaspoonful proportion to the average member. Even though the speaker admitted that his other faults were outrageously anti-social and were greater than his drinking problem, he revealed that his disregard for the rights of others increased when he had "a couple of drinks".

We believe that the majority of AA members will agree that their personality defects were greatly responsible for their degeneration into alcoholic qualification. Their "alcoholic escape" rapidly became a major problem when they found a convenient and seemingly acceptable alibi for their outrageous behavior.

We believe there is room for all types of problem drinkers in AA. We

believe our founders were wise in drafting Step I: "We admitted we were powerless over **alcohol**—that our lives had become unmanageable."

It definitely does not limit membership to the "total alcoholic." Who can honestly define what a total alcoholic is? Shall we take the opinion of a doctor, psychiatrist, welfare worker, priest, or minister, a wife or a policeman for positive judgment?

No! We believe that AA has accomplished miracles and will continue to accomplish them as long as we continue our willingness to *share* our wonderful gift. The only judge on whether a person qualifies for membership in AA is that person himself.

If he or she is "sick and tired of being sick and tired" and comes to believe that AA can restore the dignity of many that should be sufficient.

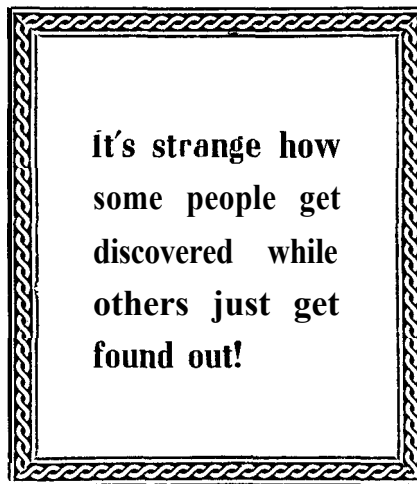
It isn't how *much* you drink or *what* you drink that qualifies you. It is what drinks do *to* you that counts. It may be only a single glass of any beverage that causes a person to do the foolish things only an alcoholic can do.

If a candidate comes to accept this important fact and makes an honest, sincere effort to follow the Daily Plan offered by AA, he can become a valued member of the Fellowship and the community in which he lives.

There's a lot of work for all types!

* * *

"I used to be terribly conceited," a Hollywood chap confided, "but my psychiatrist has straightened me out and now I'm one of the nicest guys in **town**."





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MILL ENDS AND REMNANTS

There have been so many compensations from living soberly it is almost impossible to single out any one over another. Were we to do so, however, I think that heading the list would be the opportunity to share.

To be sure, sharing our experience, strength and hope has been the lifeline to which members of Alcoholics Anonymous have clung these many years, but beyond that there are many other things that each of us ought to share.

A compensation for writing this column each month is the constant search for thought and material which can be shared so that each of us may be strengthened by its sustenance as we travel our daily road.

Recently we read an article in which the author used as the lead paragraph, a line from a prayer by a petitioner unknown to me — "Forgive us Lord for the unkind word and the unkind silence."

We frequently hear recall and joke about the silent treatments that came our way in our drinking days, but I dare say none of them was as severe as the aware or unaware silent criticisms we have leveled at others, usually those close to us.

Our silence may seem to keep us from saying the unkind word, but in living and getting along with others, we are involved and our lack of word or our silence testifies to our unkindness.

The article cited stated, by way of contrast, that there are those who have said the quiet word and enabled the person to be his best self, and then related a story about five or six men who had been colleagues of another who had been sentenced to the penitentiary.

It wasn't easy for the friends of the unfortunate one to wait for him on the day when he was to be released, but they were there and received him with assurances of love and confidence. With this strength he could make a beginning in rebuilding his life, aware that there was sustaining acceptance to reassure him should there be difficulty.

If the five or six friends had not come, they could have given justification, but their absence would have been passive criticism. There *is* similarity in the story of what happened on the road to Jericho, when many passed the man needing help; yet there was one who stopped and did what he could.

It is easy to comprehend this as we read about it, but it is another matter to understand the importance of it in our own lives.

Silence, or for that matter inaction, can be unkind, by George!

SUBSCRIPTION LIST FALLING!

We appreciate the following note of concern by J. A. McD., secretary of the Allendale group:

"We have just gotten word that the Central Bulletin is 'hurting' and that made us sad. However, we feel that if the word is passed along to the groups, the secretaries could give it a boost. We will *give* one or two subscriptions as prizes for our weekly drawings, so that they get into the hands of some new people."

The Bulletin *is* for *your* benefit. We need every group's co-operation.

CENTRAL COMMITTEE

Only 22 groups were represented at the December 6 meeting.

Treasurer Lillian W. reported a balance of \$150.02 (read by Jim S.).

Central Bulletin-Editor Harry D. requested new subscriptions and better responses on renewal notices. His request for instructions regarding distribution of "Operation Rosary Hall" brochure was deferred to the Action Committee report.

Hospital Committee-Joe S. resigned as chairman in view of his election as Delegate N. E. Ohio General Service.

Institution Committee — June W. reported receipts of \$40.00. With cash on hand it now totals \$55.00. She also reported receiving a \$11.25 check from the East Shore Women toward a Christmas Party for the Women's Workhouse, which was gratefully accepted.

Dick P. reported that Fairhill had 8 patients' names needing sponsors, and that Turney Road's first meeting, with Ed S. as secretary, attracted 12 patients. (Meetings on Saturdays at 7:30 p.m.). P.I.C. were supplied 7 speakers.

Action Committee: Charles K. and Jim S. reported on the Fund Drive for expansion and rehabilitation of Rosary Hall conducted by The Rosary Hall Advisory Committee. Both had attended a special meeting of the Operating Committee on November 18, wherein the use of Secretaries' list to distribute the "Operation Rosary Hall" to groups which was a request for funds. Harry D. reported that he had been requested to mail the brochure with the December Central Bulletin, but had not done so, pending the approval of Central Committee, inasmuch as the Bulletin is listed as a Committee of Central Committee. Considerable discussion followed to the effect that! 1. Rosary Hall is an alcoholic ward of Charity Hospital, operated by the Sisters of Charity of St. Augustine and that it is not operated by A.A. . . . that A.A. co-operates with, but is not affiliated with Rosary Hall or any other Nursing Homes or Hospitals . . . that the 8th Tradition prevents A.A. from endorsing, financing or lending the A.A. name to any related facility or outside enterprises . . . that the Rosary Hall Advisory Committee which is collecting funds to be sent to Sister Victorine should operate as a committee of individuals. Any A.A. member who cares to donate to the Rosary Hall Fund should do so as an individual. . . . To further clarify the question, the following motion has passed: It was moved, seconded and passed, that since Rosary Hall is not affiliated with A.A., nor A.A. with it, that The Rosary Hall Advisory Committee in its' operation Rosary Hall Fund Drive should not use the A.A. Fellowship, its committees or facilities, its Secretaries List, Central Bulletin or Central Office for the purpose of raising funds for the expansion or rehabilitation of Rosary Hall". Upon a motion by Harry D. and seconded by Charles S., Charles K. was directed to send a copy of said motion to the groups, stating that the motion was in view of the Traditions! and that contributions should be on an individual basis.

Jim S. was re-elected as Moderator and Chas. K. as Vice Moderator and acting Secretary, and Lillian W. will continue as Treasurer.

Since Central Committee's financial balance has dropped to the \$150.00 level, all groups are requested to make \$5.00 donations. Checks should be made out to Central Committee and mailed to the Cleveland A.A. District Office, Room 205, Frederick Bldg., 2063 E. 4th St., 44115.

OBITUARY

Leroy Eyerdam, a hardworking and devoted 24 year member of the Pearl group died unexpectedly on December 15. Surviving him are his wife, Mary, two sons and one daughter to whom we offer our sincere condolences. He'll be sorely missed.

PRAYER OF THE MONTH

I thank Thee, Lord, for knowing me better than I know myself, and for letting me know myself better than others know me.

Make me, I pray, better than they suppose and forgive me what they do not know. —Arabian

PLEASE CO-OPERATE

We have been informed by the post office that the Zip Code numbers on local mail may be omitted in pre-sorted mail such as Central Bulletin. All of our permit mail must be pre-sorted—that is, each zone must be kept separate, tied and labeled before mailing. We have the local zones on the plates and it is not necessary to make new plates, which is a rather expensive proposition.

We are now having all the out-of-town plates replaced, since there are not many subscribers in any one town to require tying and labeling.

On new subscriptions and local address changes for local addresses, we are putting on the Zip Code.

We are telling you this because many renewals come in with the local zone crossed out and the Zip Code written in. We don't want anyone to be anxious about this, and we do appreciate your concern.

Regarding address changes, it would be a great help to us, and a saving in postage and follow-up time if we received changes by the 15th of the month. All returned mail costs us 8 cents each. Then it takes a letter, an envelope, and a 5c stamp to follow up the change, plus the time which cannot be estimated. (Besides, it's a nuisance!). Your postman will supply you with change of address cards. Thanks for helping us if you do.

Also, all "441 Zip Codes", no matter what the name of your suburb is, are "Cleveland" to the Post Office. So, don't bother about changing "Cleveland to Maple Heights", "Lakewood", "Rocky River—" or whatever your area is called. Your civic pride is commendable, but the P. O. is indifferent to it.

And, please use your expiration notice when renewing. This saves time in checking the files to locate your plate.
-Your editor's wife

AFTER THAT SHOCK

After the shock of learning that we can't drink and act as human beings should, fundamentally, we remain the same. Though the years leave their mark on our lives—changing our thoughts, our viewpoints and outlook on life—basically we remain as we are, true to the instincts and emotions of our nature, little altered by the shock of our "come-uppance."

It's at this stage that we had better be honest in our inventory and make one of the most important decisions in our life. By the way, getting on our knee helps tremendously!

A LIVING SERMON

*I'd rather see a sermon than to hear one, any day;
I'd rather one should walk with me than merely show the way. I CAN soon know how to do it, if you'll let me see it done; I can watch your hands in action, but your tongue too fast may run. All the lectures you deliver may be very wise and true. But I'd rather get my lesson by observing what you do. Though I may not understand you and the advice you give, there is NO misunderstanding how you act and how you live.*

The above was submitted by our old dedicated and hard working former Cleveland members, Ed and Hilda H., who are now residing in Orlando, Florida and would appreciate hearing from some of their old friends in the Cleveland area. Their address is 2148 Alex Place, Orlando, Florida 32810.

We have pleasant memories of their association.

DATES TO REMEMBER

January 5—The Twelfth Anniversary of the Rosary Hall Al-Anon Family Group will be observed at an open meeting in Jordan Hall, St. Vincent Charity Hospital at 3 p.m. Speakers will be Rose R., Youngstown Al-Anon, Grace S., Columbus Al-Anon and Ruth T., Lorain-Thursdays group. The subject will be "ABC of Al-Anon" (same as at Chawtaqua).

January 14—The Seventh Annual Dance, sponsored by the Al-Anon Inter-Group Council will be held in Masonic Temple, 3615 Euclid Ave. at 8:00 p.m. Music by the Musical Gents. Donation \$1.75 which includes buffet, dancing and prizes.

January 17—The Suburban West Al-Anon group will observe its Sixth Anniversary in an open meeting at 8:30 p.m. Double lead speakers will be Jack K., Bay West and Rita K., Suburban West Al-Anon and Carl D., Edgeland and Isabelle D., Suburban West Al-Anon. They meet in Our Savior Lutheran Church, 20300 Hilliard Road, Rocky River.

January 24—The Laurel group will observe its Third Anniversary with Tom P., Cal W. and Roz C., Laurel as speakers. They meet at 8:45 p.m. in Brooklyn High School Cafeteria, 9200 Biddulph Road. (Parking, W. 96th St.)

Two fishermen sitting on a bridge, their lines in the water, made a bet as to who would catch the first fish. One got a bite, and became so excited that he fell off the bridge.

"Oh, well," said the other, "if you're going to dive for them, the bet's off!"

* * *

A husband and wife were having a bitter discussion about who was the more extravagant.

"You accuse me of reckless extravagance," said he, scornfully. "When did I ever make a useless purchase?"

"Well," said she, "there's the fire extinguisher you bought last year. We never used it once, not once."

* * *

Two moonshiners were discussing their operations. "When I take the stuff into town," one said, "I always drive slow . . . about 20 miles an hour."

"Skeered o' the law?" jeered the other.

"Nope," said the first, "ye gotta age the stuff, haint ye?*

* * *

At a 25th wedding anniversary party the husband seemed very morose, so a friend tried to console him. The husband explained, "On our fifth anniversary I wanted to kill my wife but my lawyer told me I'd get 20 years. Just think! Today I could be a free man!"

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, 28991 Lake Shore Blvd. —Tues., 8:30
- SUBURBAN WEST—Our Savior Luth. Ch., 20300 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., 8:30
- TRINITY—Trinity Church (Anna) 2626 W. 26th St. —Wed., 8:30
- W. RICHFIELD-5175 Cleveland-Mssillon Rd., Rte. 21 —Wed., 8:30
- LORAIN AVE.—Dr. Martin Luther Ch., 4470 Ridge Rd., —Thurs., 9:00
- WEST SIDE—St. Mark's Church, 15500 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, 6224 Wilson, Lorain, O. —Thurs., 8:30
- VALLEY, O. —Woodbury St. off Cleveland St. —Sat., 8:30
- VALLEY-7100 Kinsman (2nd & 4th Sunday) Closed —Sun., 4:00

ALMOST!

How often do you check up on your work?

And when you do check up, do you see to it that you are hewing to the line? Or are you satisfied with "almost" ?

The danger in the feeling that "almost" is good enough is that the "almost" may become the new standard-to yield again to a new "almost".

It is said that the road to Hell is paved with good intentions. We might add that good intentions become nothing more than intentions because of our "almonds". Our intentions ooze away, little by little.

When we came into A.A., we took a fearless moral inventory. We identified our faults, admitted to God, to ourselves and to another person the exact nature of our wrongs, and we asked God to remove our defects of character.

A child makes a wish and expects it to be fulfilled immediately. Some of us are like that. We ask God to remove our shortcomings and our defects of character, and then expect to see the change made immediately, without trouble to ourselves.

We have spent too many years building on error; too many years of making our defects of character the major part of our lives, and too many years of high (and low) living and thinking evil!

So, we have just barely made our good resolutions when we have a hand-to-hand struggle with the Devil and with our deeply seated bad habits. We have developed automatic ways of responding to suggestions. The urges we have succumbed to so many times demand satisfaction. The faulty ways of thinking, which have opened to us so many times in the past, open all too readily for us now when we succumb to self-pity.

The path we have to follow is rough and rugged. Wish—fulfillment demands effort, particularly when the wish is contrary to our alcoholic natures. Later on, after we have grasped the hand of God, the path becomes easier. But it still is a narrow path! It still skirts the edge of the precipice, and it still faces obstacles.

Most of us have learned how to deal with the big problems and how to meet big crises. The big problems usually carry their own warning signals. With the urge to escape, we who have done that before, get strong reminders of what happened before! The Twelve Steps become alive, and the Third Step becomes our cornerstone of sure help.

Yet, some who have met big problems successfully, fail when the problem is small. And some even fail when they seem to have no problem at all!

The great dangers comes in neglecting to take the daily inventory and from feeling that "almost" is good enough. When we neglect the daily inventory, the daily check-up of our work, we allow errors in our conduct which may lead to grief.

The Devil is a sly creature. When he fails in a hand-to-hand struggle with us, he tries deceit, and slips up on us unawares! One of his surest deceptions is self-satisfaction. And that starts with feeling that "almost" is good enough.

Man: Yes, for a while, after our marriage we were nearly eaten out of the house by visiting relatives and friends.

Friend: How did you manage to stop it?

Man: It was quite simple. I lent money to the poor visitors and borrowed from the rich, and I haven't been troubled with a visit from either since.

* * *

Six-year-old Johnny awoke about two o'clock in the morning.

Johnny: Mommy, tell me a fairy tale.

Mother: Hush, darling. Daddy will be home soon and tell us both one.

* * *

Al: Your wife used to be very nervous, but now she doesn't show a sign of it. What did you do for her?

Dick: Found a new doctor who cured her in a hurry. He just told her nervousness is a sign of old age.

A PICK-ME-UP . . .

On our introduction to A.A. most of us feel an exhilaration due to the fact that here at last we have found a solution to our alcoholic problem. This feeling does and may last for varying periods; with some a few months; others a year or more, but unless we do something about our A.A. there is bound to come a time when a certain staleness creeps in.

The repetition of meetings began to produce a little staleness and boredom. We have heard it all so often before; so-and-so is speaking tonight, and his personal story is so well known to us that we could tell it ourselves. We know this is true, but personal stories are directed at the newcomer, and once upon a time we were newcomers. But maybe this is a long time ago, and we have forgotten the state of hopelessness we were in.

We can, for a time, pull ourselves out of this staleness by a quick flash back to our drinking days. But there comes a time when, after a year or two, even this method loses its efficacy, and then we are on dangerous ground. We are ripe for those odd thoughts about A.A.; about our sobriety; about attending meetings. We require something stronger to really jerk us into facing the reality of our being an Alcoholic.

In our opinion, there is no finer means for doing this than Twelve Step work. Go and find a drunk of your own and work on him, the worse he is the better for you. Give him A.A., but do not drive it down his throat or preach to him. Give him A.A. as it was given to you. Your own drinking story, told simply and sincerely, will sink in. It may not help him, but it will help you and your feeling of staleness will not last long.

Who is qualified to do Twelve Step work? We would say any member of A.A., who knows anything about our recovery program. The man or woman you are trying to help knows nothing about it, so, in comparison, the A.A. member of only a few weeks has something to give him. Believe us, the benefits of Twelve Stepping have to be experienced to be believed. You change places with the drunk, and his plight brings you out of your staleness with a very decided jolt, and the phrase, "There but for the Grace — becomes a living thing."

-The Brighter Side, Waterloo, Ia.

THE LITTLE WHITE LIE

With one strong back and \$26, I hitchhiked to California where I had been accepted by a small college. I obtained a night job but it wouldn't start until school opened in two weeks. My remaining money went to pay school fees, there was none for food or a place to stay. An old auto on a used car lot served as my bedroom.

The foreman of a large nursery agreed to put me to work for two weeks. Each noon the workers congregated under the trees to eat their lunches. With no lunch the first day, I lay down in the shade. I heard the foreman muttering, "That darn wife of mine. She must think I'm an elephant. I can't eat all this. Who wants a sandwich and a piece of cake?"

I was only too happy to help the foreman out. Every noon thereafter the foreman muttered about the food his wife was wasting as he passed the excess along to me. At the end of two weeks I picked up my check and looked for the foreman to thank him for giving me the job. He was not around so I asked the office clerk to thank him for me. "And ask him to tell his wife that she makes very good sandwiches," I added. The woman looked surprised. "He lives alone in Azusa," she replied. "His wife died five years ago."

-from Guideposts.

A missionary traveling thru the jungle met a lion. Flight was hopeless; he fell to his knees in anxious prayer. A few moments later he was greatly comforted to see the lion on its knees beside him.

"Dear Brother," said the relieved missionary, "how delightful it is to join you in prayer when a moment ago I feared for my life."

"Don't interrupt," said the lion. "I'm saying Grace."



THE RIGHT QUESTION

We hear frequently that the AA program is a simple one; that we should not analyze its workings. In many general senses, of course, this is true. The program is simple in the way that the difference between life and death is simple. A man suffers, lloves, laughs, and then he does none of these things, life and death. The difference is simple.

The program is simple also in being all-inclusive. Everything necessary to the living of a sober, decent and useful life is included in it. Nothing has been left out. And finally the program is simple in that it gives us a choice between sobriety and insanity. There is no reason, ever, for me to have trouble in AA, in that I know what I have to do to stay sober.

If I work the Twelve Steps to the best of my ability; If I stay honest with myself, there is no need for me to drink again, nor need I have fear that I will. My life has been saved, and by means of a miracle. All I need to do is stay worthy of the miracle. It is as simple as that.

But I do not live the AA program in generalities. I live it, or fail to, specifically, twenty-four hours a day. And if the difference between life and death, between sobriety and insanity, between honesty and dishonesty are simple, the maintaining of life in the face of death, staying worthy of a miracle, this is not always simple; anymore than it is always easy. Nor was it meant to be.

AA is a program not of life but for living. In order to practice its principles in all of our affairs, we have to think about those principles and our affairs, asking not *whether* the AA philosophy applies to a given circumstance of our daily lives, but *how* it applies to that circumstance.

AA, in other words, is no more or less than how much we make it mean as a way of seeing experience. It is a means by which we can come to know ourselves through our shaping of the world around us. It is the constantly renewed series of answers for which our lives provide the questions. The program is perfect; the rest is a matter of our attempting to live up to that.

Sobriety, as I understand it, carries with it not merely the right, but the responsibility to make AA a way of living through the constant analysis of one's self and the program through the ceaseless asking of the right kinds of questions. It is not analysis or thought which is destructive to the AA program., anymore than it is educated people who have trouble in it.

Those who misuse education (and formal schooling is no prerequisite for this), those who see education as an end rather than a means to an end, are the people who have trouble in the AA program in the same manner they have trouble with everything else.

By the same token, though there is nothing wrong with analysis of the program there is something wrong with confusing analysis, a creative process, with logic-chopping or sophistry, which is destructive. And there is something wrong also in not recognizing that analysis has limits, that there are areas of human experience in which it was never intended to function.

I once had it asked me, idly, by a new member of AA, why there were twelve steps to the program and not

(Continued on page four)

I'M SORRY!

How many times we have mouthed those two words — "I'm sorry!" The thought struck us most forcefully as we sat through a "drunks court" session and were witness to a parade of people appearing before the judge while waiting for the case in which we were interested.

We watched the expressions on their faces as they were herded in groups of ten to face the judge. Particularly did we watch the countenances of those who were awaiting their turn while a case was being heard.

Practically everyone listened attentively to the charge, the plea, the recitation of the defendants "track record", the alibi, the excuse, and finally, the judgment and the sentence.

We noted the crafty look in almost every eye when the judge seemed convinced of the prisoner's sincerity and was released without fine and only a simple warning.

Eight of the nine that followed him used exactly the same line as they faced the judge. Each promised to behave himself if given another chance. Each said he was sorry.

Unfortunately for five of them this approach was the wrong one. These five had records of many previous appearances and leniency.

Of course they were sorry! They were sorry that they were caught! Each in his alcoholic mind thought that by simulating sincerity and humility, he could impress the judge and gain freedom.

As we sat there, we drew back the veil of years back and saw ourselves in their shoes-shaky, fearful, resentful, full of "brilliantly conceived" logic, as only an alcoholic can conjure up in his mind when faced with punishment and durance vile.

We remembered how glibly we said we were sorry, when we were caught in breaking promises, breaking faith, and abusing our liberties. We remembered the resentments that sprang up in our minds when we saw the looks of doubt on the countenances of people whom we had hurt or offended.

What more could they expect? We said we were sorry! And we were, too-for the moment! We sensitive souls were allergic to tears and impatient with reminders of our breaches of faith.

How have we progressed with our sincerity? Are we sorry enough to *truly* make amends with *deeds* as well as words?

Making amends is an absolute *must* in the AA program. Honestly now-have we *truly* made amends to the many people we had harmed? Or have we just said we are sorry and let it go at that?

Just saying *we* are sorry is only the *beginning* of making amends. We've got to prove it with *deeds* . . . with a contrite heart . . . with a humble spirit!

Until we change this defect of character we will not find peace! Let that ever-nagging, newly awakened conscience be helped by making a resolution . . . and keeping it . . . that today we will make another list and prove that we are sincere by making these long-deferred amends.

Maybe then we will discover the real secret of happiness.

* * *

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Usually the first
screw to get loose
in a person's head
is the one that
controls the tongue.

CENTRAL BULLETIN



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Vol. 25

February, 1967

No. 5

MILL ENDS AND REMNANTS

Greatness-or Mediocrity. These two words came to our attention in just that fashion recently and has led to considerable meditative thought and no little of inventory taking, or at least some reflective research.

Take greatness. During our matriculation at the University of Booze, most of us thought we were the greatest. How many times in our dreams, displayed in panoramic vision in the mirror of the *backbar*, have we been the central personage of the earth shaking event of that day's headlines.

Always in the van guard. If the army had won an especially difficult campaign we had been responsible for the leadership and in the thick of the fray had guided the troops to victory. Or, if the headlines told the story of a great naval battle, guess who was on the bridge of the flagship and whose genius, scuttled the enemy fleet. On given occasions, it was our ninety yard *runback* of a kickoff, or last of the ninth bases full homer, or our three strikes in the last frame, that won the game. Yes, we were great shakes-we thought.

Were we? We know better after some concentrated sobriety in AA, for it is then that we come to learn what mediocre and ineffectual individuals we really were. With the haze clearing and the sham removed, the mediocrity of our husbandry, our fatherhood and our employment (if any) is also revealed in panorama, but this vision is one of bare facts and reality, not dreams.

But then-AA and sobriety, and with it, perhaps the greatest of greatness-the capacity for living as it is intended we should. Yet, while we are concerned with this capacity for living but a-day-at-a-time, we must pursue greatness not for its own sake but because our fellow-man is always better served by strength than by weakness.

To avoid mediocrity, and the choice between mediocrity and greatness is always before us, it is well to have and to hold the in-depth exposure that AA has given us in admitting our powerlessness. If any time we rest and become complacent, or if we assume that the present will necessarily fit the future, then we are surely moving toward mediocrity.

If ours is to be a life of greatness, we must come to know that constant pursuit of excellence in the quality, richness and fullness of every facet of our living is needful that we may share our strength, hope and experience one to another. In so doing we commit ourselves to service to mankind, but unselfish service is of little value without fully developed capacities to serve.

It is GREAT to be sober, by George!

TEE-CEE GROUP IN NEW QUARTERS

The T.C. 1005 group now meets in Progressive (UAW) Hall, 5615 Stumph Road (east side), just north of Snow Road. Their first meeting in these new quarters was held on Tuesday, January 10. at 8:30 p.m.

Your attendance will be greatly appreciated at the regular Tuesday night meetings in the future. You'll be made welcome.

Customer: Why do you have an apple for a trademark?
Tailor: Well, if it hadn't been for the **apple** where would the clothing business be?

CENTRAL COMMITTEE

Only 24 groups were represented at the January 3 meeting of Central Committee. However, the few that were there were well rewarded with having received vital information on solid AA procedure.

Moderator Jim S., announced the new committee chairman for 1967—Ray M., Area-Wide; Jack D., Charity Hospital and Lee W., Bay View Hospital.

The Area-Wide Meeting Committee, Jack D., chairman, reported the receipts and expenditures for the last Area Wide meeting in Jordan Hall, showed a final balance of \$33.52, which was turned over to the Central office for Central Committee.

The Institution Committee, June W., chairlady at the Women's Workhouse group reported receipts and disbursements for December Christmas Party. She reported a happy balance of \$16.12 *in her* report.

Central Bulletin reported the resignation of Lloyd H. as co-editor and the appointment of Charles K. as assistant in supplying a monthly editorial for page one. He suggested that we would welcome any article suitable for publishing during the next two years. He suggested that from six to twelve people could co-operate by writing one of two articles a year. Harry D. also reported that subscriptions had increased, but more were needed. He urged secretaries should help publicize its contents. He also asked that secretaries who wished to be included in the monthly speaker's list try to get the list in by the 15th of the month--with the \$2.00.

Public Information Committee: Dick P. reported that seven speakers had been furnished and that such requests were sent to group secretaries as directed.

John T., St. James, reported on the problem of communication to Negro alcoholics and whether it was proper to communicate with radio stations, particularly WJMO and WBAQ so that information could be broadcast. Moderator Jim S. referred him to Dick P. of the AA District Office for the format available from New York for the presentation of radio programs on the subject of Alcoholism and AA. John T. indicated that he would attend Central Committee meetings regularly for advice and counsel.

Jessie P., representing June W. of the Women's Workhouse Committee, asked for additional AA literature. On a motion by Lee F., the body voted a sum of \$10 to be sent to the Workhouse Committee.

The meeting adjourned at 10:00 p.m.

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

Second Husband: You're lucky. My wife thinks **she** married one.

In lecturing' the defendant in a divorce case, the judge concluded with this statement: "So, I've decided to give your wife \$50 per month."

The defendant's face lit up. "That's swell, Judge." he smiled. "And I'll try to slip her a couple of bucks **now** and then myself."

First Traffic Cop: "Did you give that dame a ticket?"

Second : "No, I was going to. But when I asked her for her name and address she gave me her telephone number, too."

"I talked with a very interesting man today. He was a Buddhist."

"Oh, I'd love to meet him-all my geraniums are wilting."

OBITUARY

Art Cunningham, a long time member of the Euclid-Wade group passed away last December. Surviving him is his wife Mary, to whom we offer our sincere condolences.

PRAYER OF THE MONTH

O God! Enlighten my mind with Truth; Influence my heart with Love; Inspire my will with Courage; Enrich my life with Service; Pardon what I have been; Sanctify what I am; Order what I shall be. And Yours shall be the Glory. And mine the eternal Salvation. Amen.

THINKING OUT LOUD

Just starting a new calendar does not mean that the new year will really be different. To get a better view of life in 1967, we should move up the ladder of time at least one step. The law of life is growth. We do not stand still; we either go forward or we go backward. The road forward is uphill and hard to travel, but the higher the hill the finer the view.

The trouble with coming into the new year is that we bring the old along with us. We just can't tear the last page off the calendar and expect the year of 1967 to be different. However, we can make it a better year if we resolve to tear out the bad memories, ancient hurts, petty resentments, miserable grudges and complete some of the unfinished tasks. As far as the passage of time is concerned, newness does not lie in outward things, but in ourselves.

Long before any calendar was devised and all down through the centuries, men spent much time and great fortunes to improve their social and material standing. They built mansions and surrounded themselves with every conceivable luxury, yet they lived and died in spiritual and moral poverty.

Today we are living in a civilization which has exalted material wealth. The great energy and clever brains of brilliant men are being used to bring about engineering and scientific triumphs. The present era has seen an advancement along these lines that is simply stupendous. The output of goods is being multiplied a thousandfold. Measured in bulk and quantity, this is the richest age ever known. Yet with all this material wealth, there are more people living in spiritual poverty than ever before.

Jesus was born in a lowly stable and He has never possessed much material wealth, but He left us a rich heritage of love and service which has outlasted all the material wealth and is growing stronger with every century. Dr. Bob, Co-founder of A. A., once said that the whole A. A. program can be simmered down to two words, "Love and Service." These things have no weight in themselves, but when put into action they can build a new life out of the debris of a crushed soul and send it on its way to the hilltops where honest efforts are rewarded with immortality.

I feel sorry when I hear a man say: "There is no point in trying to change my way of living. I have lived this way all my life and no one can change it." Well, what can a person say to a man like that but only wish him a happy "old year." A man like that scoffs at others who bravely and boldly set noble intentions for themselves from year to year only to break them. But even though they are kept for a comparatively short time, there is much good to be said for merely having made the resolution. The very fact that we enter a new year ought to be more than the abstract or arbitrary marking time. It should be the redeeming of time.

A person may be genuinely sincere, yet he may fail in keeping his good and grand intentions because of the weakness of human nature. Still it can be truthfully said that it is better to have resolved and lost than never to have resolved.

The question remains for us as we begin the year of 1967 — not how different, not how new we want the New Year to be, but how new and how different do we want to be as a person.

—Edward B., Akron Inter-Group News

DATES TO REMEMBER

February 4—The Bay View group observes its Third Anniversary in the Bay Presbyterian Church, corner Lake and Columbia Roads, Bay Village, with Bruce M., Akron, O. as guest speaker. Food and refreshments will be served.

February 11—The Second Anniversary of the Sobriety group will be observed with Jim M. of Lexington, Kentucky as guest speaker. The group meets on Saturdays in St. Mark's Church, 15300 Puritas.

February 21—The Olmsted Falls group will observe its Sixth Anniversary with Rollie H., Bay View as guest speaker. The group meets in Community Church, 7853 Columbia Road at 8:30 p.m.

February 12th—The Geneva, Ohio group will observe its Nineteenth Anniversary in the Methodist Church Annex, 89 South Broadway, Geneva. Guest speaker will be Father John, Charity group, Cleveland. Dinner at 6:00 p.m. and meeting at 8:00 p.m.

July 12-14—The Seventh Annual Ohio State AA Conference will be held in the Sheraton Gibson Hotel, Cincinnati, Ohio with registration beginning at 1 p.m., July 12. Coffee and Fellowship from 2 to 4 p.m., followed at 8 p.m. with the formal opening of the conference.

The three-day conference promises to be an exceptional one, as we scanned the advance publicity.

Why not prepare yourself for a worthwhile refresher course?

G I G G L E S

The man-about-town and his attractive blonde companion were seated at a table in a plush restaurant. Suddenly he glanced cautiously about, then turned to the blonde and whispered: "I've got a question for you, honey. Could you care for a man who had swindled his firm out of ten thousand dollars?"

The young lady also looked cautiously about the room, then looking him squarely in the eye, said: And I've a question for you. Have you still got it?

* * *

A comedian was in need of a straight man and was interviewing a young man for the job. "I need a man who can keep a straight face throughout my performance and who will under no circumstances allow a smile to show on his face no matter what I say or do. Now what are your qualifications for the job?"

"Well," replied the youth. "I used to be a page boy in the House of Representatives."

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
- 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, 16716 Libby Rd., Tues., 8:30
- CLEVELAND HEIGHTS—Coventry at Cedar Wed., 9:00
- IGNATIA—East 91st & Harvard Ave - w e d . 8:30
- FAIRPORT HARBOR—Luther Center, Eagle St. Wed., 8:30
- NU-YOU—15305 Triskett (1st mtg. each mo.)—Discussion Wed., 8:30
- TRINITY—Trinity Church (Annex) 3626 W. 25th St. Wed., 8:30
- W. RICHFIELD—5175 Cleveland-Massillon Rd., Rte. 21 Wed., 8:30
- LORAIN AVE.—Dr Martin Luther Ch., 4470 Ridze Rd., ..Thurs., 9:00
- WEST SIDE—St. Mark's Church, 15800 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

THE RIGHT KIND OF QUESTION

(Continued from page one)

eleven or thirteen. That is what I would call the wrong kind of question, a question which in having no imaginable relation to an alcoholic's progress within the program, suggests his location of himself somewhere outside it. It is a question which has nothing of the asker within it, and for an alcoholic this can be dangerous.

That sort of sophistry, or sham analysis, is what I engaged in as a drinking alcoholic in order to go on being a drinking alcoholic. Just as I could not afford the simple admission that I was a drunk because I didn't choose to stop drinking, I was powerless to reason my way out of the circle of addiction.

Is asked questions which in having no answer, or answers, that could conceivably do me any good, inevitably provided me an excuse to go on doing exactly what I was supposedly asking questions to stop doing. Why do I drink; why can't I control my drinking; why do I do the things I do when I drink?

Such questions may pertain to my sobriety, but it is difficult for me to see how they are germane to it because the only answers I can imagine for them either make them meaningless as questions or lead straight to another bottle. Whether the answers are right or wrong they demand nothing of me, lead into confusion not out of it, suggest helplessness and paralysis, not activity. That is why I call such questions the wrong kind.

The right kind of question in AA has as much to do with who asks it as with what is asked, which is to say that the rightness of the question is dependent upon the attitude of the questioner. If the act of asking is one with the desire to learn, and if the desire to learn emerges from a willingness to try to change one's self in accordance with what one learns, then I would say that which has been asked is the right kind of question, that it will have been asked the right way, that it has been asked about the right thing.

Because such a question is a step in remembering, as Robert Frost says poetry makes us remember what we forgot we ever knew; it is the kind of question which creates the image of a man, thinking in the name of a first person identity, of one's attempting to accept the gift of belonging to himself again. It is a testament of faith in the truth as well as the reality of that which has saved us.

The right kind of question in being an acknowledgment of growth is a guarantee against complacency, against the supposition that the Twelve Steps need be taken only once, or that the Four Absolutes can be mastered and possessed.

The right kind of question is a way of demonstrating an awareness that the AA program is a positive one, that there is much more to sobriety than simply not drinking.

The right kind of question is the means by which we confess our fallibility and reveal our need for the constant renewal of our spiritual vitality.

Above all, the right kind of question can suggest to us the limits of what can be known by questioning, that the Power greater than ourselves we attempt to understand can be understood only so far, and that at the farthest reaches of the knowledge which this Power makes possible is the real source of our strength and the place where faith begins.

RESENTMENT

Resentment is like a double-edged sword. It cuts two ways, injuring us more than it wounds another. Alcoholics know that it harms them more for it leads them back to drinking.

AA states that resentment is the "number one offender" among our members; that it puts more alcoholics in their graves than any other thing.

Its subtle action is cunningly contrived to deceive us regarding the danger of its use. Resentful members may be physically sober but very drunk mentally.

Resentment makes slaves of us all, binding us with mental chains to the thing we hate. We find our release in prayer. We cannot hate and pray for anything at the same time.

SPONSORSHIP

All the standard definitions given the word sponsorship would be misleading if applied to the relationship known by that term in AA circles. In the AA sense it holds an entirely different content than found in the conventional use of the expression.

Elsewhere, a person who sponsors another, either in business or community life, expresses readiness to answer for, vouch for, or assume responsibility for the stranger whose status has not been established.

The contrast between the commercial and AA concept of sponsorship helps to illuminate the real meaning of the latter. In AA, the need is the sole incentive.

The AA sponsor paves the way for the entry of a fellow alcoholic into the fellowship, and there the similarity ends. He vouches only for the efficacy of the program if accepted honestly and willingly. He answers for his own example of sobriety as a means of kindling hope. He assumes responsibility for the act of holding open the door to AA, that his new found friend may pass within. Thus, the attitude of the sponsor becomes a matter of prime importance.

Whichever one of the many approaches to sponsorship is taken, as circumstances may determine, the purpose is the same in all instances. All considerations must be subordinated to deliver the message as clearly and effectively as possible. The sponsor is the messenger, and not the author. In all instances the quality of effective sponsorship must be the same. It is the selfless outgoing desire to share what we have. It is the quality of love that seek no reward.

It is wisely suggested that we try to carry the message after we have had a spiritual awakening. Of course, we can't give what we don't have. The desire to share our blessings with others is part of that spiritual awakening. It naturally flows from the certainty of personal experience that AA works and all the reasons for gratitude. As we remain firmly connected to the influence which works for good in our lives, and allow the resulting better impulses to flow through us into the lives of others.

Sponsorship, as one form of Twelve Step activity, can be in itself a richly rewarding spiritual experience. That which we derive from AA cannot be hoarded. Like water, it will become unpleasantly stagnant if left standing still and not kept in motion.

There is no routine performance in sponsorship. It is not an imposed condition for our own recovery. It is rather a natural indication of our own progress toward recovery. It is something we do, because somehow we want to do it. When we do it we find that we are opening our lives to the enrichment of AA treasures.

The best tip for a good sponsorship is give yourself to the limit. This is not always done by preaching. Few of us were preached into AA. We were befriended into AA. One drunk talking to another, with understanding and, above all, with a friendship that means exactly what it says to be a good sponsor.

We allow ourselves to be used to the limit that AA concepts of sobriety may be established for others. Then we must learn to leave the responsibility for the result where it belongs—with God.

-The Lifeline, Vancouver, B.C.

"I'D LIKE TO GO to Mark Jones' funeral," asks Jim.

"Okay, take the day off," says the boss.

The next day the boss runs into Mark Jones, no sign of death.

"What's the idea?" he asks Jim.

"I didn't say he was dead," Jim explained. "I only said I'd like to go to his funeral, and you said I should take the day off."

* * *

Son in college applying pressure for more money from home: I cannot understand why you call yourself a kind father, when you haven't sent me a check for three weeks. What kind of kindness do you call that?

"That's unremitting kindness," his father wrote back.



OUR GRATITUDE

One of the most satisfying things we receive in AA is the humble gratitude that slowly fills our hearts as we continue, day by day, to live our program of recovery. A few of us are overwhelmed with this gratitude. Some of us aren't even aware of it. But as sober day succeeds each sober day, as we begin to garner the good harvest that comes from our AA planting, as we come to realize that the source of this bounty is a generous God, our hearts swell with quiet gratefulness.

Our return is rich. The seed we have planted is small—a mere willingness to be helped and in turn to help others. Our useless lives become useful. Our fears give way to serenity. Confusion is replaced with purpose. Wishes become actions. Existence becomes a daily adventure in living.

As we grow in spirit we reach down a helping hand to some still suffering alcoholic and aid him in climbing out of the morass which once confined us. And as we assist each person along the AA trail we further insure our own continued sobriety. For that has been the one thing that has made AA different from other organizations—the knowledge that service to others is vital in maintaining our own recovery.

The principal means of finding these persons to be helped is our central service office . . . the "down-town office." Here come people daily, asking for help, either in person or by phone. Here come wives and loved ones of alcoholics, seeking suggestions and literature and counsel. Here, too, come AA's seeking help for their own problems.

We must maintain offices. There are bills for telephones, for lights, for postage and personnel.

There are many expenses connected with running any office. To meet these costs our neighborhood group contributions go far. There is a small profit on sales of AA literature. There are direct contributions by individuals, who want to give more than the sums fixed by their own groups.

Nonetheless, these contributions don't quite carry the load. Of course, we could swing on some wealthy AA member to meet any deficit. Or we could go outside our organization for help. But that isn't the AA way. Everyone should want to carry his share of the load, to the extent of his ability. And to help you do your part, the Cleveland Alcoholics Anonymous will begin its drive for funds for the maintenance of our District Office on Tuesday, February 21st.

This then is an appeal to all of you good members to help keep our facilities for serving others and, incidentally, ourselves. No matter whether your contribution be large or small, it will be welcome. It will give each of us a tangible outlet to show in a material way some of the gratitude welling up in our hearts for the good life we are enjoying by trying to follow the suggestions for a happy living which we first learned in AA.

* * *

"When I look at this congregation," said the preacher, "I ask myself, 'Where are the poor?' And when I look at the collection plate, I ask myself, 'Where are the rich?'"

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 burnt? 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" 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 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 life.

This week of Easter, March 26, 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, obedience, faith and good works. Our 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 climatic chapter to the story of the Redemption. Too many of us miss the significance. For 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 have not forgotten about them the day after Ash Wednesday. A lot of clergymen are spending hours after hours in frantic preparation for sermons powerful enough to give their twice a year congregations religion enough to last until Christmas.

But for about 350,000 of us, 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 only the day when we can dismiss the restrictions we placed upon ourselves in voluntary resolutions. It is a day to re-affirm ourselves in the ways of security and hope, and bow our rebel wills in humble gratitude.

If we pause 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,

Overweight is
often just
desserts!

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No. 6

MILL ENDS AND REMNANTS

Step 12—Having had a spiritual awakening as a result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all of our affairs.

There have been many, many words written in these columns and elsewhere of our opportunities and responsibilities as members of A.A., and any one of us who have been sober for awhile are completely knowledgeable of the opportunities.

Can the same attestation be made for responsibilities—in total understanding and utilization of the above underscored portion of the twelfth Step—This writer doubts it, but now that we have it out in the open, we will likely really do something responsibly.

It seems that having become sober in A.A. and in the practice of the twelve Steps to the best of our ability, we are prone to confine our responsibilities and our activities within the somewhat cloistered circle of our groups and meetings. This is well and good for the maintenance and sustenance of our own sobriety and if we are to help others to attain sobriety.

Nevertheless, there is a broader application suggested in Step 12, and if our spiritual awakening has been of a greater span, we come to recognize that to practice these principles in all of our affairs has much more extensive application and responsibility in the world about us—in as well as outside A.A., to the alcoholics as well as the non-alcoholic.

It could well be that in restricting our outreach, we hesitate through a desire or need to maintain anonymity. Let us not be so restrained, as experience has taught us that our A.A. affiliation need not be revealed in our endeavors to help all mankind. As a matter of fact, if we practice complete anonymity in the act of helping another or others, the true reward of joy is much greater.

We can practice these principles effectively in all facets of our day-by-day living; in our spiritual life; in the arena of our business and work life; in our community and neighborhood life, and in so doing shake the spiritual awakening that has been given us.

Friends, we have the responsibility of our example, and if we are to be living examples we need to reach out to touch as many lives as we can with good works and action, for as we have discovered God is where the action is.

Everyone needs understanding, let's share ours, by George!

* * *

Johnny hurried to get the evening paper. Tomorrow was to be the picnic and he wanted to know what the weather forecast was.

"Well, Johnny, what do they predict?" his mother asked.

"They haven't decided yet," said Johnny gloomily.

"Haven't decided?"

"No," said Johnny. "It says, 'Unsettled.'"

*

The father glumly finished examining his son's report card. "Well, one thing is definitely in your favor," he told the boy. "With these grades, you couldn't possibly be cheating."

CENTRAL COMMITTEE

24 group were represented at the February 7 meeting.

The Treasurer's report was read by Jean C., reflecting a balance as of February 7, 1967 of \$145.00.

Institution Committee, Dick P. read a report from Elizabeth S., Fairhill Psychiatric Hospital, that 22 patients had been turned over to various sponsors.

A letter of thanks from Ann S., secretary of the newly formed North Madison Opportunity Village group for a contribution of \$5.00 worth of literature from Central Committee, donated by Ruth S. of the West Side Women's group.

Harry D., Central Bulletin Editor reported that almost 3 times as many renewals and subscriptions had been received during the month of January than in each of the last six months. He expressed his appreciation for the co-operation of group secretaries and members.

Hospital Committee-- Lee W. reported that alcoholics on Medicare need a physician's signature for hospitalization.

P.I.C. -Dick P. read a letter of congratulations from Donald A. Mateika, Program chairman of the West Cleveland Kiwanis Club for a talk given by Chas. K. at one of its' Luncheons.

Frank M. of the Cle-Ho-Co group reported interest of several priests who wished to attend group meetings to acquire a better understanding of the alcoholic's problem. It was suggested that permission would be necessary from group secretaries as a courtesy. They would also be welcome at our Area Wide meetings which are always open to the public.

Frank M. also reported sponsors for men ready to be released from Trusty Hall who go to Cle-Ho-Co.

"IS THE SWEATER WORTH THE YARN?"

The day begins . . . the day ends. Like precious golden coins, we spend our life—one day at a time. It's how we give up this day of our lives that counts. Grudgingly—sullenly-with regret? Or with joy . . . in love and devotion to others. I held on to my life the miserable years, trying to save me for me. I had to get sober to find out it wasn't mine to keep.

A simple man once said, "Maybe a fellow ain't got a whole soul . . . but just a little piece of a big soul, so maybe it don't make any difference what we win or lose as long as we somehow make things a little better for the next fellow who comes along.

Maybe that's what starts the loneliness . . . the little piece of soul knowing it is separated from the big one . . . and trying so hard to find the way back.

The fellowship of AA ends that loneliness. A "missing persons" bureau for others like us, in a headlong lifelong pursuit of a "missing person"—our self.

A man and his wife lived in a house in the middle of a row of houses—each one indistinguishable from the other. He sat in his chair one evening thinking—the days of rushing to catch the train, hurrying to get through the work of the day—rushing to catch the train back home at night, then hurry and eat dinner, read the paper, and to bed. . . to wake up the next day to begin the race again. One thought flashed through his mind: "Is the sweater worth the yarn?" So, they sold what they had and took their savings and retired to a little place where they could fish and have time for each other, and friends . . . and neighbors.

I think that's what happens to us in AA. Some of us spend half a lifetime confused and sick from drinking and hangovers and remorse . . . trying desperately to be happy. One day we wake up and everything is ashes . . . just ashes . . . and for the first time we ask ourselves "Is the sweater worth the yarn?" Was life as I experienced it today worth the precious commodity I spent for it, 24 hours of precious time, irreplaceable time.

PRAYER OF THE MONTH

Our Heavenly Father, we need thee every hour. Daily with your help can we face with hope that which is ahead. Be not us as we dedicate ourselves to you. And teach us our responsibilities to you, our brother and to all of those who are sick and suffer. Amen.

CLEVELAND DISTRICT OFFICE

Advisory Committee

36 groups were represented at the Jan. 26 Advisory Committee meeting with Jack M., Operating Committee as chairman. The September 23 meeting minutes were approved as read, and the Financial and Service reports were also accepted as read.

Les S., 1967 Inter-Group Dinner Chairman presented a very detailed report about the arrangements for the May 13 Dinner. He stated that the same policy practiced in past years in allocating tables will again be strictly observed—first come with payment for tickets, first served. Cost per ticket is \$5.50, and \$55.00 for a table of ten seats.

Ellis B. resigned as Finance Chairman because his term as member of the Operating Committee will expire in March. Les. S. has accepted the 1967 chairmanship. Dick L. will remain as 1967 Co-chairman.

Les S. announced that the 1967 District Office fundraising campaign will begin on Tuesday, February 21. Area chairmen and workers will be informed about the time and place for the first meeting.

Jack M. reported the opinion voiced at the June 23, 1966 meeting on more equitable representation geographically. It is up to the Nominating Committee to take steps in arriving at a more accurate Area representation on the Operating Committee.

The Nominating Sub-Committee consists of Mary H., West Side Women.; Fred H., Garden Valley Thursday; Dick L., Euclid Friday and Jack M., Parma. Nominating Committee members: Marion T., Golden Gate Women; Tom H., St. James; Tom G., Friendship and Bob L., South-west Sunday. After a conscientious study, the Committee nominated Virginia S., Friday Afternoon Women; Lou N., Y.O.U.R. and Bob W., Eastlake to fill a vacant post on the Operating Committee.

The Advisory Committee will meet in March for the election of new Committee members. Group representation have the right and privilege of proposing nominees from the floor at the time of elections.

The drawing for the free table was held in the customary manner and the Independence group was the lucky winner.

During the period Jan. 1, 1966 through Dec. 31, 1966, 1,350 calls for help were turned over to various groups. Approximately 4,000 added calls were received from relatives, friends and employers seeking advice and information on how to help. In 1964, one of the 1,539 calls, 489 were for women. In 1965, 1,228 calls, 429 women. In 1965, 1,370 calls, 326 for women.

During 1966, 116 Speaker requests to groups and organizations were filled; 338 sets of Information Literature were sent; 566 pieces of literature were sold and mailed; 3 complete lists of Group Secretaries were compiled and distributed.

The District Office also handles the records of the AA Central Committee.

From February 8, 1945 through December 31, 1966, 19,433 calls for help were turned over to group secretaries. 8,755 Literature orders were handled and 2,409 sneakers requests were fulfilled to AA groups, religious, civic and educational organizations.

The cash position as of December 31 is \$25,230.31.

DATES TO REMEMBER

April 15—The Third Annual Buffet Dance, sponsored by the Night & Day groups will be held in the Masonic Auditorium, 3615 Euclid Ave. at 8:00 p.m., Saturday. Music by the Tommy Steffan Orchestra. Admission \$2.50 per person. One \$50.00 Door Prize and two \$25.00 Door Prizes. (winner need not be present.)

June 3-4—The Twelfth Four-State and D.C. AA Get-Together will be held in the War Memorial Building, Recreation Park, Winchester, Va., from 3:00 p.m., D.S.T. Saturday to 2:30 p.m. Sunday. The featured speaker on Saturday night (8:30 p.m. D.S.T.) will be our own Henry W., world traveler.

By the way, Henry will be leaving for Winchester on Friday afternoon and has expressed a willingness to take along at least four members from this area.

A HAPPY WAY OF LIFE

AA is such a happy way of life—living just one day at a time. We can find peace of mind and the joy of just being alive.

A woman and a small boy had walked the sunlit fields—flown kites—sat down to rest with the wind in their hair and the sun on their faces . . . looking up smiling at the sky. The woman said: "You know, I used to wonder what it would be like to see God. Z thought it might be like a big light shining through a church window. But, you know, I'll bet it's not like that at all. I'll bet it's just like today—seeing all the things we see every day we live. We'll find out we were seeing Him all the time and didn't know it. I've been so happy today . . . you know, I could just die with today in my eyes."

That's how I want to live my life, don't you? To make every single day so good that we could just die with today in our eyes.

It's a New Year . . . a clean white page . . . a chance to try again. To give up our life to Him who gave it . . . with joy, in love and devotion to others. To know that our little piece of soul is not stranded any more and alone . . . but a part of the big one. To find at last that "missing person", our self—in trying to live this AA way of life. To take an inventory of our lives today to see if "the sweater is worth the yarn". And to make each day such a wonderful day . . . that we could just die happy with today in our eyes.

*M. C. in Silent * Rostrum, Houston, Texas*

Judge: Couldn't this case have been settled out of court? Defendant: Your Honor, that's exactly what we were doing when the policeman butted in.

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. 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., 8:30
- TRINITY—Trinity Church (Annex) 3525 W. 26th St. Wed., 8:30
- W. RICHFIELD—5175 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, 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) Cloned Sun., 4:00

SUNDAY MORNING

They didn't look much different from anyone else crossing the yard that spring over near where I was burning the old grapevine prunings, prunings as tough as old wire still, even though they'd had all winter to season. I'd added some pieces of pear tree from a limb that had cracked off in an ice storm, and a lot of the matted papers that always seem to show up when the snow leaves, as startling as mushrooms. A sodden pile, not burning very well; not smelling very much in keeping with the season either. You don't clean up winter with one day of spring.

"May we talk to you for a minute?"

There were two of them dressed up as though for church, where Edie had gone with our two daughters. I didn't move. I didn't even put down the rake I was leaning on. The fall before, a couple of quick men with rings had tried to convince me I needed the house re-sided. They had been dressed up too. They'd been clean, anyway. Very clean. And had smelled heavily of that shaving lotion no woman is supposed to resist. I'd been angry because the house had needed re-siding, but when I had said that I was going to get to it myself I could tell they didn't believe me. From the kitchen I'd watched them walk out of the driveway, staying on the edge of it to avoid the ruts. One of them had pretended to drink something, and then went into an exaggerated stagger. They had both laughed. I could still remember the way my face had burned as I went for the vodka hidden behind the good dishes.

"You're not selling anything, are you?"

But I could hear myself how that must have sounded, so I put the rake down and walked over.

"Lovely morning," one of them said and held out his hand. I took it. What else can you do? Besides, four months in the Program had given me a new way of seeing handshakes. It had given me a new way of seeing a lot of things. So I walked over and shook hands.

God's Journeymen they were, a pair of honest to God, God's Journeymen right in my own front yard. I'd seen members before, in New York, in downtown Cleveland. They had a reputation for persistence, for being hard to get rid of. And they were after converts, always. I used to wonder whether they took their pamphlets to bed with them. Did they **watch** television like the rest of us, have their cars repaired? Did you ever see them bowling? Did they take a drink? Above all, did they take a drink? Oh, they did some good and all that. So did the Ladies Auxiliary and the Flower Show. But I hadn't mixed very much with the members of the Ladies auxiliary; I didn't go to the Flower Show.

So we stood and they talked and I listened. Sort of. At least I know there was a time I wasn't listening, because I remember starting to. One of the men had a worn, dog-eared Bible. It was worn from use, not carelessness or age, and when I looked across his hands at a passage he was pointing out to me I could see that the margins were covered with notations, some of them in different colored inks, but all done in the same neat hand, small and unhurried. It reminded me of an old seaman's manual I had seen once in a whaling museum—the only book that the single survivor of a shin had with him on an island where he lived alone for three years.

"You make all those notes?"

He looked up at me.

"Sure."

He had been talking about something I'd heard about at least a thousand times before. I don't remember **exactly**. I'd come in with the different colored notations and the word "salvation".

"You really believe in all this, don't you?" It wasn't a question.

"Yes. I believe it. It saved my life." He knew it wasn't a question.

"And that's why you want me to know about it?" That was almost not a question.

"Yes. That's part of it. And I want my life to stay saved. That's part of it too."

Then I told him about AA, and that I thought I understood something of salvation. Maybe I didn't understand how it had happened or the reasons for it, but there were things about it I did understand. Which he understood. You can always tell.

"You know", I said smiling, "we call this sort of thing a Twelve Step call."

He smiled back, "I see what you mean. Yes, we have a name for it too."

"You know another thing," I said, "before the Program I thought God's Journeymen were all a bunch of crackpots."

"Well," he said, "before God's Journeymen I hated drunks."

We talked on for a while, the three of us, without their asking me to come to church, without my inviting them to a meeting. As they started to go, I called to the one with the Bible.

"Don't let anybody throw any wooden nickels your way."

"We won't," he said. "Don't you guys go digging up Prohibition either."

They too walked out the driveway on the edge of it to stay out of the ruts. But at the end they turned and waved.

-George M. Edgelake

PARAGONS OF VIRTUE

When we sober up and start living a normal life, we should be careful not to become paragons of virtue and ask God to move over while we take over the driver's reins. The comparison of our past life and the present can swell our heads and make our halo too tight. This can bring on a severe case of selfishness and cause us to condemn others who do not agree with us. Of course, it is good to compare our past life with our present to learn if we are making any progress with our character defects. But we should also accept the fact that there are millions of men and women who are living a sober and a normal life who don't need any advice from us on how to conduct their lives. Our primary purpose is to maintain

We can easily inflate our ego if we take literally every speaker who gets up before a group of alcoholics and says that all alcoholics are **superior** and more intelligent than their non-alcoholic friends. Of course, there are some intelligent people in A.A., but we also have a large share of stupid ones too. Besides there is no class distinction in A.A. We all need each other to maintain our sobriety.

Somewhere along the line some of these superior and mediocre men and women got off the right track and had to admit that they were lost and asked for directions. This does not cast any reflection on any person's intelligence to acknowledge that he is lost and needs information or assistance. However, there is a reflection on our intelligence if we become too proud to ask for information and continue to travel in the wrong direction.

Most of our problems are caused by thinking that we have a monopoly on brains. We become frustrated when we can't impress others with our so-called superior intelligence. This kind of thinking is a form of insanity, and Step Two reminds us of that. "Come to believe **that a Power greater than ourselves could restore us to sanity.**" This means restore us to normal living and recognizing that others have the same **dignity** as human beings. We can keep our friendship warm by developing the habit of treating others as equals and by extending the ordinary courtesy we expect from them.

-Jerico, Akron Inter-Group News



CONSCIENCE

Try as you will, you cannot run away from your conscience. Members of AA remember how they used to try to drown it with drink and more drink, until they **finally** came to their senses, and applying the principles of AA, found their answer.

Newspapers frequently carry stories about nagging consciences. A man, who in a fit of anger splashed toward the gas flame some of the benzine his wife was cleaning a garment with, causing an explosion which killed her and seriously burned him. He recovered to receive a great deal of sympathy from friends and relatives who thought it was an accident. After **twenty-seven** years of having his conscience burn his soul, he **turned himself** over to the police and poured out his confession.

A housewife anonymously sent her grocer a \$100 bill to pay for groceries she had "**lifted**" from his store over the year. A man sent the government \$5.00 because for a long time he had been filling his fountain pen at the post office.

Every human being is born with a conscience. He will know, without being told! that there is a distinction between **right** and wrong. There will be an invisible, yet an inescapable monitor constantly reminding him that he ought to do what he feels is right, and refrain from what he feels to be wrong.

When he violates his conscience it will become aroused. "We shall all stand before the judgement seat of **God**" is written not only in the Bible; it is written in the soul of every new-born baby. The philosopher Kant stated that nothing proved to him the greatness of God more convincingly than the starry heavens above and the moral laws within.

If the voice of conscience is ignored, it can become very weak or almost still. Here is a child's definition of conscience. It's amusing and excellent. "A conscience," said the child, "is a little three-cornered thing inside of me. When I do wrong, it turns round and hurts me very much. But if I keep on doing wrong, it will turn so much that the corners become worn off and it doesn't hurt anymore."

So the oft repeated advice: "Let your conscience be your guide" is not sound. Much depends on what has happened to the corners of your conscience. A conscience can become terribly misshapen. Like the prisoner who had to be kept in close confinement because he had no scruples whatever about murdering any human he could lay his hands on. Yet at mealtime he shared his piece of bread with a sparrow because he felt sorry for it!

There **are** individuals who commit robbery, adultery, or murder without the slightest disturbance to their peace of mind. Perhaps you've learned that the second lie is a little easier than the first one, and more readily forgotten. The tenth lie may cause no discomfort!

So we come back to the principles we find in AA. We become honest and come to believe that only by turning our lives and wills to the care of a Power greater than ourselves can we live, and by **practising** our Daily Plan of living the program can we find peace!

THE RIGHT APPROACH

One of the old-timers came in to visit us a couple of weeks ago. We talked about the old days when AA was in its infancy and compared the mass zeal and enthusiasm which was in evidence then and to the lethargic attitude of too many groups today.

Have we reached the saturation point in attracting people to AA? Are we less zealous and enthusiastic-less appreciative? Are we in a rut instead of a groove?

This fellow has been one of Cleveland's most influential members. He was a devoted, dedicated and modest worker. What concerned him was that he seemed to be losing his effectiveness in sponsorship. Too many of the people he had tried to help with the wealth of his **experience** had returned to the **bottle**.

Being a conscientious man, accustomed to taking continual inventories, he could find no reason for his failures and wondered whether we too had had similar experiences.

We had to agree that "present day" applicants were tougher **to** convince than in the early days, and that we had our share of disappointments.

What was wrong then? Had we truly reached the saturation point? **Or** had we become less energetic?

We believe we found the answer. We tried our own approach on him as though he was a candidate for AA, and then he tried his on us. After exchanging compliments, we tried to look at both approaches from the candidates' views, and we discovered that we were guilty of **preaching**!

"You must do this! You must do that", was a repeated part of the approach of both of us. This was

bound to cause the most craven one to resent **and** resist us. He had become calloused to criticism!

What was our approach in the early days? **Then we** visited our candidate, told our story of qualifying for AA, sometimes in great detail, until he finally let down his guard and admitted he had done similar goofy things to make his life unmanageable. Having finally broken the shell of resistance, it was fairly simple to convince him that life without drink was possible.

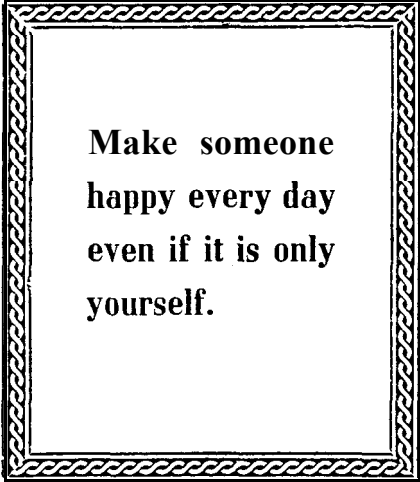
What had we been doing wrong? Actually we were unconsciously slipping into the category of teachers, ministers, priests, doctors, bosses, relatives, etc., by telling **him** he had to do this and he **had** to do that! Of course we were right! For if a guy wants AA badly enough he'll do anything! **BUT!** Place yourself in his position. He's been yammered at from all sides. He knows he should quit, but his problem is "different" and a desire to try. It worked miraculously!

So, let's get back to our old method. Let's stop preaching and delivering mandates. The old and proved method might be termed "the termite approach." By this approach we create trust and develop confidence

Take an inventory of yourself. Are you in the same rut we found ourselves in? We're determined to stop "preaching" and are sure we'll become better sponsors.

There's a lot of work to do!

BE A BULLETIN BOOSTER. GET A NEW SUBSCRIBER



Make someone
happy every day
even if it is only
yourself.

CENTRAL BULLETIN



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No. 7

MILL ENDS AND REMNANTS

It is that time of year again when we render unto Caesar that which is Caesar's, and we were bemused recently with an article recording a variety of letters addressed to the Internal Revenue Service, which like all public agencies have correspondence that runs the gamut of comedy to tragedy.

Some of those recalled are reported for your amusement with side, and sometimes snide, remarks from your editor.

Dear I. R.

I've always paid my income tax in the past because I was afraid I would go to jail if I didn't. I read in the papers and heard on the radio that this is a matter of voluntary self-assessment. If it's voluntary, I don't want to be a part of it, so you can have the forms back.

Yours,

Sounds like a case of poor sponsorship. Fear didn't keep us sober or out of jail and we paid the piper to boot. Furthermore, the program is so voluntary that many want no part of it, usually sending the "forms" back when they get an initial insight to what step 4 reveals.

Intelligence Division:

Will you please send me information about your division. I am very much interested in division. Thank you.
Sincerely,

Weren't we all? Mine was always a problem of division. How to have enough for my fill tonight and enough left over for morning.

Dear Sir:

My wife went to pay my income tax last week and I haven't seen hide nor hair of her since, so will you let me know if it **has** been paid. If not, will you please send another form to fill out.

Yours very truly,

Don't worry, buddy! If she's an Alky, she'll be back — when the money runs out.

To Whom It May:

This is to **certify** that **my** sister has contributed more than \$600 to my support for my past year. It included groceries, medicine, clothes, doctors, hospital and funeral expense.

Yours truly,

My, it didn't take him long! My sponsor always told me where I'd end up if I continued to drink.

Sir:

If these answers will not do, please schedule an inquest at your nearest office.

Sincerely,

And after this, am sure my readers will — by George!

Much as he would like to claim authorship — don't believe it. The refreshing article entitled "SUNDAY MORNING", which appeared in the March issue, was not submitted by some George; rather it was from the pen of Bill C., of the Wickliffe Group, one of our new writers for the Central Bulletin.

BOOZE MAKERS' DROP-IN-BUCKET

The Licensed Beverage Industries, Inc. . . . bless 'em have sent all registered science writers . . . (not to be confused with registered sex offenders) . . . a report on six years of industry support for scientific research into alcoholism. It glows with ill-merited self-appreciation. One paragraph in the brochure will suggest what I mean:

"In its encouragement and support of alcohol research the distilled spirits industry therefore has a dual objective. One is to aid in a successful attack on *the problems with the armamentarium of scientifically established factual knowledge essential to such success.* The other is to alter the traditional negative image of the industry as being responsible for the problems, denying their existence and being unconcerned."

They are going to have to try harder!!! The 39-page report failed to convince this reader that the industry is heaping up new knowledge about alcohol or gives a tinker's dam about the nation's most serious social problem. One measure of the industry's concern is the amount of money it puts into research: \$600,000 in six years, an average of \$100,000 a year. Measured against the industry's resources or the size of the problem, that is a trivial sum. In 1963, the latest year for which the Department of Commerce has complete figures, the nation's distilleries shipped \$1,090,462,000 worth of spirits from bonded warehouses. That figure does NOT include freight, taxes or retail markup. If my not too reliable arithmetic has survived a lifetime of neglect, \$100,000 is one-hundredth of 1 percent of the dollar value of the industry's annual production.

Such numbers are too big for us wage-earners. Let's reduce it to terms we can understand. If a candy manufacturer sold \$10,000 worth of gum balls to kids every year, then gave one buck to the university of research into tooth decay, he would be equally as generous as the Licensed Beverage Industries, Inc. Excessive drinking is unequalled as a case of human misery — worse than war, disease, discrimination and all other drugs lumped together. As a factor in crime, divorce, suicide, child beating, and neglect, occupational failure and spiritual destruction, it has *no* competitors. I therefore suggest that before the industry pins a medal on itself, it increase its support of independent research by not less than 100 times; then come back in 10 years with a new and humbler application for recognition as a bona fide support of a bona fide science.

PERSONAL BEHAVIOR

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 in some way 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 teacher will be held responsible for the way we behave. For centuries we have been blaming Adam and Eve for most of the world's evils. They ate the apple (or was it the 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 a compact bundle of personality. In a way we are completely independent of everybody and 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 life different, you would be different. Given the same set of circumstances, you would probably behave again precisely as you have behaved unless you change yourself as a person.

Earl L. Douglas-The Key

Don't be one of those husbands who go home and find fault with dinner. Take your wife to a restaurant, where you can both find fault.

PRAYER OF THE MONTH

Lord, teach us your ways in the world and in this life which we share together. Lead us in the fullness of life, giving us light to seek the true, not in narrowness, but in sacrifice and open responsibility. Show us how to express our love in specific human service to other men. Lord, change our hearts from hearts of stone to hearts of flesh, and let us give thanks to you for all of life.

"IS THE SWEATER WORTH THE YARN?"

The day begins . . . the day ends. Like precious golden coins, we spend our life-one day at a time. It's how we give up this day of our lives that counts. **Grudgingly**—sullenly-with regret? Or with joy . . . in love and devotion to others. I held on to my life the miserable years, trying to save for me. I had to get sober to find out it wasn't mine to keep.

A simple man once said, "Maybe a fellow ain't got a whole soul . . . but just a little piece of a big soul, so maybe it don't make any difference what we win or lose, as long as we somehow make things a little better for the next fellow who comes along."

Maybe that's what starts the loneliness . . . the little piece of soul knowing it is separated from the big one . . . and trying so hard to find the way back. The fellowship of AA ends that loneliness . . . A "missing persons" bureau of others (like us) in a headlong lifelong pursuit of a "missing person" (our self).

A man and his wife lived in a house in the middle of a row of homes—each one indistinguishable from the other. He sat in his chair one evening thinking—the days of rushing to catch the train, hurrying to get through the work of the day—rushing to catch the train back home at night, then hurry and eat dinner, read the paper, and to bed . . . to wake up the next day to begin the race again. One thought flashed through his mind: "Is the sweater worth the yarn?" So, they sold what they had and took their savings and retired to a little place where they could fish and have time for each other, and friends . . . and neighbors.

I think that's what happens to us in AA. Some of us spend half a lifetime confused and sick from drinking and hangovers and remorse . . . trying so desperately to be happy. One day we wake up and everything is ashes . . . just ashes . . . and for the first time we ask ourselves, "Is the sweater worth the yarn?" Was life as I experienced it today worth the precious commodity I spent for it . . . 24 hours of precious time, irreplaceable time! AA is such a happy way of life, living just one day at a time. We can find peace of mind and the joy of just being alive.

A woman and a small boy had walked the sunlit fields — flown kites—sat down to rest with the wind in their hair and the sun on their faces . . . looking up smiling at the sky. The woman said: "You know, I used to wonder what it would be like to see God. I thought it might be like a big light shining through a church window. But, you know, I'll bet it's not like that at all. I'll bet it's just like today, seeing all the good things we see every day we live. We'll find out we were seeing Him all the time and didn't know it. I've been so happy today . . . you know, I could just die with today in my eyes."

That's how I want to live my life! Don't you? To make every single day so good that we could just die with today in our eyes. It's a New Year . . . a clean white page . . . a chance to try again. To give up our life to Him who gave it, with joy, in love and devotion to others. To know that our little piece of soul is not stranded any more and alone, but a part of the big one. To find at last that "missing person" (our self), in trying to live this AA way of life. To take an inventory of our lives today to see if "the sweater is worth the yarn." And to make each day such a wonderful day that we could just die happy with today in our eyes.

-M. C. in the Silent Rostrum.

DATES TO REMEMBER

April 3—The Brook Park group observes its 5th anniversary in Redeemer Lutheran Church, 6151 Smith Road at 8:30 p.m. Guest speaker will be Warren C., Sr.

April 12—The Elyria Wednesday group observes its 24th Anniversary in St. Paul Building (next to Kennedy Center) Middle Ave. (Rt. 20) and 3rd St. Guest speaker will be Tom K. of the Barberton group.

April 14—Area-Wide meeting in Jordan Hall, Charity Hospital at 8:30 p.m. Guest Speaker will be Billie P., a 20-year member of the West Side Women.

April 16—The Y.O.U.R. group observes its 11th Anniversary in St. Robert's Church Hall, 23802 Lake Shore Blvd., Euclid, O. at 7:30 p.m. Guest speaker will be George C., Pittsburgh, Pa.

April 16—The Bedford Heights group observes its 9th anniversary in Village Hall, 5561 Perkins Rd., Bedford Heights at 7:30 p.m. Guest speaker is Harry D., Edgelake group.

April 20—The Crossroads group observes its 23rd Anniversary in St. Luke's Episcopal Church, W. 78th & Lake Ave., at 9:00 p.m. Guest speakers: Bob & Irene W., Crossroads group.

April 20—The Allendale group observes its 19th Anniversary in St. Paul's Episcopal Church, 15837 Euclid Ave., at 8:30 p.m. Guest speaker will be John M., Downtown group, Canton, O.

May 7—The Grateful group observes its 4th Anniversary, preceded by a Luncheon at 1:15 p.m., at 2:00 p.m. in St. James Lutheran Church, 1424 Hayden, near Shaw. Guest speaker will be Eddie H. of the Monday Lee group. Ample parking.

* * *

A lecturer once began his address by tacking a square of white paper on the blackboard. Then he took a piece of crayon and carefully made a black dot in the center of the paper

"Now," he asked, "what do you see?" Person after person answered, "I see a black dot." Finally the lecturer asked, "Don't any of you see a large square of white paper?"

So it is with the average run of people. Most of them are prone to ignore the good conduct of others, and constantly find fault. Let us look for the large square sheet of clean white paper, rather than the small black dot.

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, 28991 Lake Shore Blvd. — Tues., 8:30
- SUBURBAN WEST—Our Saviour Luth. Ch., 20800 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., 8:30
- TRINITY—Trinity Church (Annex) 8626 W. 26th 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, 16800 Puritas Road — Thurs., 1:30
- ROSAY 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

ALCOHOLIC versus MR. ALCOHOL

When we came into AA we were beaten, both physically and mentally. We fought a good battle but we were just too weak and "outnumbered" by Mr. Alcohol and his allies: Trickery, self-pity, hatred, resentment, jealousy, envy, these and many others. But through the grace of God-as we understand Him-we were led to AA . . . "The best fighting ally any alcoholic could find against alcohol!"

With this awareness we turn our fight over to 'Our God' and ask Him to help us with our fight. We admitted to our fellow AA's, to 'Our God' and to ourselves that we were powerless over Mr. Alcohol. We asked the AA army and God to combat our enemy Mr. Alcohol, because to us it is the best trained army to combat alcohol and help us to retain our sobriety after we have once won it. The achievements of AA speak for themselves-with living examples in sober alcoholics.

Let us imagine the battle-"Alcoholic versus Mr. Alcohol"-is about to take place. Of course we have to remember that in any battle both sides have a particular strategy they will use to win.

The Alcoholic should be very grateful that he has AA as his ally. With AA's efforts he will be trained well because he has the best teachers in the world . . . "Other Alcoholics." AA will give him the weapons and show him how to use them effectively. AA will even take command and give the Alcoholic the strength to fight side by side with 'Fellow Alcoholics', to combat Mr. Alcohol. AA has shown that the first step in winning this battle is to, "Admit" Mr. Alcohol was stronger than we are. Realizing this, we start by reversing the allies of Mr. Alcohol in our lives. Instead of resentment we cherish the new found 'peace of mind' and appreciate the fellowship that surrounds us. Instead of anger we practice humbleness and meekness. Instead of doubt we find faith and strength in our prayers. Instead of hatred there is love. Instead of trickery there is honesty. Instead of self-pity we learn to accept what we can't change, and so it is all the way down the line. These are the weapons that the Alcoholic has to fight with.

Now, let's assume that Mr. A wants to call a peace conference . . . but, his intentions are to trick the alcoholic into drinking again. He has used up most of his allies, and now he knows that he has to play entirely on the ego of man to get him to drink again. So he starts by reminding this alcoholic of all the fun he had while drinking. He reminds him of all the women, the dancing, the laughter, the tranquil and harmonious atmosphere of that private Club, and he says, "Remember how pleasant and at peace with the world you were when you were 'just high.'" He goes on to say that only sissies, squares and the weak don't drink; that man should be able to do anything he wants.

And just as the alcoholic begins to give in to this new approach the spirit of AA starts to take hold. The man begins to think of his inventory, and of how very opposite from reality the words of Mr. Alcohol really are. In his drinking there was constant turmoil; trouble with his family, with his friends, at his job and those awful hangovers. He starts to think of the peace of mind he has found since joining AA . . . and he remembers that he joined AA for the express purpose of ridding his life of Mr. Alcohol.

Before AA, he was surely beaten-worse than dead; Mr. Alcohol had tricked him once with the fun and fast life pitch . . . but not again!

He can now feel the tenderness, the warmth, the loving care and protections of AA. Leading and telling him what to say and do. The alcoholic finds himself saying: "Mr. Alcohol, you mean nothing to me. You are not a part of my life! Can you hear me, Mr. Alcohol? You are whipped. You have no more power over me or anybody else in AA. Do you hear me?"

In defeat, we see Mr. Alcohol, who has lost his title once again, leaving the scene, whipped again by AA's.

What are the people of AA doing? Why, they are rejoicing over the victory. They have saved another poor soul from the degradation and despair of being a "Wet Alcoholic." AA has won! Stick with the winners.

-Wm. Paul P., Eye Opener

GRATEFUL ACKNOWLEDGMENT

The following letter was received by Central Bulletin which we believe worthy of sharing by our Cleveland members.

The New Hope Group of AA at Marion Correctional would like to use your publication to express our heartfelt thanks to a wonderful group of guys. Last night, Sunday March 12th, a bus-load of some of the world's finest people came to our regular open meeting from Cleveland. Our lead, Dick M. from Mt. Vernon, brought three, a good friend of ours came from Galion — Marvin R., three staunch faithfuls from Marion, three good friends from Columbus, and a good turnout of our own members made an AA meeting which will not be forgotten for a long time. Fellowship — warmth — camaraderie — fun — we had it all, but most important we had a real AA meeting. "Buffalo Bill", Jack, Bob A., Jack E., John Mc., with Jack M. as spokesman gave us brief, terse, hard hitting messages of AA's importance in their lives. We knew these fellows meant business when they spoke and we benefited greatly.

We tried to thank these fellows during and after the meeting but couldn't get to everyone so through the Bulletin we want to express again our heartiest thanks to the Angle Group and the many others who sent those fine members to us.

The New Hope Group would remind all Bulletin readers that we meet the second and fourth Sunday night at 5:45 o'clock and you are always welcome.

AA Advisor

A DRIVING LESSON

When I was a child, I had eagerly entered a contest that promised a new house to the winner. Several weeks later, I received a letter informing me that I would have to sell 200 jars of salve plus several other items in order to qualify for first prize. My father explained that he wouldn't stop me if I wanted to continue with the contest, but that I would have to decide right then and there whether I was willing or not to do all the work and still risk being disappointed in the end.

I felt as though I had been tricked and became very angry. I told my father that I thought it most unfair. With a look of understanding sympathy, but to my bewilderment, he said, "My dear, remember this always—that nothing which is worth-while comes easy. You must always be willing to work hard and then wait patiently, because everything has its price and time. So, you must earn whatever you receive in life, for you will get nothing if you have given nothing." My father's advice didn't puzzle me too long. I soon forgot about it and the contest.

Much happiness as well as hardship, heart-ache and discord came into the years following his advice. But not until I had found and grown a little in AA did I realize the true significance of father's words. It was just recently that they came forward from the depths of my memory.

With sudden clarity I realized that what he had tried to tell me years ago. Perhaps, if I had digested his words sooner I might have been spared many -disappointments and frustrations. But then, it may never have meant as much to me as it does now, since I have learned through AA how to apply such a prescription for living.

True to alcoholic form, first I had to find my own personal skid row before I was willing to let the seeds of patience, tolerance, humility, unselfishness, honesty, love, purity and charity within myself. As long as I keep the weeds of resentment, envy, selfishness, pride, anger, impatience and misunderstanding from choking out these healthy seedlings and keep them fed and watered with regular attendance at meetings, maintaining open-mindedness and attentiveness to the speakers, plus constant association with other AAs, I am sure that this formula will help me to recognize and accept God's will and give me the courage and wisdom to carry it out.

My reward, I hope to gain serenity, peace of mind and happiness of heart.

E.A.S., Sarasota, Florida

CLEVELAND AREA

Guest Speakers

APRIL, 1967

Allendale (Thursday, 8:30 p.m.): 6—Dave W., Lakewood Men; 13—Tom B., Allendale (his first lead); 20—observes its 19th anniversary with John M., Canton, O. as guest speaker; 27—John P., Allendale.

Bay View (Saturday, 8:30 p.m.): 1—Dick D., Parmatown Men; 8—Jim B., Lakewood Men; 15—Lee W., Brooklyn; 22—To be announced; 29—Bill C., North Olmsted.

Borton (Monday, 8:30 p.m.): 3—Art F., Hague; 10—John M., 6700; 17—Ed H., Shaker; 24—Ken M., Shaker.

Brooklyn (Thursday, 8:30 p.m.): B—Hazel C., Bedford Hts.; 13—Jake H., Brooklyn (his 1st anniversary); 20—John McN., Barberton, O.; 27—Tom A., Solidarity.

Charity (Friday, 8:30 p.m.): 7—Joe S., Mentor Plains; 14—Area Wide meeting; 21—Tom N., Charity; 28—Dick Z., Newburgh.

Crossroads (Thursday, 9:00 p.m.): B—Harry D., Edgelake; 13—Neil C., Maple Heights; 20—Crossroads 23rd anniversary. Bob & Irene W., Crossroads (their own 23rd anniversary); 27—John G., Crossroads (his 2nd anniversary).

Doan Men (Wednesday, 9:00 p.m.): 5—Tony B., Hilltop; 12—John W., Newburgh; 19—George W., Allendale; 26—Ed McK., Northeast.

Eaton (Tuesday, 8:00 p.m.): 4—Max R., Lake County; 11—George McF., Wickliffe; 18—Al M., May-Lynd; 25—Walter K., Stella Maris.

Edgelake (Monday, 8:30 p.m.): 3—Don C., Crossroads; 10—Pat D., West Side Women; 17—Joe F., Edgelake; 24—Cliff D., Lakewood Men.

Esquire (Tuesday, 8:30 p.m.): 4—Marie B., Y.O.U.R.; 11—Bill S., Lorain Ave. Monday; 18—Les S., Lakewood Men; 25—Father Gordon H., Parma.

Fairview Park (Tuesday, 8:30 p.m.): 4—Barry McL., Bay West; 11—Dan C., Parma Heights; 18—Bob T., ??? ? 25—Open Discussion.

Friendship (Monday, 8:30 p.m.): 3—Bob T., V. H.; 10—To be announced; 17—Gene S., Baxter; 24—Bob R., V. H.

Garden Valley (Sunday, 4:30 p.m.): 2—No meeting; 9—Bert N., Garden Valley (his sixth anniversary); 16—Frank M., Garden Valley (his 4th anniversary); 23—Sam N., Garden Valley (his 16th anniversary); 30—Chas. A. ????

Garden Valley (Thursday, 8:00 p.m.): 6—??? ? 13—Joe S. Cedar; 20—J.T.L., Garden Valley (his 7th anniversary); 27—??? ? ?

Grateful (Sunday, 2:00 p.m.): 2—Terry B., Newburgh; 9—Mary G., 24 Hour; 16—Norma B., Berea Thursday; 23—Bill S., Angle; 30—Millie & Jackie?, North East.

Laurel (Tuesday, 8:45 p.m.): 4—Jack M., Lakewood Armory; 11—Ralph S., Newburgh; 18—Tom S., Angle; 25—Farrell G., Angle.

North Olmsted (Wednesday, 8:30 p.m.): 5—Pete E., Strongsville; 12—Dick D., Brook Park; 19—Dick F., Southwest Sunday; 26—Ray S., Bay View.

Parmatown Men (Friday, 8:30 p.m.): 7—Emil S., Parmatown (his first lead); 14—Clergyman; 21—Eddie G., Shaker; 28—Bob T., Parmatown.

Parma (Saturday, 8:45 p.m.): 1—Al A., Ashland, O.; 8—Maureen P., Mansfield, O.; 15—Tom A., Solidarity; 22—Charles A., Southwest Sunday; 29—Eddie G., Shaker.

St. James (Wednesday, 8:15 p.m.): 5—Don T., Parma Wednesday; 12—Jackie M., Pax-ma Saturday; 19—Jodie S., Edgelake; 26—Betty E., Euclid.

Sheffield Lake (Wednesday, 8:30 p.m.): 5—Mary Mcl., Forest City; 12—George G., Forest City; 19—John F., Forest City; 26—Red H., Forest City.

Sister Ignatia (Friday, 9:00 p.m.): ?—Eddie L., Cleveland Teamsters; 14—Nellie F., Shaker; 21—Bill N., May-Lynd; 28—Jeanette K., East Liverpool, O.

Sobriety (Saturday, 9:00 p.m.): 1—Joan & Danny K., Euclid Friday; 8—Pauline C., Grateful; 15—Tony W., Elyria; 22—Minnie C., Grateful; 29—John L., Canton, O.

Southwest Sunday (Sunday, 8:30 p.m.): S—Jim A., Forest City; 9—Don H., Bay View; 16—Neil C. ??? ?; 23—John F., Forest City; 30—Lee P., Forest City.

TC1005 (Tuesday, 8:30 p.m.): 4—Mary G., West Side Women; 11—Dick P., Newburgh; 18—Wayne R., Angle and Claire R., Rosary Hall (AA & Alanon); 25—Don C., Sister Ignatia.

Valley View (Saturday, 9:00 p.m.): 1—Bob R., Bedford Heights; S—Ellen S., Lakewood Armory; 15—Ray G., TC1005; 22—Ted B., Newburgh; 29—Pat P., Bedford.

West Clifton (Friday, 9:00 p.m.): 7—Al S., Fairview Park; 14—Pat D., Borton; 21—Bud B., Shaker; 28—Dick B., West Shore.

West Side Women (Monday, 8:30 p.m.): 3—Discussion; 10—Katie W., Friday P. M. Women; 17—Clem L., West Shore; 24—Jean Marie S., West Shore.

West 25th St. (Monday, 9:00 p.m.): 3—John S., Stella Maris; 10—Ed F., Broadway-Harvard; 17—Frank T., Corlett; 24—Joe T., Hilltop (his 20th anniversary).

Wickliffe (Sunday, 12:00 noon): 2—Ed M., Valley View; 9—Joan K., Lake County Women; 16—Bill K., Liberty; 23—Jim S., Maple Heights; 30—Ken C., Chardon.

Wickliffe (Saturday, 12:00 noon): 1—Jack B., Shaker; 8—Nancy L., Wickliffe; 15—Bob W., St. James; 22—Bob S., St. James; 29—“Humble Joe”, Euclid Friday.

Y.O.U.R. (Sunday, 7:15 p.m.): 2—Dave P., Lake County; J—Marie B., Euclid A.M.; 16—George C., Pittsburgh, Pa. (Y.O.U.R. group's 11th anniversary); 23—Herschel H., Ashland, O.; 30—Y.O.U.R. group panel.

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 AA GROUP, MEETINGS

SUNDAY

AVON CENTRAL—Basement Central Bank, a690 Detroit Rd. Avon, O. 8:00
AXTEL TWILIGHT—Rte. 60, Axtel, O. 7:30
BEDFORD HEIGHTS—Village Hall, 5561 Perkins Rd., Bedford Heights 7:30
BOLIVIA R-9th—Dallas Hotel, 2217 E. 9th, 12 N
BROOKSIDE—Blessed Sacrament Church, Storer and Fulton (downstairs) 8:30
C.A.H.—13861 Euclid Ave. 10:45 a.m.
COLLINWOOD—945 E. 162nd St. 7:30
DETROIT SUNDAY-8304 Detroit Ave. 7:30
DISCUSSION-6100 Detroit Ave. 7:00
DOWNING-V.A.M. Club, 29003 Euclid Noon
FRESHMAN (Discussion) 13861 Euclid 7:30
GARDEN VALLEY-1100 Kinsman Ave. 4:30
GENEVA—Meth. Church, 8 Broadway 8:00
GRATEFUL—St. James Lutheran Church, 1424 Hayden, near Shea 2:00
LAKEWOOD ARMORY-1431 Wayne Ave. 9:00
LORAIN CO. Cons. (1st Sun. in mo.) St. John's Sch. 31 & Rt. 87, Lorain 7:30
MARSHALL-6200 Mayfield East entr. 3:00
MEDINA, O.—St Paul Episc. Church 8:00
M.F.N. (SUNDAY)—St. Mary's Church, Route 20 & Hart Ave. 8:00
MISTLETOE—St. John's Cathedral, lower sacristy, E. 9th & Superior (Sup' r level) 7:00
NELA PARK-Cafeteria, lower level of the Advertising Bldg., Noble Rd. 1:30
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, 14449 Puritan Ave. 8:30
SOUTHWEST SUNDAY-490 Fair St. Board of Education Bldg., Beres, O. 8:30
SUPERIOR Stag-2025 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-C'munity House, 24151 Briardale 7:15

MONDAY

BORTON-E. Cleveland Congrega. Church, Page and Euclid Ave. 8:30
BROOK PARK-Redeemer Lutheran Church, 6161 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 (Wdward, Lake, ent.) 8:30
ELYRIA MEN-St Agnes, Lake & Dewey 8:30 Morning Discussion 1:00 a.m.
FRIENDLY SUBURBAN-0037 Pearl 8:00
FRIENDSHIP-Bldv. Presbyterian Ch., 24600 Lake Shore Blvd., Euclid, O. 8:30
JEFFERSON, O.-Sav. & Loan, 12 Jeff. 8:00
LAKEWOOD MEN'S—St. Peter's Episcopal, W. Clifton and Detroit 9:00
LEE MONDAY—First Presbyterian Ch., East Cleveland, Nela end Euclid 8:30
LEROY-BRAKEMAN-Leroy Grange Hall, Brakeman Rd. off Rte. 86—Painesville 8:30
LORAIN AVE.—St. Ignatius Hell. Lorain Ave. at West Blvd. 8:30
NOON-Manger Hotel, 1802 E. 12th St. Noon (They meet daily, except on Sunday)
NORWALK-Intersection Rts. 29 & 250 8:30
ORCHARD GROVE—St. Mark's Church, 16306 Triskett Road 8:30
PEARL—St. Mary's Sch., 4600 state Rd. a 3:30
RAMONA-9121 Ramona Blvd. a 8:30
RIVER-Bay Women, Rocky River Presb. Ch., 21114 Detroit Rd. (2nd-4th Mon.) 8:30
SHAKER-Christ Episcopal Church, 8445 Warrenville Center Rd. 9:00
SOUTH EAST-1526 Broadway 8:30
TEMPLE-St. Thos. Aquinas, 9206 Super'r 8:15
VERMILION—Congregational Church a 8:30
WEST 26TH 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

ASHTABULA CONSOLIDATED—Geneva, O. Methodist Church, So. Broadway, 1st Tue 8:30
ASHTABULA CY Women, Harris Memorial W. 58th and Adams, 2nd & 4th Tues. 8:00
BAINBRIDGE—Chagrin Valley Presb. Church Rt 306, cor. Bainbridge & Chagrin Rd. 8:30
BRECKSVILLE V.A., 10000 Brecksville, 7:30
CLARK-1917 Clark Ave. 8:30
CORLETT MIXED Sokol Tyrs Hall a 6:39 E. 131st St. 8:30
EATON-Grace United Church of Christ, 1911 Westrop 8:00
ESQUIRE—St. James Church, 1681 E. 55 8:30
EUCLID MORNING-Euclid Christian Ch., Lake Shore Blvd. & E. 280th St. 10:30 a.m.
FAIRMOUNT—St. Paul's Episcopal, Fairmount end Coventry 9:00
FAIRVIEW PARK-Grace Church W 221th & Lorain Ave. d:30
GARFIELD HTS., City Hall, 5555 Turney 8:30
KIRTLAND, O.—Old South Ch. Rt. 806 a 8:30
LAKE COUNTY—Meth. Fellowship Hall, Rt. 20-E. Southwood, Mentor 8:30

LAUREL-Brooklyn High School Cafeteria, 9400 Biddulph Rd. (Perking, W. 96th) 8:45
LORAIN CENTRAL—Lorain, O. Trinity Church 8:30
May-Lind—Hillcrest Ch., 1400 Lander Rd. 8:30
MILES-LEE-St. Mary's School Basement East 141st St. & Harvard Ave. 8:30
MGHT & DAY—13861 Euclid Ave. 8:30
NOON—Stouffers, Euclid at E. 14th. 12:15
OLMSTED FALLS-Community Church 1803 Columbia Road 9:00
RIVER TUESDAY-Rocky River Methodist, 19414 Detroit Road a:30
SHOREGATE MEN-Methodist Church 30500 Lake Shore Blvd. 9:00
SMITH-WILSON-St. Joseph's School, 9321 Orleans Ave. a 3:30
SOUTHEAST 4431 Broadway 11 a.m.
STONGSVILLE—Meth. Ch., 13354 Pearl 8:30
SUPERIOR-North Presbyterian Church, E. 40th end Superior 8:30
TC1005—Progressive Hall 6615 Stump Rd. 8:30
TRUSTY-Cleveland House of Correction, 1000 ft. East of House of Correction 8:00
VALLEY WOMEN-1100 Kinsman 7:30
WEST PARK—Puritas Lutheran Church, Puritas Ave. and W. 138th St. 8:30

WEDNESDAY

BAXTER-St. Stanislaus Recreation Hall East 55th St. & Baxter Ave. 8:30
BEDFORD—Chris. Ch. Blaine & War. 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 Cuy. Svcs. Bldg., next to Marshal Drug 8:30
COLLINWOOD-946 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 end Middle, side 8:30
FAIRPORT HARBOR-Luther Center 626 Eagle Street 8:00
FARM-9438 Slagle, Garrettsville 10:30
FAIRHILL—Psychiatric Hos. 12200 Fair 1:00
GARFIELD HTS.—Pilgrim E. & R. Church 4692 E. 131st St. 8:30
GRATITUDE—St. Paul Luth. Ch., Painesville 1/4 mile south of Route 20 10:00 a.m.
HAGUE—Grace Cong. Assembly Hall, West 65th and Colgate a 3:30
HUMBLE-Trinity United Brethren Church, 1289 Hayden Ave., (side entrance, 8:30
INTERACIAL—80th & Wood, Lorain, O. Mt. Zion Baptist Church a 10:00
LAKE COUNTY WOMEN—1st Presbyterian, 4186 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 Cut of Rte. 57 8:30
LORAIN WEDNESDAY—Bosworth Road, Presbyterian Church, 3631 Bosworth 9:00
Men's Discussion—St. Paul's 4120 Euclid 8:30
MANTUA, O.—Mantua Christian Church 8:30
NO. OLMSTED—Epi's'l Church of the Advent, 3150 Dover Ctr. Rd., north of Lorain 8:30
PAINESVILLE—Gratitude—St. Paul Church, 250 Bowhall St., Rt. 20 10:00 a.m.
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. 106. 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. a 3:30
AMHERST—Elyria Ave. a Church St. 8:30
ANGLE-St. Malachi's 2469 Washington 8:30
ASHTABULA HARBOR—Bethany Luth'n Ch. Penn. ave., between W. 9 end W. 10 8:30
BAY WEST-Church of the Redeemer, 23600 Center Ridge Rd., Westlake 8:30
BEREA-Fine Arts Bldg., East Bagley Rd. Three doors east of Eastland 9:00
BROADWAY-bth-Our Lady of Lourdes School Hall, a398 E. 66th St. 8:30
BROOKLYN-St. James Lutheran Church, 4181 Broadway, cor. Maynard 8:30
COVENTRY—Fairmount Presby. Church, Scarborough end Fairmount 8:45
CROSSROADS—St. Luke's Episcopal, W 73th St. and Lake Avenue 9:00
EASTLAKE—Reformation Lutheran Church, 34800 Lake Shore Blvd. 9:00
EAST SHORE WOMEN-Richmond Library, 26161 Euclid Ave., Euclid, O. 8:15
ELYRIA—St. Agnes Sch., Lake & Dewey a 8:30

GARDEN VALLEY-1100 Kinsmen 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-4410 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-18861 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 9:00
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
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, 82801 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, 6006 Euclid a 1:00
CHAGRIN FALLS—Federated Churches, 16 Bell Street 9:00
CHARDON-St. Mary's, 400 North St. 8:30
CHARITY—Amphitheatre, 6th Floor, St Vincent's Charity Hospital a 9:30
CLE-HO-CO-Matt Taibot Inn 9305 Supr. 8:00
CONNEAUT-Methodist Ch. Mad. & Buf. 8:30
E. CLEVE.—Discussion, 13867 Euc. 10:45 p.m.
Elyria-St. Andrews Ch., Rt. 20 & 3rd St. 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-20 1/2 South Park St. 8:30 EST
MAPLE HTS.—City Hall, Lee & Maple a 3:30
NORTH-EAST—Hope Ev. Lutheran Church 2222 Taylor Rd., Cleveland Hts. 8:30
PARMATAWN MEN—Assembly Room Parma Community Hospital 8:30
POSTOFFICE-4079A, Main Postoffice 8:00
SISTER IGNATIA—Mt. Olive Lutheran Church, 1930 Cliffview Road 9:00
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, O. 8:30
WEST CLIFTON—Lkwd. Congregational Church, 1376 W. Clifton Road 9:00

SATURDAY

ACTION-Bob Gander Recreation, 8437 Broadway 8:30
ASHTABULA, O.—St. Peter's Epls. Church, Main Avenue at South Park 8:30
BAY VIEW—Bay View Hospital, 23200 Lake Ave., Bay Village 9:30
CLEVELAND TEAMSTERS—Teamsters Bldg., S.E. Corner of E. 19th & Carnegie 8:00
ELYRIA (Mixed)—St. Andrews Ch., 300 S. Ford 8:30
FOREST CITY-2125 Broadway Rt. 9:00
HOPEFUL—Ward 8, State Hosp., Turney, 7:00
LANDER CIRCLE-Garfield Mem. Methodist, Cor. Lander Rd. end Route 422 9:00
LEAGUE PARK—Teamster's Hell, 2076 E. 22nd St. at Carnegie 9:00
LEECE-NEVILLE—1874 51st St 7:00
LEE-SEVILLE—Advent Lutheran Church 15309 Harvard Ave. 9:00
LIBERTY—945 E. 152nd St. 9:00
LORAIN SATNITE—7th end Reed St., St. Mary's Church 8:30
L.S.I.—17600 Broadway 8:00
MADISON-PERRY-St. Ann's Church Middleridge & Townline, Madison 8:15
MATT TALBOT—Windermere Presby. C.L., 14112 Euclid Ave. end Windermere 8:30
MEMPHIS—Lakewood Congregational Ch., 1376 W. Clifton cor. Detroit Ave. 9:00
NIGHT & DAY-13861 Euclid Ave. 12 Midnight
PARKMAN—Congregational Church 8:30
PARMA-Third Federal Savings & Loan 5950 Ridge Road (rear entrance, 8:45
PLAINS-Plains Methodist Ch., Mentor, O. Rts. 506 and 282, Mentor, O. 9:00
REDWOOD—Euclid Lutheran Church, E 260th end Oriole 8:30
SOBRIETY-St. Mark Ch., 16300 Puritas 9:00
TRINITY-Trinity Evangelical Church, 3626 W. 25th St. 8:30
VALLEY VIEW-Pilgrim Congr. Church, 2592 W. 14th, cor. Starkweather 9:00
WICKLIFFE A.M.—V.A.M. Club 29003 Euclid 12 noon



STILL SUFFERING

Praying for someone you don't know, it had always seemed to me, is a little like killing someone you haven't met. Not that it wasn't done all the time, especially on Sunday. But I was sure there were people who did it better than I did. I was new to church anyway, even though I'd been there before (a long time before) as a choirboy. I hadn't had much of a drinking problem as a choirboy, and A.A. had ~~taught~~ ^{taught} me the ~~importance~~ ^{importance} of honesty, so I don't say I was ~~back~~ ^{back} in church. I was there though. I'd been going ever since celebrating my first year of sobriety, which means that I'd had almost six months of Sundays to wonder about Beverly Spratt.

I was supposed to be praying for her, at least that's why her name was read. Those who are absent from us in affliction. The other names melted together and went to pieces like smoke rings about a foot above the altar. But the name of Beverly I'd come to expect and even look forward to. How long she had been in affliction? What was the matter with her? These things I never knew. I'm not even sure that in the six months I'd been in church that she was disaster's ~~only~~ ^{only} steady customer. But hers was the only name that meant anything to me, though what it meant was probably unfair to Beverly. For a while I saw a sixteen year old girl, tubercular, as white and fragile as dripped candle wax, floating on enormous billows in a bed of dark, carved wood. Or she was old and mummified, with a sharp, yellow chin and eaten with some noisome diseases . . . cancer sinking mines, her blood thickened to sludge. It was the name that did it, I suppose, as improbable and as maddeningly unforgettable as a nursery rhyme:

Beverly Spratt, Beverly Spratt
Are you lean or are you fat.

No, I wasn't fair to her at all.

Still, she persisted. She? Her presence, then. Her presence? Something, then. Something that anchored my attention through the prayers requested for a mission in India, for hordes of Orientals for a jabber of Congolese. Beverly made curry; half-turned a blank Chinese face; grinned through ornaments of bone and wire. Had we prayed for the mongoose or generations of vipers, Beverly would have been there: feral slithering in a jeweled skin. She gave things a local habitation and a name. She was something to hang on to.

It came clear, as things will, at a meeting, with the speaker's saying that he had always got drunk for the other man, in spite of himself, not because he wanted to. As I had. As we all did. As every alcoholic does.

The other man. Beverly Spratt. My unsober self.

Those absent from us in affliction indeed.

Beverly Spratt is both lean and fat, the anyone living in a pretty "how town." Unregenerate in sickness unto death; she is week after week the reminder of my salvation, of where I lived so long, but am no longer. She is fragile as my mind was when brittle by drink, as entombed as had been my joy. She is the lonely one, worse than lost in being not lost yet. And yet I pray for her as there must have been prayers for me by those who prayed for themselves. No longer do I mourn a stranger.

LIGHTS AGLOW

A youngster who had on that day been received in the church was called to the side of his father, who was the keeper of a lighthouse in one of the coastal towns. A bitter storm was in progress with a strong wind blasting the waves high against the isolated building. The father spoke to the boy at length to make him appreciate the sanctity of the vow he had taken that day. He brought out a candle and told the boy to light it and to take it out into the storm, to walk around the lighthouse and return with the candle lit.

The lad started out of the door and the first blast of wind almost extinguished the light, but he shielded it carefully and though the wind buffeted him about with fiendish fury he circled the lighthouse safely and returned to his father with the candle still burning, reflecting its light in the shining eyes of the achievement-happy boy.

The father congratulated him and told him to protect and guard his faith with the same devotion as he had in protecting the light of the candle, regardless of life's temptations and its vicissitudes.

This story applies to the members of A.A. In the full flush of our happiness in finding a solution to our hopeless alcoholic problem, we enthusiastically embraced the twelve points of our program and started out with our newly-lit candle of hope in our recovery. As the boy started on his trip around the lighthouse, he undoubtedly had scant faith in his ability to complete his mission. The only thing he fortified himself with was his faith in his father and his obedience in obeying his order. We had the very same temerity when we started out with this program. Our

fortification was our faith in our sponsor and our protection was our determination to obey his orders to follow through with all of the Twelve Steps. Our faltering confidence was strengthened as we went along with the desire to do something about our problem.

We had faith! And as we brushed aside this problem and that, we finally learned how to shield our precious light from the buffeting winds of discouragements and doubts of others in the possibilities of our success.

Keeping the light lit for A.A., means that we must prepare ourselves daily and be ever alert to thwart anyone, or any upsetting element, which threatens to extinguish the light that has returned to us our self-respect, respect of others and the peace of mind which came to us from constantly re-affirming our devotion to the Twelve Steps.

Everything we hold dear has come to us because we have learned to live this new way of life. Our sobriety has kept the light lit! So let it shine forth as an example to others, so others can also find happiness as we have found it.

Dust off the "Big Book" and find the page which contains the Twelve Steps. Study them carefully and check yourself thoughtfully to see you have completed every admonition carried in them. Repeat the careful inventor's of yourself and correct those "little things" which seemed of small importance as you corrected your major faults.

Carry the light and keep it shining bright! The brighter it shines, the greater happiness will be your reward.

There is no cosmetic for beauty like happiness!



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MILL ENDS AND REMNANTS

As this is being written the 1967 General Service Conference is well into its agenda, which in its aspects promised to produce another fulfilling and historic Conference in keeping with the sixteen that preceded it.

"Sponsorship — The Hand of A.A.", is the 1967 Conference Theme, and some of the questions which will be considered include: "Is A.A. sponsorship getting stronger or weaker?" "How can it be improved?" "Is it a group problem or individual problem?" "Does it affect an entire area?"

These are questions worthy of widespread discussion and of individual deep thought, for what single and more meaningful responsibility does the member have than in carrying the message in its broadest sense.

It isn't our purpose to come to any specific conclusions on these questions, we only hope that our readers may be stimulated along with us in giving thoughtful deliberation to this most important lifeline.

By doing **so** I would expect **that** the quality of sponsorship would be greatly improved, and as such things seem to come about in A.A., our sobriety would improve in quality.

Almost from the first day of our sobriety we became imbued with the thought that we were to be selfless in all facets of our living, except our sobriety, and in attaining, maintaining and sustaining that, that alone we could be selfish.

And then, having become oriented to the foregoing, we ran smack dab into our first paradox, for if we were to stay sober and be happy in it, we had to give it away. Sponsorship!

This, we learned was not necessarily the sponsorship of an individual, but the complete responsibility of Step Twelve . . . to share and serve within the scope of our capacity, our strength and our experience.

In doing so we come to know the meaning of unselfishness, and if we continue the practice of that Absolute, we become better A.A.'s, and in doing this, improve the quality of our sobriety and with it the quality of our example and sponsorship.

There is much to be said for quality; in time it leads to excellence, by George!

HOW TO COUNT THE DAY

If you sit down at set of sun and count the acts that you have done, and, counting, find one self-denying deed, one word, one glance most kind, that fell like sunshine where it went-then you may count that day well spent.

But if, through all the livelong day you've cheered no heart, by yea or nay-if, through it all you've nothing done that you can trace that brought the sunshine to one face-no act most small that helped some soul and nothing cost-then count that day as worse than lost.

ORITUARY

Bart McIntyre, a 20 year member of the **Edgelake** group suffered a heart attack and passed away on April 8. Surviving him are his wife, Genevieve, three sons, three daughters, three grandchildren and a brother and sister to whom we offer our sincere condolences.

CENTRAL COMMITTEE

The meeting was opened by Jim S., Moderator; with the Serenity prayer and was attended by 31 group representatives.

The purposes of Central Committee were read by Jim S.; the Minutes of the meeting of March 7, 1967, taken by Jean C., were read by Charles K. and approved as read. Financial report was read by Lillian W., showing balance of \$150.65 as of April 4, 1967. The report reflected \$5.00 contributions from eight groups and since the balance on hand is at the minimum of \$150.00, the Moderator asked for continuation of contributions from the groups.

COMMITTEE REPORTS were as follows:

1. Action Committee — none
2. Areawide Committee-Ray M. reported that the flyers have been distributed for the April 14 meeting; that Jean C. will introduce the speaker.
3. Central Bulletin — no report
4. Hospital Committee- both Jack D. and Dick P, indicated no report.
5. P.I.C.-Dick P. indicated 53 speakers had been sent out for the period January 1 through March 31, 1967; that 193 free sets of literature had been sent out. In addition, he read the service report which also indicated that 385 calls for help of 195 were for women and were handled during that period.

OLD BUSINESS -Lee W. discussed the question of whether or not the Action Group was still meeting at the Bob Gander Recreation and indicated that apparently it was not moved to a church location as had been previously indicated.

NEW BUSINESS-Jim S. read a letter from a relative of a deceased A.A. from Pennsylvania thanking A.A.

AA INTER-GROUP DINNER

You Can't Miss or Forget the May 13th Affair

On that date Cleveland will be the mecca for hundreds of visitors who will come to attend the sixteenth annual Intergroup Dinner of Alcoholics Anonymous. Our fellowship has ceased being just in Cleveland. It is made up of groups scattered throughout a vast area of little villages, suburbs, townships and other small and large cities. These extend east of Cleveland as far as Conneaut, to the southeast as far as Streetsboro, south to Ashland and Mansfield, and to the west as far as Sandusky. The event of May 13th is really the only annual affair of all groups of our area for all our members, their relatives and friends, alcoholics and non-alcoholics to be together.

The committee in charge of arrangements for this year's Intergroup Dinner was very fortunate to have **Jack O.** accept their invitation to be the speaker at our dinner. **Jack** has been the speaker for many A.A. functions throughout the country because he is a dynamic orator, a very colorful personality, a very well known restaurateur and, above all, a dedicated member of A.A. in San Antonio, Texas.

Preparations are being made to accommodate over a thousand persons. Reservations should be made as soon as possible through your group secretary or by calling directly the Cleveland District Office at 2063 East 4th Street, telephone 241-7387. The banquet will be held at the Statler-Hilton Hotel, Euclid Avenue and East 12th Street in the Grand Ballroom at 7 P.M., E.S.T. The cost is \$5.50 per person and \$55.00 for tables of ten seats.

Our May 13th event will be a grand gathering of real jolly A.A. fellowship. It is a very inspiring and helpful sight to the new members and makes the faith of the old timers in our program stronger.

The playful, middle-aged wolf sidled up to the brunette. "Where have you been all my life?" he asked.

She looked at him coolly and replied: "Well for the first half of it, I wasn't born!"

PRAYER OF THE MONTH

0, God, Help Me To Be What Others See!

I would be careful, for the words I say
 Will be as thorns or blossoms on life's way.
 I would be thoughtful-kindness on my part
 Is remedy for someone's aching heart.
 I would be watchful, lest my actions be
 A stumbling block for those who walk with me.
 Lord, go with me that I may hold on high
 A beacon light for others passing by.
 -Mrs. Mary Throckmorton, Lincoln, Neb.

OPAA GROUP MEETINGS

Arriving here at the OPAA Group Meeting to be held at 11 a.m., May 30th, 1967, will be a group of men that took it upon themselves to be called-BIG BROTHERS OF ALCOHOLIC ANONYMOUS. Possibly, some 80 or 90 men will comprise this A.A. assembly this day to celebrate . . . and to carry the message of A.A. to other inmate alcoholics.

BIG BROTHERS OF ALCOHOLICS ANONYMOUS began in April, 1951; it was originally designed and instituted for the sole purpose of helping the inmate alcoholic upon his release from prison. A small group of Columbus men first started this idea, then it projected into other cities and communities, and, though, it hasn't been exactly 100% successful, it has assisted many inmates to acquaint themselves with the A.A. Program when arriving in their respective communities.

One of the main reasons it hasn't been too successful, has been the fact that ex-inmates haven't actually taken a foothold in the B.B. of A.A. and "tried" to help carry on with the program. Oh, yes, a few have given their time and worked hard in this, but not the majority of ex-inmates who it was hoped would participate. Originally, the small group of Columbus men that began this B.B. of A.A. had sincerely hoped that possibly, after a few years, this entire B.B. of A.A. might be turned over to ex-inmates to do the job for their fellow-inmates that walk out of prison each month. The idea is still foremost in mind and outsiders are still awaiting. When will the A.A. parolees be able to do this job?

This is something to think about. Here is a program especially designed for the parolee and for his and her welfare. It is a chance to become active in something constructive that will most certainly help to keep him or her out of prison, yet, the activity is minute at the present time. The ex-inmate lacks the initiative to follow through. The B.B.'s are doing their part. WHY CAN'T WE???

To you parolees going home, and to you parolees who are out, why not get active in this B.B. of A.A. and help out? This is a program of action and when you are active in something of this nature, you're thinking and acting in a positive manner. This is a wonderful opportunity to practice the fellowship part of this program, and, especially loving thy fellowman. Get into it with both feet; enlist the ex-inmates to aid and participate and get that new parolee to a meeting of Alcoholics Anonymous!

A "BIG" salute to the B.B. of A.A. members all over the State of Ohio for carrying through with this task each and every month to help us who are incarcerated in the Ohio Penal System. Truly we love you and appreciate your past and present activities. Keep up the good work!

What do you say fellows? Let's work together, B.B.'s and inmates alike!
 -Ohio Eye Opener

* * *

Small boy to father: "There's a special P.T.A. meeting tonight . . . just you, my teacher and the principal."

DATES TO REMEMBER

- May 8-The Lorain Avenue Monday group observes its 26th anniversary in St. Ignatius Gymnasium, 10205 Lorain Ave., at 8:30 p.m. Guest speaker will be Joseph A. T., Wednesday-Lee.
- May 11-The Brooklyn group observes its 27th anniversary. Guest speaker will be J. Stanton Funk of Washington, Pa.
- May 21-The Garden Valley Sunday group observes its 21st anniversary. Guest speaker will be Charles D., Flint, Mich.
- May 22-The West Side Women's group observes its 26th anniversary. Guest speaker will be Elizabeth B., Borton group.
- May 26-The Parmatown Men's group observes its 4th anniversary. Guest speaker will be Ed. B., Akron, O.

HAGUE GROUP MOVES

The Hague group will hold its meetings in Bethany Presbyterian Church, West 65th Street and Clinton Avenue, starting on Wednesday, May 3rd at 8:30 P.M. The guest speaker at the first meeting in their new location will be Jerry W.

CENTRAL COMMITTEE SUPPORT

All groups which have not sent in their \$5.00 for the support of CENTRAL COMMITTEE are urged to do this at once. The treasury is gasping for breath. Please make out your check to Central Committee and mail it in care of Alcoholics Anonymous, 2063 E. 4th Street, Zone 44115. Many thanks for your help.

GROUP LISTINGS REVISION

We find that many corrections must be made in the list of meetings. Through the fine cooperation of the A.A. District office it is possible to compile an entirely new page, but this is a sizable job and will have to wait until next month. Please bear with us. We will try hard to give our subscribers a more accurate list.

* * *

The wife was furious when she barged into her husband's office and found him kissing his new secretary, a lady midget.

"You promised me last week that you would never cheat on me again," she stormed.

"The husband shrugged his shoulders and murmured airily, "Well, as you can see, I'm tapering off."

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., 20800 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., 8:30
- TRINITY-Trinity Church (Annex) 8626 W. 26th 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, 15800 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, 3834 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

“CURES”

Every once in a while we pick up a newspaper or magazine and read of some sensational cure for alcoholism. And then, around some meeting places, discussions are held as to the relative merits of the so-called “cures”, as compared to AA. Almost invariably the authors of these articles say? “AA doesn’t work for me!” The simple truth is, that being alcoholics, they think backwards, and in all honesty should have said, “I didn’t work in AA”.

What actually has happened, if we read these articles **carefully** is that the authors, having found themselves sober for a short period, have come to the conclusion that they have “cured” themselves, and that their system will work for all alcoholics. It would be interesting to be able to check up on some of these writers to see how long their sobriety lasted. The purpose of one author in writing one of these “masterpieces” was to get a royalty check to replenish his supply of “drinking money.” One system even declares the alcoholic “cured” after one year of sobriety.

It is good for AA that these articles appear, because it gives the prospective member a chance to try something else before coming to AA as a last resort. The sad part of this is that too many die in the attempt.

That the twenty-four hour plan of AA never ends, and as we re-iterate each day our desire to live “this day” in such a manner that we do not need a drink to tolerate ourselves, is one of the things that sets AA apart from all other treatments.

The firm conviction that a Higher Power is always with us—that God will continue to give us only in **proportion** to how much we are willing to give, is the one **thing** that will prevent us from eve; claiming a “miraculous cure”, but only a divinely inspired program of daily living, which only works so long as we work!

When the individual stops working the program, the program stops working for him, and him only. But AA goes on just the same.

A Cleveland Member

A.A. AND RELIGION

Alcoholics Anonymous is not a religious organization. The word “organization” should not be used in its strictest sense because A.A. is more of an informal society, composed of ex-problem drinkers and addicts who aim to help their fellow drinkers recover their health and sanity. In so doing, they help themselves.

The members are not reformers, and offer their experiences only to those who want it. There are no fees attached to these services. A.A. is an avocation, not a vocation. Each member squares his debt of gratitude by helping others recover from their addiction. By doing this, he maintains his own sobriety.

When an A.A. member speaks of God or spiritual experiences it does not mean that he is trying to force a new theology on you, or change whatever beliefs you already have. Every member of A.A. has his own interpretation of God and religion and the spiritual principles exercised in connection with his participation in A.A. are those in which he believes and which he understands.

There are as many different religious beliefs in A.A. as there are members. No particular view is demanded of any one. Among A.A. members you will find Protestants, Catholics, Jews, agnostics, and even those who profess no religion whatsoever. It doesn’t matter what one’s point of view may be in regard to religion. That is his own affair.

Every shade of opinion is expressed by the various members of A.A. But when he speaks, he speaks as an individual. No position is taken by the group *on* controversial issues, nor is any member obliged to conform to anything whatever, except to admit that he has an alcoholic problem and wishes to be rid of it.

A.A. has found that a genuine tolerance of others, coupled with a friendly desire to be of service to others is *more essential to our own recovery*. That is the A.A. **Way of Life**. There is no doctrine of shambles and gospel of gore.

GOD GRANT ME . . .

God grant me serenity . . .
Serenity, yes . . . Dear God.
Accepting things I cannot change!
But what, Oh God, is there for me to change, but me?
Let me, first of all, accept Thy will,
For this I cannot change.
And walking ever in Thy loving path
No fear besets my way.
Has not God fashioned you and me?
Yes, in His own image we are made.
Mayhap our vision dark may be —
His handiwork we cannot see.
But His perfection is ever at hand,
Though dark our vision be.
For has He not said to you and me
“Thy path shall perfect be.”
God’s love, it changeth not.
Accept it, if but we will.
It flows to all each day anew
And lends our daily grind Heaven’s own hue.
Courage to change the things I can!
What is there for me to change-but me?
A closer walk with God I need,
A closer walk with God I need, A listening ear to hear.
A listening ear to hear.
A childlike trust to give up fear
And follow where He leads.
And wisdom’s part to show the way —
What to accept and what to change ?
Simple when we stop to **think** —
Accept God’s will, His love, His care
And just help me. . . change me!

-MILDRED D., Sheffield Lake

I TRIED AA!

How many times have we heard people say, “I tried A.A. and it didn’t work.”? Even some of the most active members now will say, “I tried A.A. back in such-and-such a year the first time and it didn’t take.” Doesn’t this sound something like the way G. K. Chesterton described the criticism that “Christianity had been tried and found wanting.”? Rather, said Chesterton, “Christianity has been tried and found difficult.” That’s what’s behind these so-called failures of A.A. — those who came to the program asking help found that while this **program** was, in truth, “**simple**”, it was not “**easy**”. As a matter of fact, it is a downright difficult **path we walk** as we take those all-important 12 steps each 24 hours. But as anyone who has a fair amount of serene longevity in this fellowship (whether or not the effort didn’t produce rewards beyond the fondest expectations) realizes, the truth is that those who failed, used the word “try” very loosely. Perhaps they thought they could simply sit in a few meetings, listen carelessly, if at all, to what the speakers said, do nothing about the Twelve Steps, and this way of life would “rub off on them.” It’ll rub off, all right, when the man or woman seizes those 12 steps and starts that “rubbing off” personally so that it will “rub in”!

—Independence Group News Letter

The necessity of labor may, indeed, be regarded as the main progress in individuals, and root and spring of all we call civilization in nations; and it is doubtful that any heavier curse could be imposed on man than the gratification of all his wishes without effort on his part, leaving nothing for his hopes, desires, or struggles. The feeling that life is destitute of any motive or necessity for action, must be of all others the most distressing and insupportable to a rational being. The Marquis de Spinola asking Sir Horace Vere what his brother died of, Sir Horace replied, “He died, sir, of having nothing to do.”

-Samuel Smiles Self-Help



A WAY OF LIFE

T H O U G H T S reflected through the looking glass: **ON THINKERS.** Most of the men the world labeled brilliant are no more brilliant than the rest of us; they just do more thinking than we do. They concentrate on an idea while the rest of us flit, like humming birds from one triviality to another.

Sir Isaac Newton, something of a wool-gatherer in his youth, worked out the laws of motion and universal gravitation, invented calculus and did quite a few other mental chores of note. But looking back over his life, he denied vehemently that he was any smarter than the next fellow. He attributed his accomplishments to "the power of patient thought." Practically every important benefit that has ever evolved for mankind has been the result of somebody's "patient thinking." So in the unlikely event that you should come upon someone thinking, think twice yourself before you disturb him.

ON SHADOWS. None of us are so poor that we cannot contribute much to the joy of others. Who is so poor he cannot give a hearty hand-clasp and a smile? Who is so poor he cannot give a word of encouragement to a sad and burdened soul, a word of sympathy to the sorrowful? Who is so poor he cannot visit the sick, help the blind man across the street or assist the aged? We might go on and on enumerating the things we all can do, no matter what our station in life may be, and yet so many of us never think of any one of these things. Have you? Why not try it; you will need no reward, nor even appreciation from the recipient. You will feel your reward from within. It is still true: the best things in life are free. Let us all light a candle by some kind and considerate act, word or deed. If we all did that, what a blaze of light there would be. The fact is, it would come from so many angles there would be no shadows.

ON FAITH. Our seed of faith acts very much like the flower seeds we plant. It takes root, grows, blossoms and ripens to full bloom when we nurture it with our steadfastness, and by our human efforts to help the seed of faith in its blooming. There is absolutely no plausible reason why we should fret that it may not bloom any more than we worry about sweet pea seeds we plant. Our faith in the sweet pea seed is so great that we put poles and strings along the row for the vines to climb, long before their first shoots are visible.

ON OBEDIENCE. Obedience is not the work of the slave, it is an important quality in leadership. The great leaders of the world have not been their own masters, they arose and followed someone higher up, and thereby became the greater. Obedience is the gateway to power. Our physical health depends upon obeying the laws of our physical nature. Strength of character issues from obedience to the decree of conscience. If we are to have a commanding hold on life we must be subject to a will higher than our own.

It was good looking through the glass, by George!

THE FOUR ABSOLUTES

Back in the early stages of A.A., when I was privileged to embrace the program, great was the emphasis placed on the Daily Plan of checking ourselves on the Four Absolutes of Recovery. They were — Honesty, Purity, Unselfishness and Love. 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 so abused and forfeited.

If we are truly and sincerely sick of being sick and tired, we should recognize that our character defects had developed rapidly as we accelerated our abuse of the privilege of drinking. We were all creatures of habit!

The simple program of A.A. with its' 24 Hour Plan of self-improvement works *every* time if you make a sincere effort to achieve 100%, 75%, 50% or as low as 25% in each of the four sectors. The higher you set your goal the greater will be your effectiveness in control.

The First Absolute that you must work on is *Honesty*, which involves complete elimination of lying and evasion. You must learn to keep your promises, develop and hold trust, reliability and fidelity of purpose. No more double-talk or half truths.

The Second Absolute is *Unselfishness*. By nature, everyone is instinctively selfish and self-centered, besides having little regard for the rights of others. A.A. changes our defects by proving that we can only retain the 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.

The Third Absolute is *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 learn to practice compassion and charity in carrying the message of A.A. to others.

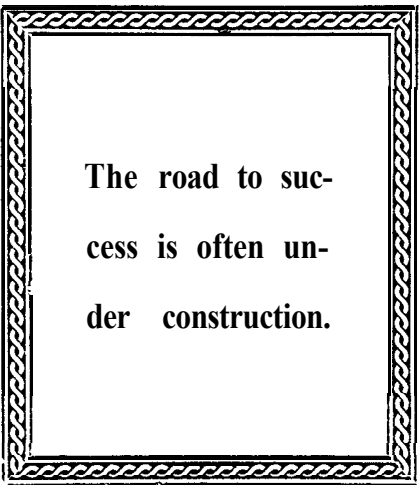
The Fourth Absolute is *Purity*. Purity in thought, motive and intent means ridding ourselves of the modern custom of revelling in telling and listening to off-color stories . . . wallowing in the mire of lecherous and evil thoughts . . . use of foul and obscene language . . . becoming cesspools and fouling up the minds and habits of our avid listeners.

By following a firm policy of thinking before you speak or act, resisting the urge to be dare-devils among your friends or associates, shocking them, sometimes leading them to broaden and deepen the cesspools in telling off-color stories. Just what value is such a story if it's a kind that you could never think of telling in a decent society and certainly never in church!

Successful A.A. members eschew such acts and avoid association with those who persist in fouling up the minds of others, particularly newcomers who are seeking the answer to a new way of life.

Let's *all* of us raise our moral standards! Remember the Four Absolutes. * * *

Bruce : "I've been in six stores and still can't find what I want."
Hazel : "What do you want?"
Bruce : "Credit."



The road to success is often under construction.

CENTRAL



BULLETIN

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Vol. 25

June, 1967

No. 9

SECRETARIES! PLEASE NOTE!

Complaints were made at the May monthly 'Central Committee meeting in the Hanna Building, May 2 on the open postcard listing of group speakers-for the month, in many cases using their full names. Why not use an envelope to enclose the card. It isn't necessary to seal it if you just fold in the flap. Please co-operate and avoid controversy.

A DATE NOT TO REMEMBER

Last month we gave our readers a description of the work of Big Brothers of Alcoholics Anonymous at the Ohio Penitentiary. We hope many A.A.'s will be interested in helping this noble work, even if it is too late to do anything at this time.

Through some error in our copy the meeting was announced as May 30th when it should have been May 7th. The group secretary is much concerned lest some will make the long trip to Columbus on May 30th only to find that they are three weeks late.

So please note, all who may be planning to go at that time — **THE MEETING IS NOT ON MAY 30th**. But please remember to go to the next one when it is announced, and we promise to give you the correct date then.

HOMEMADE HAPPINESS

One of the reasons why people are unhappy—perhaps the chief reason—is that they have never learned how to be happy. They think of happiness as one big total and wait, not too hopefully, for it, to come to them. Nobody has ever taught them that a lifetime of happiness is simply an aggregation of little happinesses—small ones that anybody can have if he will make the effort necessary to get them.

Norman Douglas wrote, "The happiest life, seen in perspective, can hardly be better than a stringing together of odd little moments." If you aren't as happy as you'd like to be, use your ingenuity to create these moments.

There are lots of ways. Deliberately try to make somebody else happy. Out of a clear sky, do a small kindness for someone. Surprise a friend with a bit of praise. Show appreciation, when it is least expected. Start a pleasant rumor about a person, whose reputation will be bettered because of what you say. Keep your eyes open for opportunities to encourage others. You'll think of many other ways to capture these "odd little moments" once you put your mind to it!

-Friendly Lines

OBITUARY

Grace Goetchius, a very active and effective member of the Westside Women's group, passed away on May 16. Surviving her are her husband, Donald R., two sons, a sister and grandmother to whom we offer our sincere condolences.

MORAL VICTORY

Let a man be careful what he desires unconsciously today, for tomorrow he may get it, and the price he pays for it may mean the defeat and ruin of everything he unconsciously desired. Moral victory lies in teaching the deepest desires of our nature to serve the highest ends of life. Our characters are the sum of our answered prayers; they reveal today what we have been really asking, desiring, pursuing in the days that have passed. For what a man speaks louder than what he says, and his reigning desire in an unceasing prayer the answer to which is inevitable.

"Having one Father we are united, to the last man of us, forever. No man liveth unto himself, not even when he enters the closet of his heart to pray to the Father in secret. Not my Father, but 'our Father', must be his prayer, each one praying for all, and all for each one. This is the Prayer of Brotherhood, in which no man will wish to ask anything for himself that he does not ask, with equal fervor, for all his fellows. Only when he resolves to share the fate of his fellows, light or no light, heaven or no heaven, do the heavens open and the light of the Eternal shine round about him.

MOMENT OF PAUSE

Half our anxieties and half our mistakes arise because we become excited before we know the facts. Each of us needs to have a mental filter to serve as a protection against our nervous anxieties. Great sportsmen, even in running to catch a ball or kick a goal use what we call "moment of pause" to see how to make the play. Even in rapid action, they wait for an instant to collect themselves. In that second they decide swiftly but quietly what to do. All of us need this same "moment of pause" before we make an effort, particularly in troublesome situations.

We have all had the experience of becoming so confused and depressed when trouble comes that we make serious mistakes in handling our difficulties. It is not uncommon to realize how much better we could have done in coping with our problems than we did. Losing one's head in a crisis is an ancient weakness of man. Even Adam failed to keep his wits, and then blamed his wife for it.

GOOD WORDS ARE NEVER FUTILE

We may find it difficult to say the right word when sorrow comes to the home of a friend and brother. We may dismiss the idea of saying anything with the statement, "Words at this time are futile." We are wrong.

When time has healed the wounds of sorrow, some sincere word that we spoke may be long and happily remembered. That word did not perform a miracle, but there is something about a good word at the right time which will be perpetuated in the mind and heart of the receiver.

There are times when a brother experiences a stroke of good fortune. Then, too, a word of congratulations is never futile. It adds something to one's happiness when a brother tells you in some way that he is glad too.

To speak the good word may seem a little thing and yet you multiply such a deed by some four million brothers, we may have an answer to many of our so-called problems.

The word of sympathy, the word of kindness, the word of congratulations, the word of encouragement is never futile.

* * *

-Exchange

Friendliness is a very common and very delightful quality. Friendship is a relation as rare as it is beautiful and precious. Yet the line of distinction between friendship and friendliness is often lost sight of by those who use the two terms most freely.

-Exchange

THEY PASSED OUR WAY

So many friends have passed our way
 who gave us a helping hand
 to show us how a better day
 to have at His Command
 They turned their will and life to Him
 to let Him lead the way,
 to follow in the knowledge
 they would reach a better day.
 These were the friends who showed us how
 to change a life of sin.
 It's not tomorrow. It's right now
 to change and then begin.
 These are the laws they learned to love,
 given to them from God above.
 Just like changing night to day
 and showing us a better way.
 There's a group that's meeting-Paradise
 for the ones who passed our way,
 Who taught us how to change our lives
 by showing us a "Better Day."

—Jayare

REST AND REFLECT

As you travel the road of life, keep going always doing your best, but take the advice of one who knows: Look back once in a while and pause for rest and reflection. Gather your thoughts together and as you plan your steps ahead also remember to examine the goal you've set for yourself. Had I but rested along the way and reviewed the reasons for my hasty, headlong pursuit of wealth, fame and mere appearances. I might have been spared the lonely emptiness that is now my constant companion and my reward. But the road has been long, the hour is late, and it is too far to retrace my steps and take a different path, so I leave to youth this moral legacy :

You will reach your goal with time to spare and to enjoy if you but rest and reflect along the way.

—John R. Mitchell

THE TEST OF FRIENDSHIP

George Washington said: "True friendship is a plant of slow growth and must undergo and withstand the shocks of adversity before it is entitled to the appellation." Note that it is true friendship that Washington was talking about-not superficial associations which often pass for friendships.

Friendship is a state of mind on which transient circumstances, good or bad, have no effect. It is a difficult-to-explain combination of admiration, affection, loyalty, and understanding—a kind of spiritual magnetism that draws certain people to each other. If it is the real thing the "shocks of adversity" only intensify it, only make a person want to be his friend's friend all the more. And being a friend is the best part of it.

So, don't count your friends-count your friendships. Think of the bonds which bind you to those whom you would be eager to do something for, whether or not they could ever do anything for you. That is the test of friendship.

—The Little Gazette

A man died and left \$100 each to an Englishman, Irishman and a Scotsman, on condition that they each put \$10 in his coffin.

The Englishman dropped in his \$10 and the Irishman did likewise. Then along came the Scotsman, who put in the coffin a check for \$30 and took out the \$20.

A Texas lad had rushed home from kindergarten and insisted his mother buy him a set of pistols, holsters and gun belt.

"Why, whatever for, dear?" mother asked. "You're not going to tell me you need them for school?"

"Yes, I do," he asserted. "Teacher said tomorrow she's going to teach us to draw."

DATES TO REMEMBER

May 27 — The Lee-Seville group observes its Fourth Anniversary in Advent Lutheran Church, 15309 Harvard Avenue at 8:00 p.m. Guest speaker: Holly M., Ann Arbor, Mich.

June 3 -The Lorain Avenue Thursday group observes its' Twenty-Fourth Anniversary in Dr. Martin Luther Church, 4470 Ridge Road, Brooklyn at 8:30 p.m.

June 3 -The Esquire group observes its' First Anniversary in Trinity Cathedral Parish Hall, East 22nd & Prospect at 7:30 p.m. Guest speaker will be Ken W., of the Independence group. Master of ceremonies will be Tom A. of the Solidarity group.

HAGUE GROUP MOVES

The Hague group moved to new quarters for their meetings on Wednesday, May 3 in Bethany Presbyterian Church, West 65th and Clinton Avenue. They meet at 8:30 p.m. every Wednesday.

"Oh, what a lovely cow," said the cute young miss from the city. "But why doesn't it have any horns?"

"There can be many reasons," replied the farmer. "Some cows do not have horns until later in life. Others have them removed, while still other breeds are born without them. This one does not have horns because it is a horse."

Nellie was furious about the newspaper report of her marriage to Joe. A friend asked, "Why? Did it mention your age?"

"Not exactly," the newlywed replied. "It stated that Nellie and Joe were married, the latter being a well known collector of antiques."

INSTITUTIONS AND HOSPITALS

- BRECKSVILLE V.A. HOSPITAL-10000 Brecksville Rd. ---Tues. 7 :30
- CLEVELAND PSYCHIATRIC HOSP., 1708 Aiken at Scranton 8:30
- FAIRHILL PSYCHIATRIC HOSPITAL—12200 Fairhill Rd.---Wed. 1:00
- HOPEFUL-Cleveland State Hospital, 4455 Turney Road
 Ward 8, South wing of Main Building 7:00
- THE PROVEN WAY —
 Grafton Farm. Rt. 76 1 mi. so. of Rt. 82 _____ Tues. 8:30
- MAIN GROUP—Cleve. House of Corr. 4041 Northfield Rd. _____ Fri. 8:00
- TRUSTY HALL—1000 ft. east of House of Corr. _____ Sun. 10:00
 Sunday, 5:00 p.m.-Tuesday, 8:00 p.m. --- Thursday, 8:00 p.m.
- VETERANS HOSPITAL—E. Blvd. near E. 106th St. - Wed. 8:00
- WARRENSVILLE WOMEN-Women's House of Correction --- 7:30

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. 1-6186

- ASHTABULA—Harris Memorial W. 68 & Adams 1st & 3rd Mon., 8:30
- BROOKPARK-PARMA—Redeemer Lutheran, 6161 Smith Mon., 6:30
- 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., 20800 Hilliard, Tues., 8:30
- MAPLE HEIGHTS—Presbyterian Church, 16716 Libby Rd., Tues., 6:30
- 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 Triakett (1st mtg. each mo.)—Discussion _____ Wed., 8:30
- TRINITY-Trinity Church (Annex) 8626 W. 26th St. - Wed., 8:30
- W. RICHFIELD-6176 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, 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, 8284 Wilson, Lorain, O., Thurs. 8:30
- ELYRIA. 0. Woodbury St off Cleveland St _____ Sat., 8:30
- VALLEY-7199 Kinsman (2nd & 4th Sunday) Closed _____ Sun., 4:00

HOW TO TAKE LIFE

Take it just as though it was, as it is, an earnest, vital and important affair. Take it as though you were born to the task of performing a merry part of it, as though the world awaited your coming. Take it as though it was a grand opportunity to do and achieve, to carry forward great and good schemes, to help and cheer a suffering, weary, it may be, heartbroken brother. Now and then a man stands aside from the crowd, labors earnestly, steadfastly, confidently, and straightway becomes famous for wisdom, intellect, skills, or greatness of some sort. The world wonders, admires, idolizes; and it only illustrates what others may do if they take hold of life with a purpose. The miracle or the power that elevates the few is to be found in their industry, application, and perseverance under the inner promptings of a brave and determined spirit. -Mark Twain

KNOWLEDGE OF GOOD

It could be argued that what we need, in the present state of the world, is not just more and more scientists and technologists, but more people whose understanding has been broadened, whose minds have been illumined, and sympathies deepened through education in the humanities and the liberal arts . . . Perhaps the quality most in short supply is not technical competence but human understanding, not intelligence but wisdom.

A great British scholar, Sir Richard Livingston, said in 1941: "We cannot have too much science, technology, economics; but they lose their usefulness unless we see clearly the ends for which we intended to use them, and unless those ends are worthy of man. They deal with means and not with ends, and the more we have of them, the more we need to strengthen, in both education and life, those studies whose subject is "the knowledge of good and evil."

* * *

Men are like steel; when they lose their temper they lose their worth.

* * *

The pastor was rejoicing with a little old lady over one of her elderly relatives who had finally joined the church after a lifetime of riotous living.

When she wondered if the oldster's carryings-on would be forgiven, the pastor assured her: "Yes, indeed. The greater the sinner, the greater the saint."

"Oh," she mused wistfully, "I wish I had learned that 40 years ago."

* * *

The road to success is always under construction.

The happiest people are those who are too busy to notice whether they are or not.

* * *

One trouble with this country is the number of people trying to get something for nothing. Another trouble is the high percentage of those who succeed.

Every day is judgment day. Use a lot of it-daily.

* * *

No matter how old we get, we never get too old to learn the bad things of life.

* * *

The philosopher who said that work well done never needs doing over never raked leaves.

* * *

Many folks can best make their presence felt by their absence.

* * *

It isn't the hope, or the wish or the dream; it isn't the vision, the thought or the scheme; it isn't the aim and it isn't the plan-it's just what you do that determines the man.

* * *

Then give to the world the best you have and the best will come back to you!

* * *

The smallest deed is better than the smallest intention.

PRAYER OF THE MONTH

O, God, Help Me To Be What Others See!

I would be careful, for the words I say Will be as thorns or blossoms on life's way. I would be thoughtful-kindness on my part Is remedy for someone's aching heart. I would be watchful, lest my actions be A stumbling block for those who walk with me. Lord, go with me that I may hold on high A beacon light for others passing by.

-Mrs. Mary Throckmorton, Lincoln, Neb.

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.

Two drunks were standing in front of the lion's cage at a zoo. The lion roared and one of the staggering fellows became frightened. He said to his partner, "Come on, let's get out of here and go back to that bar." The other drunk replied, "Go ahead, I'm gonna stay for the whole movie."

* * *

Mother, to her 5-year-old: "If you don't eat more the doctor will have to give you liver shots."

Jane : "I don't want liver shots, but I'll take hamburger shots."

* * *

The young daughter was going on her first date and her dad was apprehensive,

"Are you sure he's a good driver?" her father asked.

"Oh, yes, he has to be," the girl comforted him, "one more arrest and he'll lose his license."

* * *

The boy came home from Sunday School and told his mother that if he missed three Sundays in a row, his teacher was going to throw him into the furnace.

Horrified, the mother phoned the teacher.

"What I said," the teacher explained calmly, "was that if any child missed three Sundays in a row, he would be dropped from the register."

* * *

On one of his rare trips to the city an old hillbilly was so fascinated by a large building's elevators that he stood a long time in front of one. An old lady, bent and shriveled, entered, a light flashed, and in an instant she was gone. Moments later the same door opened and out stepped an attractive young woman. Walking away sadly the hillbilly muttered: I shoulda brung my old woman.

* * *

Every morning the worker in charge of blowing the noon factory whistle would check his watch with the clock in the jeweler's window as he passed on his way to work.

After a number of years of doing this he met the jeweler one day and asked him, "Your clock in the window . . . is it set by Western Union Time or Naval Observatory Time . . . just how do you check it?"

"Oh," replied the jeweler, "I just check it every noon by your factory whistle."

* * *

"I don't want any callers this afternoon," said the executive to his secretary. "If they say their business is important, just tell them that's what they all say."

That afternoon his wife called and insisted on seeing him "I'm his wife" she exclaimed.

"That's what they all say!" replied the flustered secretary.

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INDEPENDENCE DAY

Each New Year's Day is the birthday anniversary for horses, and we presume jackasses, regardless of the month of the year in which they were foaled. And the idea of a common A. A. birthday has always intrigued us, for we do have so much in common; a not uncommon common ailment; not uncommon common patterns; and a common capacity while drinking of assuming the personality of the hybrid of the horse species.

You have guessed it! An appropriate common A. A. member's birthday might well be July 4th, for while our fireworks had fizzled and our punk had burned out, when we admitted our powerlessness, we most certainly made our personal declaration of independence, just as positively as did our forefathers when John Hancock and the others affixed their signatures in 1776. Albeit, ours from the bottle, theirs from the mother country.

Someone has said the truth is that every battle won, every cause aided, every soul saved, comes from the emotional response of people who are aflame with a sense of wrong or injustice. This was the case in '76, we have been told, and alcoholics being the abject personalities we are, by reflections we know that the wrong and injustices were our creations. Nevertheless we were enabled to respond in the manner *necessary* for winning the battle.

When we are aroused and the timing is proper, it is then that sparks begin to fly and things begin to happen, and not until then. In our case, when we got sick and tired of being sick and tired. The factual has its place but the emotional governs.

The cynical, who are as dry-as-dust, believe in nothing and never fire up anybody, may sneer as they please, but time has shown and we have seen with our own eyes the rebirth that comes to human beings with a great idea; witness : Bill and Dr. Bob.

And this more than probably bespeaks the wisdom, and oft repeated wisdom, imparted to us from *our earliest* association with the fellowship to stay close and reap the harvest of experience and knowledge that is shared.

The appeal of the great idea may come from the spiritual, a call to human service, or the power of love — they are all of the same cloth. It behooves us to heed it.

We are basically emotional people and often have in us the achievement of greatness, but let none of us be so foolish as to lose the faith and discount the power that is given us to do and progress.

Happy Birthday! And don't burn your fingers!

* * *

A MEMBER TAKES AN INVENTORY

What has Alcoholics Anonymous gained by my membership? Have I permitted myself to enjoy its privileges and to drink at the fountain of knowledge it has made available to me? What have I contributed in return? Is there one, human heart that is happier today because of some good deed I have done today? Can I answer honestly, unselfishly and with love? *

If you want to be continuously happy you must know when to be blind, when to be deaf and when to be dumb.

RHINOCEROS HIDE

An alcoholic's skin is as thin as the rhinoceros' is thick.

Each one of us has a different story as far as our experiences go, but all of us have a few characteristics in common. One of them is this fact about our emotional epidermis (that's skin to you). So let's admit it. And instead of feeling sorry for ourselves, as thin-skinned people are wont to do, start doing something about it.

It has been determined that those of us who once sought escape through the bottle have in our makeup a peculiar mixture of an inferiority and superiority complex, or attitude toward life.

What this means in plain language is that we possessed a faculty for doing just what we pleased. When anything interfered, we resented it. This was shown either by condemning those who opposed us with some not-so-pleasant remarks on their ancestors and their persons, or considering the whole world against us. Everyone was picking on us, and nobody understood us. Emotionally we were out in the garden eating worms — only we were drinking and the wiggling things came later.

Whatever view we took came under the head of resentment. The touchiness did not automatically end with the termination of our drinking. The attitude lingered and very often drove us into a dry binge.

Now, to rid ourselves of this antagonism to all criticism, however well meant, it is essential to take a personal inventory — an honest one! Some interesting discoveries will be made if it is done conscientiously. One of the first surprises will be that we are not the center of the universe we thought ourselves to be when we were drinking. Another will be that we are

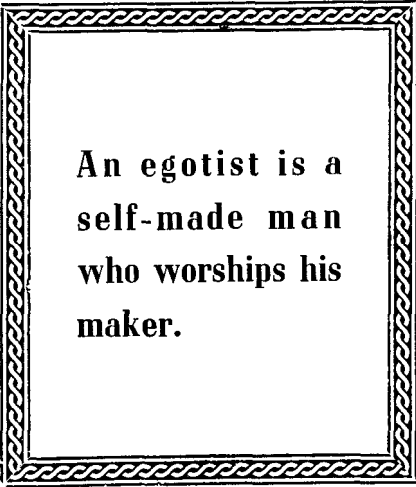
not geniuses, of which we were once so certain, but just ordinary people.

We will discover that we can live happily — happier than we ever have been before — by being less ego-centric. When we begin to think of others, our family and its welfare, our relatives and friends, our business associates and the stranger who has a drinking problem, we will discover an emotional vista ever so much more interesting than when we were contemplating our selfish interests alone.

If we are doing the right thing to the best of our ability with the help of a Higher Power, what difference does it make what *anyone* thinks of us?

We want to be well thought of by our fellows. But this is not to be achieved by thinking of ourselves and our ideas as always right and beyond the pale of criticism, or even a minor difference of opinion. This is not thinking of ourselves properly. This is placing a slanted estimate on ourselves because it fails to assess us as infallible human beings still able to learn and profit from experience.

We must learn to love ourselves properly — not exclusively. When we truly do the best we can, it is surprising what happens. We discover that we have developed a strong, thick emotional hide like a rhinoceros. We have taken our place among normal people. We can take criticism in fairness as a means of doing better. Then, finally, resentment goes out the window.



An egotist is a
self-made man
who worships his
maker.

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No. 10

MILL ENDS AND REMNANTS

It will likely sound dully repetitious, as we have said it so many times before, but one of the fulfilling compensations in preparing this column is the seeking out, finding and reading material that stimulates thoughts for living our program.

Beyond that is the sometimes capacity for sharing the same with others, and hopefully stimulating still other and profound thoughts, thus setting up a chain reaction from which an encompassing number of us may share growth.

There is no more important reading to the A. A. member than the Big Book of Alcoholics Anonymous or the approved A. A. literature, yet this member has found reading other good works for application to our daily living schedule can enlarge horizons almost beyond comprehension.

It is in this manner that we learn, as we should, something new each day. And we should never stop growing mentally, emotionally and spiritually.

If we were to stop even for a moment and investigate our business world, for example, we would bring to light that not infrequently people fail in making advancement for the reason that they stop growing emotionally.

As a matter of fact, emotional immaturity discloses itself in failure to stay with the same company or to accept responsibility. This weakness reveals itself in failure to adjust to different groups and persons.

It is not unusual, although unfortunate, to find the same trouble in our various groups, where a member is burdened by the lack of capacity to exercise leadership without belligerence.

All of us need to extend the reach of our minds; we need to identify our emotional life with ideals and causes ("practicing these principles") and people to make us bigger than our little world.

None of us ought ever stop growing. Each of us should see that his tomorrow when it becomes today is better than his today when it becomes yesterday. He must learn to work patiently each day, and if it be that the best is yet to be, labor and await each day in patience;

But never stop growing, by George!

GOING UP!

"Everything is going up! Well, the rain's still coming down: there's no tax on sunshine, or the red and gold and brown of autumn leaves, or on the snow that makes a mountain crown.

"Everything is going up!" But bird songs cost no more; no twenty per cent for luxury on the jasmine round the door, and moonlight in my garden's inexpensive as before.

"Everything is going up!" But the price of joy's the same; It costs no more to work or sing, or fan the ancient flame of love; and to a comrade's smile we still may stake our claim.

"Everything is going up!" Come, come, what's that you say? The things that really matter cost just the same today. The broad blue sea, the mountain tops, the trees, the rain, the sky; they're tax exempt forever—Oh lucky you and I.

-Exchange

CENTRAL COMMITTEE

The June 6th meeting was opened by Charles K., acting Moderator, with the Serenity Prayer and was attended by 32 group representatives.

The Purposes of Central Committee were read by Charles K., as well as the Minutes of the meeting of May 2, 1967, incorporating the report of the 1st Area wide meeting, and approved as read.

The Treasurer's Report was read by Lillian W. reflecting a balance of \$394.42, made possible by the generous contributions of various groups, which were named in the Treasurer's Report.

COMMITTEE REPORTS were as follows:

1. Action Committee — none.
2. Areawide Committee — Ray M. reported that Chuck Burke, from Lake City, Pa. will be the next speaker at the Areawide meeting on Sunday, July 23, 1967, Jordan Hall, at 3:00 p.m. Flyers will be distributed.
3. Central Bulletin — Harry D. reported that an increase in the size of paper was necessary in order to incorporate all new groups active in the Cleveland area. More subscriptions are still needed to balance this extra expense. He urges all groups to send in changes and additions promptly to the Central Bulletin. Regarding this, discussion followed as to the use of "open faced" post cards. *These should not be used.* Instead it was suggested that envelopes, or double faced cards stapled together be used to preserve individual anonymity. Charles K. suggested that any open faced cards received should be turned over to him and he will notify the groups personally.
4. Hospital Committee — Lee W. reported Rosary Hall still over-loaded. Jack D. stated that remodeling of Rosary Hall is a slow process due to lack of funds and red tape. The women's section will not be opened until the remodeling job is completed. Follow thru of sponsorship of hospitalized patients was discussed.
5. P.I.C. — Dick P. stated that the first meeting at Hawthornden Hosnital will be held this month, Ed S. would like more visitors to meetings at Cleveland Psychiatric Hospital. Visitors are sadly needed at Trusty Hall, the Workhouse and the Cle-Ho-Co Groups. June W., Secretary of Warrensville Women's Group read her report citing a balance in the treasury as NIL. Within minutes \$28.00 was voluntarily contributed by the various-group representatives and turned over to Lillian W. who in turn presented this sum to June. June stated that by rotating the chairman each month from various groups in the area helps in contributions and support to the Warrensville Women's Group.

OLD BUSINESS: Ray M. reported he sent a Registered letter to Bill H., former Areawide Meeting Chairman, now residing in Minnesota, regarding the back rent due Rosary Hall for Areawide meetings for the year 1966. No reply.

NEW BUSINESS: Subject Rosary Hall. Considerable discussion as to red tape in completion of remodeling, particularly the Women's Wing, complications in admitting patients to Rosary Hall, qualifications of sponsorship, and patronization of other hospitals other than Rosary Hall. This was summed up by Charles K. when he agreed to talk this over with Sister Victorine and report at the next meeting of Central Committee. Tony W. urged that anonymity of an AA member not be treated so loosely, but that it should be preserved as such.

OBITUARIES

Frank Kuntz, a 21 year member of the Southeast group passed away on May 20. Surviving him is his devoted wife to whom we offer our sincere condolences.

Thomas A. Savage, a 7 year member of the Willoughby group passed away on May 24. Surviving him is his devoted wife, Florence, to whom we offer our sincere condolences.

PRAYER OF THE MONTH

My Father who are in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give me this day my daily bread; And forgive me my trespasses, as I forgive those who trespass against me; And lead me not into temptation; But deliver me from evil. Amen.

PROBLEM.. . SOLUTION

Are you a part of the problem or a part of the solution? This is a searching question. We should ask it of ourselves when we take our personal inventory. If we give a phoney answer, we will only be hurting ourselves. Therefore, there is no reason for being evasive.

Many of us may think we have found the whole solution to our problem when we have overcome alcohol. True, this is the basic part of the problem, but it is not the whole of it. If it was, there would only be One Step instead of Twelve. Such a step would consist in obtaining sobriety and letting it go at that.

Some of us (let us admit) have never reached beyond that first stage. What is pathetic is that we have fooled only ourselves into believing we have reached the ultimate.

Let's be specific. The fellow who is sober, but still has a nasty, touchy disposition, abusing his family and his fellow workers is still a part of the problem.

The man who is sober, but who spends all his money in unproductive activities such as horses or cards, has merely shifted the emphasis and has not found the answer. He, too, is still a part of the problem.

The chap who doesn't make amends for his rash acts of his drinking days; the fellow who dodges the responsibility of helping others attain sobriety is still a part of a problem.

Reservations about the problem, mental or moral, leaves the doubter very much a part of the problem.

Right here, let us warn that we are not hinting at perfection. None of us will ever attain it. But what we must strive for is a constant betterment in our outlook. This can be done by constantly taking a thorough moral inventory and making a conscientious effort to really work the program.

Too many of us fail to see that the program is applicable through every phase of our life. We try to confine it to the members and the meetings. It should apply to other members, of course, but its principles, if we are a part of the solution, must be carried outside in our relationship with everyone else.

It must apply especially in our thinking. An old adage, "As a man thinketh, so is he," is definitely applicable. We must make a sincere effort to eliminate a lot of prejudices which we coddled while we were befogging our minds with alcohol. It isn't easy. But it requires an effort of will, heart and soul!

One of the characteristic peculiarities of an alcoholic is what has been called a "negative, hostile feeling tone." This is an academic phrase, denoting the customary alcoholic attitude of believing that everybody else in the world is a so-an-so . . . and showing it.

This habit is so pernicious that it hangs on! It is present in thoughts and feelings that we cover up when in good company, but unguardedly express on occasion. It often has to do with the parental rectitude of certain people, their religion or the color of their skin.

Anyday, at any hour, we can, with a bit of honesty and heart-searching, cease being a part of the problem and become an integral part of the solution. It takes only a little effort. Besides it puts the capstone on our sobriety.

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.

-De&ions.

DATES TO REMEMBER

July 11-Eaton's second anniversary. Guest speaker: Ed C., Newburgh. Grace United Church of Christ, 14911 Westropp Ave., 8:00 P.M.

July 23-Area-wide meeting will be held in Jordan Hall, St. Vincent's Charity Hospital at 3:00 p.m. Our guest speaker will be "Chuck" B., Lake City Penna.

August 11-The Sister Ignatia group will observe its First Anniversary. Their meeting place is in Mt. Olive Lutheran Church, 1930 Cliffview, off Euclid Avenue.

GSRs AND COMMITTEE MEMBERS

!!! ATTENTION !!!

There will be an important special assembly of all General Service Representatives and Committee Members of Northeast Ohio General Service Committee on Sunday, July 9, in American Legion Hall, Brecksville, Ohio. All groups are urged to be represented.

CENTRAL COMMITTEE

There will be no Central Committee meeting on Tuesday, July 4 (a holiday). We cannot get the meeting room for the 11th of July, but will meet on Thursday, July 13, at 8:30 p.m.

GROUP LIST OF MEETINGS

Changes in group meeting listings will only be made quarterly because of publishing problems, particularly when a group changes its location or ceases operating. Our listing will accept changes in the August, November, February and May issues. We will gladly accept a change notice of any sort and publish it on page three in the Dates to Remember column. We'll be grateful for your co-operation.

INSTITUTIONS AND HOSPITALS

BRECKSVILLE V. A. HOSPITAL—10000 Brecksville Rd. **Tues. 7:30**
CLEVELAND PSYCHIATRIC HOSP., 1708 Aiken at Scranton **8:30**
FAIRHILL PSYCHIATRIC HOSPITAL—12200 Fairhill Rd. **Wed. 1:00**
HOPEFUL—Cleveland State Hospital, 4455 Turney Road
 Ward 8, South wing of Main Building **7:00**
THE PROVEN WAY —
 Grafton Hon. Farm-Rt. 76, 1 mi. S. of Rt. 82, N. Eaton, 2 & 4 **Tue. 8:30**
MAIN GROUP-Clew. House of Corr. 4041 Northfield Rd. **Fri. 8:00**
TRUSTY HALL—1000 ft. east of House of Corr. **Sun. 10:00**
 Sunday, 5:00 p.m. — Tuesday, 8:00 p.m. — Thursday, 8:00 p.m.
VETERANS HOSPITAL—E. Blvd. near E. 105th St. **wed. 8:00**
WARRENSVILLE WOMEN—Women's House of Correction **7:30**

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 6 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. 1-6156

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., 2:30**
EUCLID—Christian Church, 28001 Lake Shore Blvd. **Tues., 8:30**
SUBURBAN WEST—Our Saviour Luth. Ch., 20800 Hilliard, **Tues., 8:30**
MAPLE HEIGHTS—Presbyterian Church, 16716 Libby Rd., **Tues., 2:30**
CLEVELAND HEIGHTS—Coventry at Cedar **Wed. 9:00**
IGNATIA—East 91st & Harvard A m **wed., 8:30**
FAIRPORT HARBOR—Luther Center, Eagle St. . . . **wed., 8:00**
NU-YOU—Highland U. Ch. of Christ, W. 114th & Detroit **wed. 8:30**
TRINITY—Trinity Church (Annex) 3625 W. 26th St - **wed., 8:30**
 W. RICHFIELD-6176 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, 16200 Puritas Road **Thurs., 1:30**
ROSAY HALL—Charity Hospital, E. 22nd and Central **Fri., 2:30**
 E. CLEVELAND-YWCA, Lee Boulevard and Euclid **Fri., 1:30**
LORAIN COUNTY—Luth. Church, 2224 Wilson, Lorain, O., **Thurs. 2:30**
ELYRIA, O. Woodbury St. off Cleveland St **Sat., 8:30**
VALLEY—7100 Kinsman (2nd & 4th Sunday) **Closed Sun., 4:00**

THINKING OUT LOUD

A man was told by his doctor that, if he took another drink of alcohol, it might kill him. Another man was told by his boss that, if he came to work intoxicated again, he would be fired. Still another man was told by his wife that, if he did not stop drinking, she would leave him. Yet, none of these threats frightened any one of the three men. The first one got drunk and died. The second one came to work drunk and got fired. The third one didn't stop drinking and lost his wife and home. "WHY?" — Because they had no control over their interior conflict.

Men in all walks of life and all down through the ages had to struggle with that interior conflict. Men and women have been troubled, upset, anguished and baffled by the contradictions within themselves ever since Adam and Eve left the garden of Eden. This is because the law of the mind says one thing and the law of our society says another thing. Yet, this is to be expected, and to expect anything else is to be naive. Interior conflict is the common denominator of living on this earth.

However, the alcoholic amplifies his own conflict in a peculiar and exaggerated way. His worn-out boast about alcohol is that he can take it or leave it, but he always takes it. "Why doesn't he leave it?" The truth is that he can neither take it or leave it. He cannot take it without disaster. He cannot leave it without help. Therefore, he cannot live with it, and he cannot live without it. This is the interior contradiction that drives people to despair. This is not an ordinary conflict that harasses the sick alcoholic. This is a struggle that has assumed pathological proportions and became too big for him to cope with.

Well, which is it? War or peace? It is both! It is a war which does not take away our peace, if we learn to wage it properly. If we know ahead of time the kind of a battle we are going to fight, and if we prepare for it ahead of time by soliciting God's help, we cannot lose our battle with the bottle. If we build our spiritual reserves in advance of our moral confusion, nothing can happen to our peace of soul no matter what happens to us within or without.

The alcoholic is disappointed and confused because he looks for peace outside when the source of his trouble is inside. We cannot fight the battle within ourselves unless we know ourselves. Few people really know themselves. God wants us to know ourselves as we really are, so that we can handle our interior struggle intelligently. "Know Thyself." We need help to know that. A.A. teaches us a lot about ourselves, but we also need help from God and others to make some sense out of our tangled emotions. It takes a lot of humility to admit the need of that kind of help, just as it took a lot of humility to admit the need of help with our drinking problem. Sometimes we blame those around us for the lack of peace when the trouble is deep within ourselves. A lack of self-knowledge is a frequent source of dissatisfaction and spiritual confusion.

The will of God always involves a cross in some form or other. But peace is there when faith is there. Faith is the sword with which we fight the battle and maintain our peace at the same time. So instead of numbering our frustrations, it will do us more good to put our life on a sane relationship with God. After all, we are here to serve God and Man. Peace is only the by-product.

—Edw. B., Akron Inter-Group News

SOMETHING TO THINK ABOUT

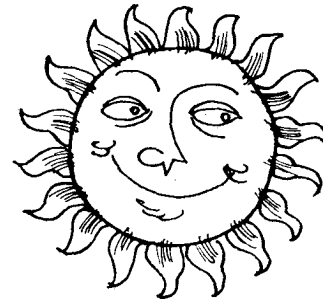
Every man has three names.

First--When he is born he inherits the family name, such as Smith, Jones, etc.

Second--When he is born someone gives him another name, or names, hoping that he will develop some of the characteristics of the one who has the same name, such as John, Walter or William.

Third--When he is born, he begins to make a name for himself. This name is most important and lasting. While he is living, he is known most intimately by the name he makes for himself. And the name he makes for himself is the name by which he will be remembered long after he has passed beyond the limits of this life.

The New Age.



It is what you are within that is important. People, like books, may sometimes have lovely covers and yet have little substance inside. And great books often come to our hand, dogeared, plain and worn. But the truth and the beauty shine from within. So it is with man.

AMERICA

God built a continent with glory, and filled it with treasures untold. He bedecked it with soft, rolling prairies, and pillared it with thundering mountains. He studded it with sweet flowing fountains, and encompassed it with long, winding streams. He graced it with deep, shadowed forests, and filled them with song. These treasures would have meant little if myriads of people, the bravest of the races, had not come, each bearing a gift and a hope. They had the glow of adventure in their eyes, and the glory of hope in their souls; and out of them was fashioned a nation, blessed with a purpose sublime. They called it AMERICA!

WHITHER CIVILIZATION?

Civilization is in its infancy. What is the space of 5000 or 6000 years under the aspect of eternity? Evolution is a slow process, and there are no short cuts to what the ultimate goal of mankind may be. Our impatience is to our credit but in the long run we die and leave unfinished our tasks to oncoming generations. Is each generation giving a favorable account of itself? This is the only pertinent and meaningful question we need to ask and try to answer with intelligence, commonsense and goodwill.

-Exchange

One little boy to another, as they are coming down an escalator: "I wonder what happens when the basement is full of steps?" * * *

Many a man, after doing his exercises, has declared himself to be "in the pink" when he was actually only red in the face. * * *

Teacher, in geography class: "Where is the capital of the United States?"

Junior: "All over the world." *

Throughout history the divine spark that has inspired man to seek creative expression through the work of his hands or mind has been the prime factor in human progress. * * *

-Good Business

An egotist is a self-made man who worships his maker. *

Keep going and you may stumble on to something. Never heard of anyone stumbling onto something sitting down. * * *

"Funny, isn't it, Pop, how everyone is some kind of animal?"

"What do you mean?"

"Well, Mom's a deer, the baby's a little lamb, and I'm a Kid. But I can't think-what are you?"

"I'm the goat, son."

BE A BULLETIN BOOSTER. GET A NEW SUBSCRIBER



THINKING OUT LOUD

No doubt many members have heard the statement that "there is a lot of willing people in the world; some are willing to work and the rest are willing to let them." This statement can be applied to almost every **group**. There are a lot of willing members in every group, but not enough members who are willing to work.

It seems that there are some members of A.A. who do not belong to any particular group. They jump from one group to another and never stay long enough in one group to get truly acquainted, nor do they contribute anything to the welfare of any group. Sometimes this is because the sponsor failed to stress the importance of adopting a **group**, and a sense of loyalty by attending meetings regularly and taking a part in all group activities.

A person is only wasting time if he is looking for a perfect group. There is no such group of human being and particularly a perfect group of alcoholics where disagreement seems to thrive. Even the little group of twelve apostles were far from perfect. Becoming a member of Alcoholics Anonymous is not just an individual affair, nor is it a matter of joining a group and forgetting about it.

If there were no loyal members at the group level, there would be no groups, no Alcoholics Anonymous and no one to help the alcoholic who wants and needs help. The primary purpose of AA is to help other alcoholics to achieve sobriety and to improve our own character defects. Yet, there are some men and women who claim to be members of AA, but have not attached themselves to any group and have never experienced the feeling of true companionship. They **attach** too much value on the material things and not enough value on the eternal things and in their haste to make up for lost time they lost their sense of loyalty and their sense of gratitude.

"Were there not ten cleansed, but where are the other nine?" This question was asked nineteen hundred years ago. Only one out of ten had the gratitude to come back and give thanks. The same question is still being asked because men and women have not made any spiritual or moral progress over the centuries.

Much of the group and individual failures are due to the breakdown of group loyalty by men and women who profess to be members of AA. Surely, every group needs something more than just members who only come to meetings when it is convenient for them. Each group needs men and women who are not only members but who are upright and uplifting. It is one thing to be a member of a group; it is still better to be loyal and help to improve the group. There are a lot of men and women who quit drinking and claim to be members of Alcoholics Anonymous, but that is all that can be said about them.

No one can be happy who lives for himself. The joy of living comes from being a loyal member of something that is bigger, better and more enduring than we are. Real joy comes from being loyal to a group of men and women who transform derelicts from useless drifting and

(Continued on page four)

LOW STANDARDS

"There's nothing I hate more than a cheat," was the indignant observation of a caller the other day as he described the action of one of his latest 'babies.' "What irritates me most is that he's treating me like his wife and family and has the conceited notion that he's out-witting *me!* ME, once one of the most expert in double-crossing my wife, my family, my boss, and all my friends who foolishly trusted me-before **AA.**"

How often have we heard this complaint. And how often have we voiced the same disgust and anger!

But let's first examine ourselves before we judge *every-one else*. Are *we* perfect? Are *we absolutely* honest and completely dependable? Unless we are, we must learn to

exercise more patience with the people who offend us than we have in the past. Some wise man once stated that the qualities we criticize most in other people are the very ones we are oftentimes guilty of ourselves.

For example, let's take the fault most people object to the most—the breaking of faith. Our *entire society* is based on *faith!* Business in general would collapse without faith in the honesty of people. Only a small percentage of persons, fortunately, try to out-wit them and invariably are caught and punished. Accordingly, many whose "track-record" is poor at home or at work, keep their promises to the banks and merchants only because of fear of the punishment—they might suffer.

Just what causes people to break faith with those close to them and who are zealous in maintaining excellent credit (faith) in business relations? Is it conceit? Does the offender think he knows more than the person he offends, and fears that his decision to do what he wants to do might be questioned?

This fault often starts with just a little fabrication to cover a bit of carelessness. How much easier it would be to swallow pride and admit the fault! But, cheating "just a little," he gets by with his breach of faith. It **was** so easy! Without being conscious of it, he begins to lose respect for the person he fooled, and, inevitably begins to develop a **pattern**. Getting by with little ones, he tries bigger ones until his **luck** runs out and faith is destroyed.

Like the extravagant youngster who dipped into his father's box of rubber bands. The kid had no sense of value, so he stretched and stretched each band until it broke. So does the breaker of faith stretch and snap the trust and faith of those near and dear to him.

We in AA, know that pattern. The stories we manufactured, the bluffs we tried and the lies we told! The more we drank, the more fantastic were our tales, and in our blurry condition, it was impossible to see the hurt look of broken faith **in** the eyes **of** people who loved us.

Just as inevitably as night follows day, unless we elevate our standards and are convinced that we simply *can't* cheat even "just a little", we won't find that serenity which seems so elusive to us and yet it seemingly **possessed** by so many in our ken!

It's a real challenge to all of us—old and new!

Few men have
good enough
sight to see
their own faults.



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Vol. 25

August, 1967

No. 11

CENTRAL COMMITTEE

The Meeting was opened by Jim S., Moderator; with the Serenity prayer and was attended by 29 group representatives.

The purposes of Central Committee were read by Jim S.; the minutes of the meeting of June 6, 1967 taken by Jean C. were read by Charles K. and approved. The Treasurer's report was read by Lillian W. which reflected a balance as of July 12, 1967 of \$392.20 which included contributions from six groups bringing contributions from January 1 through July 12 from 78 groups. The report was approved.

COMMITTEE REPORTS were as follows:

1. Action Committee-Charles K. reports no communication from Bill H. regarding Jordan Hall rent. He further indicated that he had not received any open-face cards from any complaining individuals; that if any such cards were received, they should be forwarded to him so that he could in turn communicate with the group sending such cards requesting that they send them in a closed envelope or in a closed-face card. Minnie C. indicated that she had continued to receive such cards and will forward such cards to Charles K.

2. Areawide Committee-Ray M. reminded the committee of the areawide meeting of Sunday, July 23, 3:00 P.M., Jordan Hal, speaker Chuck B. from Lake City, Pa., and further, that a raffle for literature and books would be conducted to help defray prior Jordan Hall rent expense.

Ray M. further raised the question of whether during 1966 monies collected from areawide meetings had been given to the Charity group who had cancelled their meetings on the nights of the Areawide Meetings and whether Charity group should pay the Jordan Hall rent from the four meetings of 1966. Charles K. read the minutes of November 1, 1966 which included the accounting for the March, June and October meetings and which did not indicate that any such rent money had been delivered to the Charity group, but which did indicate that the accounting was complete. This question will be further clarified with Jack D.

Jim S. referred to the prior motions that Central Committee pay the rent past due totaling \$150.00 and that the treasury was such that this could be done.

3. Central Bulletin-Harry D. reported that the August Bulletin is being prepared for press and that it will contain a beginning of a series of articles dealing specifically with sobriety and that renewals and new subscriptions are needed.

4. Hospital Committee-Charles K. reported that he had talked with Sister Victorine of Rosary Hall on the subject raised at the June 6 meeting; that she had previously indicated that if funds were not available for the remodeling of the women's section when the new wing was completed that such section would not be open for women; that she had now agreed to postpone any such decisions; that it had been suggested to her that if funds were not available for the remodeling of the present section, that it be open for women on an as is basis until funds were available and then closed for remodeling and reopened. It is hoped that the funds will continue to come in and that such remodeling can proceed on schedule. Comments followed by Marie C., Lillian W., Minnie C. and representative from Garden Valley stressing that many women

had worked to raise funds for Rosary Hall and there would be great disappointment if the remodeling could not proceed at this time, and further, that some women were holding back contributions until they were assured that the money would be used for the women's section.

Charles K. further reported regarding admission procedures and admission, discharge and visiting times at Rosary; that to be admitted, a patient should be ambulatory and able to answer simple questions rationally and be able to admit that he has alcohol problems and express a desire for help. Sponsors, Co-Sponsors and other AA's can see a patient up to 10:00 P.M., however, cannot gain access after 9:00 P.M. Recommended time for admission is 2:00 P.M. to 6:00 P.M. otherwise at discretion of the director and recommended time for discharge is after the 3:30 meeting up to 8:00 P.M. either by the Sponsor, Co-Sponsor or other AA designated by same.

John F. reported that Bay View is considering opening a ward for women.

5. Institution Committee-Dick P. reported the first AA meeting for men at Hawthornden on July 11, 7:30 P.M. and that meetings for women will follow.

Helen J. reported that Cleveland Psychiatric (Wednesday 8:30 P.M.) needed more AA visitors since patients outnumbered AAs.

Jim S. read a letter from June W. of Warrensville Women's Workhouse, thanking Central Committee individuals for the contribution collected at the June meeting and indicated that this money got them through June; that there were approximately 25 inmates attending their meeting and that attendance by AAs who could make donations. was needed. Hazel reported \$10.00 donations from Miles-Lee, Bedford Heights, and Warrensville Women.

Jim S. indicated that it would be difficult for Central Committee to financially support any institutional group, and that the best answer was AA member attendance. Harry D. volunteered to contribute \$5.00. Lillian W. indicated that Opportunity Village has made donation to Warrensville Women.

John G. reported that there had been similar problems at VAH; that the only solution was AA member attendance. Minnie C. suggested a plea to the women's groups for assistance. Lillian W. stated that men are welcome at Warrensville Women's, Harry D. will put a squib in the Bulletin for attendance at Warrensville Women's, Wednesday, 7:30 P.M.

Jim S. stated that the Hope group at Warrensville Workhouse Main Building had requested literature and a \$10.00 package was sent from Central Office. A motion was passed approving payment for same.

6. P. I. C.-Charles K. read report submitted by Dick P. indicating that in the period January 1 through June 30, 1967, 115 speakers had been sent out as compared with 71 in 1966 and 53 in 1965.

NEW BUSINESS:

1. Jim S. reported that the Memorial Day breakfast collection had been distributed-\$50.00 to the Rosary Hall fund; \$50.00 to Stella Maris and \$85.00 to Central Committee, after expenses.

2. John G. reported a new AA conference called Punderson Park first conference to be held at Punderson State Park at Rt. 87, Newbury, Ohio, September 29 through October 1; that the format would generally follow the Cook's Forest conference; that there would be a Friday and Saturday night speaker from out of town; that there would be a Saturday afternoon local speakers and a Sunday A.M. program called "This Way of Life"; that flyers and registration cards had been sent to some 640 groups in Ohio, West Virginia and Pennsylvania. The names of the other conference committee members were not mentioned.

3. John F. reported receipt of brochures for AA key rings from a commercial company. Charles K. stated that this type of material had previously been received and that letters should be sent to General Service in New York, sending this material to them; that they in turn would communicate with the company in question requesting that they cease and desist use of World Directory.

ALANON ANSWERING SERVICE

The heretofore telephone service of the Alanon groups has ended. All calls should be made to the Cleveland Alanon Office, 2056 E. 4th St., Fifth floor, Commercial Bldg. Telephone calls should now be made to 621-1381 and/or 621-1382.

A FIVE MINUTE LEAD

Few of us, who have touched middle age, realize we are now actually experiencing the promising future which looked so rosy in our childhood. In the march of time most of us do not recognize today's reality which once enchanted our youthful fancy. Most of us have not found life as beautiful as we painted it; the mirage of youth has faded in the sands of time. And, this disappointment stems from the fact that we have never learned to take the most good out of each day as we went along. Perhaps many of us look far forward-or too much backward. Thus we do not recognize today's gifts; we do not avail ourselves of them as they are given to us.

Alcoholism is an illness, physical, mental, spiritual and its inroads can never be arrested without fight. Indolence has always been the bane of our drinking lives. Our capabilities are never developed for want of action. We do not grow because we lack the desire and the persistence to rise above ourselves.

The mark of a man is to accept challenges. Easy things never satisfy his noble nature. He is happiest when wrestling tasks which exact his best. Alcoholism is a hard taskmaster. It is under this pressure that we grow and can help others. If we favor ourselves and duck duty, recovery will hardly be bountiful. We will not master endurance, nor accept the challenge of life. No alcoholic can hope to better his lot if he insists on having his own way. Sobriety cannot be had without self-restraint (Read Steps I to XII again), without submission to Divine direction to our lives.

So many of us failed to mould the character we should have fashioned in our early years. We skipped many primary lessons of life. We grew cynical, bitter, callous while alcohol slyly distorted our personality. But out of liquor's ugly mess can come a blessing. Right here, right now is the moment of defiance since we have no choice except to care; to gather our resources and battle our way to reason.

Some folks say fools rush in where angels fear to tread. Since we are angels with dirty faces it would be chicken to throw in the towel on the second round. We have been guided this far by the Hound of Heaven and He will not cease there. We need have no fear of failure since our tasks will never go beyond the strength necessary to meet them.

As kids, going to school many of us ducked every hard task possible. We learned things which came easy since it took no great effort. This failing haunts us to this day. When things require no special exertion we do them in a creditable enough way, but when the chips are down and the pot is loaded, we drop out. Thus doing easy things, skipping the difficult, continues to plague us and nothing noble or brave is ever attempted.

Alcoholism was never put in our way to floor us. It is a personal challenge defying us to develop our resources and to do battle. Those who subscribe to alcoholism never grow beyond childhood, even as bottle polishers. Though sobriety is for our personal betterment, everyone shares the blessing. We cannot hope to put into it easy effort and our good wishes. Sobriety is thought, time, patience; most of all, a fighting heart.

Alcoholics as a class do not know what limits mean, where their boundaries lie. These men and women have constantly surprised themselves by discovering that limits are not limits but ways, that ALCOHOLISM is not a dark and threatening barrier to happiness-but that it is life—life beautiful!

—Elvee Aitch, Cincinnati, O. Alvinos

DATES TO REMEMBER

August 2-The Parma Heights group observes its Tenth Anniversary on Wednesday, August 2, at 8:30 p.m., in All Saints Episcopal Church, 8911 Ridgewood Ave., Parma Heights. Guest speaker, Jim E., Chatham, Ontario, Canada.

August 5-The Valley View group observes its Twenty-at Starkweather, at 9:00 p.m. Guest speaker will be Father John, Rosary Hall.

August 6—Lorain Consolidated Meeting at 7:30 p.m. in Christ Evangelical Church, 33rd and Pearl Ave., Lorain, O. Guest speaker will be Harry D., Edgelake, Lakewood, O.

August 25-26-27—Chautauqua's 14th Annual Tri-State Assembly in the Chautauqua Institute, Chautauqua, N.Y. (Pennsylvania, New York, Ohio and Canada). On Route 17J, between Mayville and Jamestown, N.Y.

September 29 - October 3—Punderson Park Area - Wide Assembly at Punderson Lake. Reservations at \$6.00 per person should be in their hands by August 28. (Only 40 miles east of Cleveland).

September 29-30-October 1—The Fourteenth Annual West Virginia Conference will be held in the Chancellor Hotel, Parkersburg, W. Va. Guest speakers hail from New Orleans, New York and places between. Their previous Conferences have all been on a high plane.

MORE VISITORS NEEDED

The Warrensville Women's House of Correction would be more effective in resurrecting the women lodged there if more AA visitors, particularly women, would attend the Wednesday 7:30 p.m. meetings. Those attending will tend to lift up the spirits and arouse them to a desire to attain a new way of life that dedicated and recovered AAs can impart to them. Rarely have they had visitors and certainly the nurses and attendants couldn't be expected to carry the AA message.

INSTITUTIONS AND HOSPITALS

- BRECKSVILLE V.A. HOSPITAL—10000 Brecksville Rd. ... Tues. 7 :30
- CLEVELAND PSYCHIATRIC HOSP., 1708 Aiken at Scranton ... 8 :30
- FAIRHILL PSYCHIATRIC HOSPITAL 12200 Fairhill Rd. ... Wed. 1 :00
- HOPEFUL—Cleveland State Hospital, 4466 Turney Road
Ward 8, South wing of Main Building 7 :00
- THE PROVEN WAY —
Grafton Hon. Farm-Rt. 76, 1 mi. S. of Rt. 82, n. Eaton, 2 & 4 Tue. 8 :30
- MAIN GROUP—Cleve. House of Corr. 4041 Northfield Rd. ... Fri. 8 :00
- TRUSTY HALL-1000 ft. east of House of Corr. ... Sun. 10 :00
Sunday, 5 :00 p.m. — Tuesday, 8 :00 p.m. — Thursday, 8 :00 p.m.
- VETERANS HOSPITAL-E. Blvd. near E. 106th St. - wed. 8 :00
- WARRENSVILLE WOMEN-Women's House of Correction 7 :30

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

- ASHTABULA—Harris Memorial W. 68 6 Adams...1st & 3rd Mon., 8 :30
- BROOKPARK-PARMA—Redeemer Lutheran, 6161 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., 20800 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
- NTJ-YOU-Highland U. Ch. of Christ, W. 114th & Detroit . . . Wed. 8 :30
- TRINITY—Trinity Church (Annex) 8626 W. 26th St. . . . wed., 8 :30
- W. RICHFIELD-6176 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. 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—Lnth. Church, 8884 Wilson, Lorain, O. Thurs. 8 :30
- ELYRIA, O., Community Methodist Church, 680 Abbe Rd., Elyria... 8 :30
- VALLEY—7100 Kinsman (2nd & 4th Sunday) Closed ... Sun., 4 :00

ATTITUDE IMPORTANT

The basic meaning of prayer is not asking but attitude. In fact, all asking must be the outgrowth and expression of attitude. Asking which does not grow out of attitude is phony. And if you have the right attitude, the asking almost becomes unnecessary.

And how shall we identify the proper attitudes? By such words as openness, receptivity, commitment. Without such attitudes, "prayers" are meaningless.

For instance, if your general attitude towards God is indifference or even disobedience and suddenly in a moment of need, you let out a "prayer" — what earthly good do you think it would do? But if, on the other hand, your attitude is one of receptivity, obedience, commitment — your "prayers" will be natural expressions of these attitudes. They will fit in with your whole way of life. And this is the kind of prayer that really counts. Not an occasional asking but a constant attitude.

After all, how do we communicate with God, anyway? By words? Of course not. He knows our thoughts before we even formulate them, let alone verbalize them. That is, He knows the very attitudes out of which our thoughts arise.

This, then, is where we really communicate with God — in our deepest attitude.

We really need to clear up a lot of popular ideas about God. Too many of us think of God as a genial deity just waiting to give us what we want. A sort of magic maker, who will respond to every yelp for help.

Such a God is dead — because He never really existed, except in our imagination.

The God of Hebrew and Christian faith is a holy God. He sustains all of existence. All values are the expression of His holy will. He is dead set against everything which tends to destroy these values. And He is firmly behind everything which enhances these values. So we had better put our will in line with His will. This is a basic decision of our lives.

Moreover, God allows freedom to His creatures and guarantees dependability in His universe. So there are a good many things He may not be able to do — without ruining the whole cosmic process.

So prayer is putting yourself in line with the divine purposes, opening your life to the life-giving powers of God, letting yourself be shaped and guided by the will of God.

The words which best describe the basic attitude of prayer are openness and receptivity.

Most of us are pretty guarded with one another. We put up a good front. We project our image. We let people see just what we want them to see. And we shield ourselves from any intrusion into our privacy.

It is rather silly, when we try this with God. Isn't it? When we stop and think of it, God knows us inside and out, backwards and forwards. He knows all the shameful things about us which we hardly admit to ourselves. So to try to hide ourselves from God — the way Adam and Eve did — is not only silly, it is an expression of our guilt. It shuts us off from the forgiving love of God. If we won't open ourselves up to God, He can't help us with the hidden ailments that are bothering us.

Any "prayers" uttered from such an attitude of being closed off from God are clearly useless. Unless it is the prayer to be opened up. So we must be open to God. Open to His searching purity — so that we may be cleansed. Open to His suffering love — so we may be healed.

To be open in this way is also to be receptive. Most of us are so tied up in ourselves that we have a hard time receiving what others may want to give. Indeed, where God is concerned, we are even a little fearful that He may give us something we don't really want! Like a command to do something we are afraid of. Or to change our way of living.

Well, if you're not willing to receive His commands and directions, you can't expect to receive much in the way of blessings, or help in time of need — can You? Can you honestly expect to go along your own way then suddenly turn to God for help — and get it? Like — What

self-respecting God could do this? What self-respecting person could ask it?

So we must be receptive. Receptive to His guidance, Receptive to His power.

And how do we become open and receptive?

By practicing. By deliberately and repeatedly adopting these attitudes — until they become regular parts of your life. Let your prayer repeatedly be, "Lord, let me be open to your presence. Let me be receptive to your guidance. I want to be your person. Tell me what you want me to be and do."

When Paul said, "Pray without ceasing," he didn't mean we should be asking for something all the time. He meant "Tune yourself in with God." "Let your attitude be receptive."

You listen to hundreds of different sounds a day. Family, neighbors, traffic, radio, TV. How shall we hear God? What kind of "sound" will He make? Well, He may speak to you through these heard sounds.

But there is a deeper communication. "Too deep for words." The way you sometimes communicate with someone you love or trust. It is God's own self-communication with our self. The deep language of the spirit.

And this divine speaking is possible only to the person who is open and responsive. God can't communicate either His truth or His guidance or His power to the person who is open to every other influence and closed off to God — Responsive to all the stimuli of society but reluctant to listen to God.

So tune in. Practice the right attitude. "Pray without ceasing."

—Alanotes, Minneapolis, Minn.

THINKING OUT LOUD

(Continued from page one)

wasted indulgence to earnest endeavours and noble purpose.

The essence of loyalty and gratitude cannot be restricted to just joining Alcoholics Anonymous. Peace and contentment can be seen in the faces of loyal members who make the decisions and do the work. The parasitic members are those who cannot truly feel these implications because they have not accepted any responsibility and have not worked toward any common good.

—Edw. B., Akron Inter-Group News

PUNDERSON PARK FIRST CONFERENCE

It has been felt by many that a Conference for AA by AA is needed in this area. It has now come into being . . . a Three Day Conference will be held in beautiful Punderson State Park on Route 87 in Newbury, O. Since Fall lends itself to beauty and solitude, the Committee chose September 29, 30 and October 1 as most appropriate.

Punderson State Park is a 40 minute drive from downtown Cleveland. The Park itself offers a most pleasant atmosphere, i.e., quiet woods, picnicking, swimming, fishing, as well as featuring fine foods to please even the most discriminating. The Manor House and Carriage Wing room rates, plus spanking new cottages will appeal to everyone, we are sure. There are, of course, other sights and "eateries" outside the park.

Directly to the rear of the Manor House, in Nature's own amphitheater, there will be conducted an audience participation service to climax in everyone's mind and heart the purpose of our new life.

Since the response, that has been in the talking stage, has been received with such enthusiasm, we strongly urge that reservations be made as early as possible.

Reservations of groups of 4, 5 or 6 will receive prompt attention. Five dollars per person must accompany each reservation, not later than August 28, 1967.

Reservation Cards are available at the Cleveland AA District Office, 2063 East 4th St., Cleveland, Ohio 44115.

Speaking straight from the shoulder doesn't help much unless the thought originates a little higher up.

—Exchange

BE A BULLETIN BOOSTER. GET A NEW SUBSCRIBER



GRACIOUS LIVING

Perhaps you yourself are willing to admit that you can't drink. You are ready to take the long view of things and face up to the realities. Yet you still have certain notions about alcohol that you haven't been able to fit in the picture of yourself as a nondrinker.

Alcoholics fall back on the widespread myth that drinking is an essential part of "gracious living"—that one can't be civilized though sober. This is an idea that has been widely propagated (but also reduced to absurdity) in advertisements, fiction and movies. One suspects that the majority of the more sincere spreaders of this gospel are rather naive. It is like saying that smoking a pipe is always essential to gracious living. A lot of gracious people drink and so do a lot of ungracious people. But a lot of both kind don't.

Tangled up with this idea that drinking is somewhat smart is the connotation of the phrase about carrying your liquor like a gentleman. It is apparent that the phrase also connotes that gentlemen don't drink enough to become ungentlemanly and if they can't drink without ceasing to be gentlemen, they don't drink at all.

Likewise, the alcoholic usually has memories of occasions when liquor seemed to sharpen his wits, polish his manners and infuse him with "savoir-faire." To believe that any such thing ever happened is to believe a half truth. Liquor does not sharpen wits, it dulls them. Often it does make a drinker more talkative. It may make him say things he would not think worth saying if he were sober. It may put him in the frame of mind to think of clever or amusing things but it handicaps him to a greater or lesser degree in expressing himself. His mood becomes brighter at the expense of dulling his mind. The effect of his wit or cleverness is usually in direct ratio of the alcoholic's consumption of his listeners and it nearly always sounds a little thin when repeated the next day. Many a man has said, "It sounded funny then or well it seemed a good idea at the time."

It would be foolish, of course, to deny that social drinkers find alcohol an aid to conversation and conviviality. But the important element here is the so-called "social drinking." For the pathological drinker, the periods of amiability and repartee grow shorter and shorter. He quickly become maudlin, tiresome, incoherent, ugly or downright idiotic.

This is no argument against social drinking, naturally. It does provide enjoyment and stimulate amusing interchanges. But the authors insist, in the interest of truth, that the best epigrams and the wisest statements are conceived without benefit of alcohol in the vast majority of cases.

It is needless to worry about what others will think if you stop drinking. You will not be transformed into a prude or a bore and you will probably learn sooner or later that many people felt that you drank too much and they approve and admire your decision to stop drinking.

One especially virulent fallacy is that you have a hereditary weakness for alcohol. Dismiss this notion from

(Continued on page two)

TWENTY-FIVE YEARS OLD

This issue of Central Bulletin marks the end of Volume 25—twenty-five years of monthly analyses of discussions at A.A. meetings and of absorbing the thoughts of others.

In reminiscing, we recall the Central Committee meeting in Cleveland, when it was resolved to publish a monthly mimeographed Bulletin which would be prepared by a Committee composed of newspaper men and two businessmen. The Bulletin should contain four or more articles condensed from talks given at group meetings and later to be mailed to the ever growing number of members who were entering the service of our country in World War II.

One of the businessmen, Warren C., Sr. (our sponsor) withdrew and suggest our name in his place (at the time we had a hunch that he figured we needed more thorough indoctrination!). We gratefully accepted, and in a moment of impulse, we offered to print it, rather than mimeograph it.

The first issue of two pages was favorably received. So much so that at the next Central Committee meeting, one of the enthusiasts (Earl A.), offered to raise \$300 in subscriptions at one dollar a year if we would make it a four-page paper. He raised \$385 and we were in business!

Little did we know what we were getting into! It was the first monthly publication in Alcoholics Anonymous (outside of the Big Book), and we were scarcely aware of the tremendous responsibility we were assuming.

Our mailing list began to include members in other states and requests were made to make it a national paper. After giving it careful thought, we refused. Our committee decided to limit to our field area of influence. This decision was wise, for soon the Grapevine, A.A.'s official magazine made its appearance.

Central Bulletin has continued its policy of serving the metropolitan Cleveland area, though a considerable number of subscribers remain on our list from many other states.

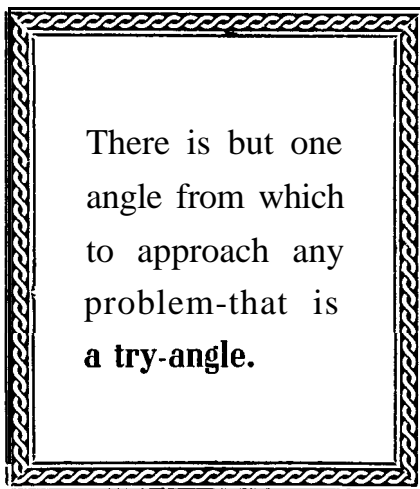
Though the personnel of the editorial staff has been changed, the policy has not. Steadfastly we carry the torch for daily application of the 12 Steps and 12 Traditions. Whenever we are in doubt, we refer to the Big Book, and always find our answer.

We have been exceedingly fortunate in having had two eminent newspaper columnists provide the important left-hand column of the first page while we have filled the other columns with our own efforts and publishing outstanding articles from other publications.

Our first columnist Fred S. served 5 years. His every contribution was a gem of composition. He was succeeded by Spencer I., who too never failed to make priceless contributions for the benefit of our 2,000 readers.

So we carry on! It's kept us sober and has given us immeasurable happiness — **particular** after we get the publication on the press.

'Tis all a chequer board of nights and days—where destiny with men for pieces plays.





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Vol. 25

September, 1967

No. 12

CENTRAL COMMITTEE

The August meeting was opened by Jim S., Moderator; with the Serenity prayer and was attended by 23 group representatives.

The purposes of Central Committee were read by Jim S.; the minutes of the meeting of July 13, 1967 were read by Charles K. and approved. The Treasurer's report was read by Jean C., reflecting payment of the balance due to Jordan Hall of \$150.00 and reflected the \$85.00 received from Memorial Breakfast which together with other expenses left a balance as of August 1, 1967 of \$308.15, which report was approved.

COMMITTEE REPORTS were as follows:

Areawide Committee-Jim S., in absence of Ray M., reported attendance at the July 23 areawide meeting of only 38 people and indicated expenses as itemized of \$51.30 with a collection of \$14.38, further indicating that some supplies were left over; that the rent would be paid through the treasury.

Hospital Committee-Jack D. indicated no specific report. Charles K. reported that according to Sister Victorine and Omer S. that re-modeling of Rosary Hall for women would proceed even if funds were not available with the hope that the funds would come in. There was no specific date available for completion of either the men's section or the women's section in view of unpredictability of construction time and delivery of equipment. Bill H. indicated that equipment was presently being delivered.

Marie C. inquired as to any further word on a women's ward at Bay View. John F. was not present to reply. P.Z.C.-Dick P. filed a report indicating 120 speakers had been supplied January 1 through July 31, 1967, as compared with 75 in 1966 and 69 in 1965. He also read a letter of thanks from the principal of Maple Heights High School for the person who had spoken to the students.

Institution Committee — June W., Warrensville Women read her report which is attached indicating that they had a fine response at the July 19 meeting which Dick P. led with 21 visitors, however, there were only a few visitors at the July 26 meeting. She further indicated that the Angle will furnish speakers for August; that starting September, Helen D. will be the secretary with June W. assisting.

Dick P. indicated that he had attended Hawthornden's second meeting; that they have fine quarters and that a women's meeting will be started soon.

Dick P. reported for Ed S. stating that Ed had met with the staff at Turney Road who would supply them with better co-operation and meeting quarters to encourage better A.A. attendance. The Esquire group will sponsor a meeting at Turney Road.

OLD BUSINESS—Jim S. indicated that clarification of the question raised by Ray M. regarding the accounting by Jack D. for areawide meeting in 1966; that the minutes reflected the final account by Jack D. and the office records indicated his turn-over of \$33.52 as the final amount; that therefore, no money could be due from the Charity group to Central Committee; that this is therefore a closed issue.

Minnie C. reported that she had received open-face cards from Humble; West 25th; Lorain Monday; Superior; Central Committee and Broadway-Harvard, which cards were turned-over to Charles K. Jim S. reported that after the cards for the next Central Committee meeting were mailed, closed-face cards would be used. Further discussion followed generally on the subject indicating that the folded card was perhaps the best; that the reason for same was to preserve the anonymity of both speakers and recipients.

NEW BUSINESS-June W. reported a low attendance at the July 26 meeting and requested more support.

Bob M. of Sheffield Lake indicated that there is an alcoholic advisor and co-ordinator in the Lorain County area; that there has been much newspaper and radio and television coverage to request people with alcohol problems to contact the alcohol centers; that he believes that this has affected the number of people in that area calling an A.A. for help and wished discussion and advice on this question. Some discussion followed and this question will be further discussed at the next meeting.

Dick P. reported that a new pamphlet "Don't Tell Me I'm not an Alcoholic" is available through the Central office; that the pamphlet has been printed through the Operating committee.

Minnie C. raised the question of the very low attendance at the July areawide meeting indicating that it was due to a number of factors including Sunday afternoon being a family day. Comments followed to like effect by Jim S., June W., Jack D., Lou W., and Charlie K. The problem will be discussed at further meetings.
-Charles K., Acting Secretary

GRACIOUS LIVING

(Continued from page one)

your mind and don't use it as an alibi for continued drinking. No one is born an alcoholic. It is probable that a person can inherit an inability to handle alcohol and because of his physical and constitutional make up, he never has any business using alcohol. But there is nothing in his heredity that forces him to use it. Psychologically, imitation and identification gives many individuals a feeling of this pseudo inheritance. The varieties of stupid suggestions are bounded only by the limits to human ingenuity.

-Dr. Robert V. Seliger, Akron Inter-Group News

LIFE-AS WE LIVE IT

We, of today, live in a strenuous age, a time when everyone tries to get ahead faster than his neighbor. We are prone to forget all about ideals in our mad rush to beat the other fellow. We talk about brotherly love, but all too often forget to practice it. Charity has been commercialized to such an extent that all the sweetness has been squeezed out of it.

The greatest need of the world today is more old-fashioned character and kindness, a slowing up of the rush along enough for some of us to realize that we are not here for too long a time, after all. The best things that we can contribute to our times are tolerance and love. The surest method of receiving consideration is to give it. It is much more pleasant to slap a fellow on the back than to hit him on the jaw.

This thing called life is a steep grade and we should welcome every opportunity to give our friends a lift when they need it.

-Exchange

OBITUARIES

Jerome K. Merissey, a loyal member of the Bay View group passed away on June 7. Surviving him are his two sons, James and Kenneth, to whom we offer our sincere condolences.

Ralph W. Baus, a loyal member of Parma Heights, passed away on July 28. Surviving him is his wife, to whom we offer our sincere condolences.

**With Honesty, Unselfishness, Purity and Love
Forming the walls for the heavens above
Your feet planted firmly on God's solid floor
In love, and in faith in the One you adore.**

—Jayare

A REMINDER

Again we must remind our subscribers that the United States Postoffice Department is trying to "zipperize" the whole United States (including Cleveland) and while this poses some problems for us, we are nevertheless trying to cooperate with them.

It seems some of our civic minded citizens, however, do not appreciate the difficulties encountered in keeping our list in such shape that we may do this, and we are constantly besieged with requests to change addresses from Cleveland to whatever lovely suburb the subscriber calls his home.

But all suburban areas incorporated in the zone called 441 by the postoffice must have this prefix together with the code number assigned to that particular community, regardless of its political name; Lakewood is 44107, Parma is 44129, 44134, etc.

So, please, make life cheerful for our circulation department and save money for us (a plate-costs 10¢). If your Bulletin reaches you at the zip code number, have no fears. If it does not, we'll make it tough for the postoffice.

AA DISTRICT OFFICE NEWS

If you have not notified the A.A. General Service Office in New York that you are the secretary of your group, we suggest that you do it now. Mail to them clearly, write your name, title of your group as well as the location and time you meet. The G.S.O. will then send you the latest World Directory and other helpful information for you and your group.

General Service Office P. O. Box 459
New York, N. Y. 10017

Members can borrow tapes of Intergroup Dinner talks and also some highly recommended books on alcoholism.

The District Office has a list of A.A. members qualified to talk to non-alcoholic groups on A.A. and the community.

The District Office Operating Committee has been granted permission from the publishers of "This Week" magazine to make reprints of "Don't Tell Me I'm Not An Alcoholic" by John Boit Morse as told to Arthur Gordon. The reprints now available at the District Office.

I TRIED AA!!

How many times have we heard people say, "I tried AA and it didn't work?" Even some of the most active members now will say, "I tried AA back in such-and-such a year the first time and it didn't take." Doesn't this sound something like the way G. K. Chesterton described the criticism that "Christianity had been tried and found wanting?" Rather, said Chesterton, "Christianity has been tried and found difficult." That's what's behind these so-called failures of AA. . . . Those people found the program was, in truth, "simple," it was not "easy." As a matter of fact, it is a downright difficult path we walk as we take those all-important 12 steps each 24 hours. But as anyone who has a fair amount of serene longevity in this fellowship (whether or not the effort didn't produce rewards beyond the fondest expectations) realizes, the truth is that those who failed, used the word "try" very loosely. Perhaps they thought they could simply sit in a few meetings, listen carelessly, if at all, to what the speakers said, do nothing about the Twelve Steps, and this way of life would "rub off on them." It'll rub off, all right, when the man or woman seizes those 12 steps and starts that "rubbing" off personally so that it will "rub in"!

—Independence Group News Letter

DATES TO REMEMBER

Sept. 20—The Advisory Committee meeting will be held Wednesday, at 8 p.m. at the Statler Hotel in the Grand Ballroom on the mezzanine floor.

September 20—The Sheffield Lake group observes its' Fifth Anniversary in St. Thomas School (rear entrance) at 8:30 p.m. Guest speaker will be Chas. "Chuck" W., (Ohio Big Brother in A.A.) Toledo, Ohio. Buffet lunch. Prizes.

September 29-30, October 1—Punderson Park First Conference, Route 87, Newbury, O., P.O. Box 58, Newbury, O. To be assured, mail in your reservation (cards available at Cleveland A.A. District Office) no later than August 28, 1967. Accommodations by reservation only. No exceptions.

A BAR TO HEAVEN-A DOOR TO HELL

A saloon is sometimes called a bar,
A place to visit, and not too far,
A bar to heaven, a door to hell,
And whoever named it, named it well.
A bar to manliness and to wealth
A door to poverty and broken health,
A bar to honor, to pride and fame,
A door to misery, to sin and shame.
A bar to hope, a bar to prayers,
A door to darkness and to despair,
A bar to honored and useful life,
A door to beguiling, senseless strife.
A bar to all that's brave and true,
A door for aching hearts and tears for you.
'Tis a bar to Heaven, a door to hell,
And whoever named it, named it well.

—Johnny R., Eye Opened

INSTITUTIONS AND HOSPITALS

BRECKSVILLE V.A. HOSPITAL—10000 Brecksville Rd. —Tues. 7:30
CLEVELAND PSYCHIATRIC HOSP., 1708 Aiken at Scranton —8:30
FAIRHILL PSYCHIATRIC HOSPITAL—12200 Fairhill Rd.—Wed. 1:00
HOPEFUL—Cleveland State Hospital, 4466 Turney Road
Ward 8, South wing of Main Building ————— 7:00
THE PROVEN WAY —
Grafton Hon. Farm—Rt. 76, 1 mi. s. of Rt. 82, n. Eaton. 2 & 4 Tue. 8:30
MAIN GROUP—Cleve. House of Corr, 4041 Northfield Rd. —Fri. 8:00
TRUSTY HALL—1000 ft. east of House of Car. —Sun. 10:00
Sunday, 6:00 p.m.—Tuesday, 8:00 p.m. —Thursday, 8:00 p.m.
VETERANS HOSPITAL—E. Blvd. near E. 106th St. —Wed. 8:00
WARRENSVILLE WOMEN—Women's House of Correction —7:30

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 Boom 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

ASHTABULA—Harris Memorial W. 68 & Adams—1st & 3rd Mon., 2:30
BROOKPARK-PARMA—Redeemer Lutheran, 6161 Smith —Mon., 6:30
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, 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—Highland U. Ch. of Christ, W. 114th & Detroit —Wed. 8:30
TRINITY—Trinity Church (Annex) 2626 W. 25th St. —Wed., 8:30
W. RICHFIELD—6176 Cleveland—Massillon Rd., Rte. 21 —Wed., 8:30
LORAIN AVE.—Dr. Martin Luther Ch., 4470 Ridge Rd., —Thurs., 9:00
WEST SIDE-ET.—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, 3384 Wilson, Lorain, O., Thurs. 2:30
ELYRIA, O. Community Methodist Church, 680 Abbe Rd., Elyria—8:30
VALLEY—7160 Kinsman (2nd & 4th Sunday) Closed —Sun., 4:00

LIVE, THE A.A. WAY

Most of us who are endeavoring to "live the A.A. way," are familiar with the 24 Hour book, and in most cases it was used diligently and with favorable results. It has proved to be a most important tool in our never-ending task of remaining sober.

During a recent conversation about the 24 Hour book, it was mentioned by a newer member of A.A., that the last thing he did at night was to read the 24 Hour book, and also gave the impression that he used the book somewhat like any other book, studying it or "reading it," as he put it, in general.

This immediately brought to mind earlier days in A.A., when there was no 24 Hour book. The early people in A.A. used, instead, the Upper Room, published by the Methodist Church.

True, it was not "required reading." But new A.A.s were strongly urged to use it daily, in the morning as a form of discipline, for one thing, and as a means by which each new day could be started in a constructive and positive manner, for another.

These early men in A.A. found that these few minutes spent in reading this devotional material not only helped them to begin each new day, but it also taught them how to devote a few minutes to the Power Greater Than Themselves, and even in some cases, taught them to pray to this Power for the help they needed to stay sober another 24 hours.

Perhaps many of us are a little prone to forget the extreme importance of this "quiet time" in the morning, or at the beginning of our day, whenever it may be. The prayer for the 6th of August, (the date of this writing) is more than self-explanatory and is very typical.

Let us not, therefore, sell this tiny 24 Hour book short. It has proved its value over and over again.

-Paul R. S., Northeast Group

THE ART OF GETTING ALONG

Sooner or later a man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take.

He learns that all men have burnt toast for breakfast now and then, and that he shouldn't take the other fellow's grouch too seriously.

He learns that carrying a chip on his shoulder is the easiest way to become unpopular.

He learns that most of the other fellows are as ambitious as he is, that they have brains that are as good or better, and that hard work, not cleverness is the secret to success.

He learns that it doesn't matter so much who gets the credit so long as the business shows a profit.

He comes to realize that the business could run along perfectly well without him.

He learns to sympathize with the youngsters coming into the business! because he remembers how bewildered he was when he first started out.

He learns not to worry when he does not make a hit every time, because experience has shown if he always gives his best, his average will break pretty well.

He learns that no man every got to first base alone and that it is only through co-operative effort that we move on to better things.

He learns that the fellows are not any harder to get along with than another, and that "getting along" depends about 98 percent on himself.

- Exchange

Scotchman (meeting an old friend) : "Mon, I'm glad to see ye. I want ye to come to my house soon-1966 Glasgow Street. Ye press the button with your elbow, go inside where ye'll see my name on the mailbox. Just press the button with your elbow. When ye reach my door, just press the button with your elbow."

Friend : "Fer the love of Mike, what's all this pressing of the button with my elbow?"

Scotsman : "Heavens, mon, ye're not coming empty-handed, are ye?"

TEN WAYS TO KILL ANY GROUP

1. Always have something to do when a business meeting is held.
2. If you attend a business meeting be sure and find fault with the officers and group.
3. Decline to hold office since it's easier to criticize than to be criticized.
4. Get sore if you are not put on a committee or service board.
5. If you are put on a committee or service board, fail to serve properly.
6. If the officers ask for opinions, keep quiet, but tell everyone later what should have been done.
7. When a few people roll up their sleeves to help things along, always complain that the clique is running the group.
8. Stick to telling people what you've done in the past for the group, never look to the future.
9. Put off adhering to the 7th Tradition as long as possible. Let others carry your responsibility.
10. Never think of getting new members. Let the newcomer fend for herself.

IN MY OPINION

A few days ago, while attending a Twelve Step class, I was quite delighted with the ideas, and the many opinions that were brought into view by the participating members.

Every alcoholic has his or her own special method of working the Twelve STEPS. The most important thing to do is, work them, and regardless of what that method may be, it should be considered the best method only as long as it works.

My opinion of all the steps, including the 8th and 9th, which we were discussing that morning, is to work them the best way we can.

I have many times made a list of all the persons I have harmed, and I have become more than willing to make amends to them all. That list is written in my heart, and the only way it will be eradicated is for me to properly work the 9th Step and the other steps as well. I will work all the steps in my own good time . . . I am in no hurry, and besides, haste makes waste.

I am not going to make direct amends to anyone I have harmed, because in so doing, I would only cause further aggravation, embarrassment, and humiliation on both sides including my own. I would probably also damage in some way, the confidence that I have built within myself; the all important confidence that I need to carry me towards a new and brighter life.

However, I do fully intend to make amends through and around these people I have harmed; through my AA way of life, through my sobriety, and my sincerity. This is the only way for me. I have made so many apologies in the past, that people in general would not believe me again if I were to make them now.

Actions speak louder than words, and if I am sincere, the actions will show it. I feel that I am sincere, and when those people I have harmed recognize that I have changed, and I am doing the best I can, I am sure that they will spread the word that I am a better man, living a better life.

Help me AA, and through my new confidence, I will try my hardest to help you.

-Paul D.

The individual who does not seem to care if the public knows he is a member of A.A. is taking a double responsibility to A.A. and other groups around him. Suppose he slips. That reflects on all A.A.'s. The effect would not be too serious, but we all should want to add to A.A. and not detract from it.

We can thank the founders of A.A. for a program that has saved our lives, so we might do well to read and listen to counsel as put forth in the official A.A. book, which says that the first and most vital tradition of A.A. is anonymity. It proves that A.A. practices what it preaches and the individual members should give of themselves without thought of material returns or personal publicity.

-Harry B., Akron, Ohio

CLEVELAND AREA

Guest Speakers

SEPTEMBER, 1967

Allendale (Thursday, 8:30 p.m.): 7—Bill H., Painesville; 14—Mary B., Allendale (her 6th anniversary); 21—Harold E., Y.O.U.R.; 28—Ted G., Mentor Plains (his 3rd anniversary).

Angle (Thursday, 9:00 p.m.): 7—Bob M., Sheffield; 14—William C., Wickliffe; 21—Charles B., Orchard Grove; 28—Harry H., Rocky River.

Bay View (Saturday, 8:30 p.m.): 2—Jim R., Bay View; 9—Bill T., Sheffield Lake; 16—Henry W., World Traveler; 23—Buzzie DeJ., West Side Women; 30—Hugo Z., Elyria Men.

Borton (Monday, 8:30 p.m.): 4—Harry S., Ravenna; 11—John MacD., Allendale; 18—Don D., Redwood; 25—Chuck B., Sobriety.

Brooklyn (Thursday, 8:30 p.m.): 7—Tony T., Brooklyn (his 18th anniversary); 1&Murray S., Southwest Sunday; 21—George M., Edgelake; 28—Jim D., Independence.

Brookpark (Monday, 8:30 p.m.): 4—Emmett M., Southwest Sunday; 11—Tom D., Lakewood Men; 18—Ellis B., Independence; 25—John McN., Barberton.

Crossroads (Thursday, 9:00 p.m.): 1—Latest Cook Forest Tape; 14—Mickey D., Crossroads (his 23rd anniversary); 21—George B., Crossroads; 28—Tom K., Garfield (his 1st anniversary).

Doan Men (Wednesday, 9:00 p.m.): B—Woody McG., Parma; 13—Dan K., Akron; 20—Earl S., Newburg; 27—John D., Newburg.

Eaton (Tuesday, 8:00 p.m.): 5—Nate K., Y.O.U.R.; 12—Milt and Marie B., Y.O.U.R.; 19—Dick C., Y.O.U.R.; 26—Russ H., Euclid Friday.

Edgelake (Monday, 8:30 p.m.): 4—Dottie H., River Bay Women; 11—Emmett S., Bay View; 18—Bob M., Bay West; 25—Steve B., Lakewood Men.

Esquire (Tuesday, 8:00 p.m.): 5—H. K., Southwest Sunday; 12—B. B., Esquire; 19—C. A., Esquire; 26—Tom M., Esquire (his 15th anniversary).

Garden Valley (Sunday, 4:30 p.m.): 3—Johnny J., (ninth anniversary); 10—Inez McM., Garden Valley; 17—Lou W., Temple; 24—Bob G., Lee-Seville.

Garden Valley (Thursday, 8:00 p.m.): 7—George G., Lee-Seville, 14—? ? ? ? ?; 21—Bernice W., Lee-Seville; 28—Joe R., Bedford Heights.

Grateful (Sunday, 2:00 p.m.): 3—Joe N., Chardon (his 5th anniversary and Minnie C.'s 8th anniversary); 10—Andy C., Humble; 17—"Chink", Mistletoe; 24—Fred B., Eaton.

L.S.I. (Saturday, 8:00 p.m.) 2—Carl H., Levittsburg, O.; 9—Jack W., Twinsburg; 16—Group's 10th anniversary. Guest speaker, Freddie M., Hubbard, O.; 23—Kay S., Akron, O.; 30—George M., Ravenna, O.

Laurel (Tuesday, 8:45 p.m.): 5—Jim R., Brookpark; 12—Joe R., Brooklyn; 19—Bill S., Lorain Ave. Monday; 26—Leo M., Marshall.

North Olmsted (Wednesday, 8:30 p.m.): 6—Kitty C., Westside Women; 13—Rosemary G., North Olmsted; 20—Frank G., North Olmsted; 27—Dick P., AA District Office.

Orchard Grove (Monday, 8:30 p.m.): 4—Labor Day—Discussion meeting; 11—Don S., Orchard Grove; 18—Bob and Catharine M., Sheffield Lake; 25—Kitty C., Avon Central.

Parmatown Men (Friday, 8:30 p.m.): 1—Mickey D., Puritas; 8—Frank K., Broadway-65th; 15—Don C., Puritas; 22—Al S., Laurel; 29—Neil D., Strongsville.

Redwood (Saturday, 8:30 p.m.): 2—Paul S., Northeast; S—Jack K., Newark, O.; 16—Don H., North Olmsted; 23—Al S., Laurel; 30—Surprise lead.

St. James (Wednesday, 8:00 p.m.): 6—Marge P., (her 1st anniversary); 13—Jim M., Independence; 20—Ken W., Independence; 27—Bob G., Lee-Seville.

Sheffield Lake (Wednesday, 8:30 p.m.): Fifth Anniversary Month. 6—Clyde Y., Wooster, O.; 13—Herb T., Edgelake; 20—Chuck W., Toledo guest speaker; 27—Bud B., Shaker.

Sister Ignatia (Friday, 9:00 p.m.): 1—Gene P., Clark; 8—Andy Z., Clark; 15—Theresa D., Clark; 22—Ann C., Warren, O.; 29—Bud M., Meadville, Pa.

Solidarity (Friday, 8:45 pm): 1—Ike L., Superior Star; 8—Don W., St. James; 15—Bob W., St. James; 22—Henry C., Temple; 29—Curtis R., Garden Valley.

Southwest Sunday (Sunday, 8:30 p.m.): 3—Paul C., Southwest Sunday; 10—Open; 11—Frank S., Berea Friday; 24—Charles A., ? ? ? ? ?

Strongsville (Tuesday, 8:30 p.m.): 5—Ray J., Berea Thursday; 12—Dan McN., Lorain Central; 19—Bill D., Berea Thursday; 26—Kitty C., ? ? ? ?

TC-1006 (Tuesday, 8:30 p.m.): 5—Don H., Columbus, O.; 12—Chuck G., Canton, O.; 19—Al B., Wickliffe, O.; 26—Pat W., (Indian girl) Vermilion, O.

Trinity (Saturday, 8:30 p.m.): Z—Fred F., Superior; 9—Tony M., Superior; 16—Art F., Hague; 23—Eddie G., Shaker; 30—Jack S., Newburgh.

Valley View (Saturday, 9:00 p.m.): Z—Theresa D., Clark; 9—Bill T., Lodi, O.; 16—Carol B., Madison Perry; 23—Tom L., Wickliffe Wednesday; 30—Vic Z., Valley View (his 2nd anniversary).

West Side Women (Monday, 8:30 p.m.): 4—Rev. Ralph Pfau Recording; 11—Betty J., Lorain Central; 18—Mose Y., Hartville, O.; 25—Ruth L., Lake County Women.

West 25th St. (Monday, 9:00 p.m.): 4—Betsy LaR., Forest City; 11—Terry S., Rosary Hall; 18—Bill L., Valley View; 25—Doc F., Mentor, O.

Wickliffe (Saturday, 12:00 noon): Z—Dave P., Lake County Tuesday; 9—Esther R., St. James; 16—Jack McG., St. Clair Thursday; 23—Al B., Wickliffe; 30—Ken S., Euclid Friday.

Y.O.U.R. (Sunday, 7:15 p.m.): 3—Janette K., Liverpool, O.; 10—Roger and Carol B., Madison-Perry; 17—Bob M., ? ? ? ? ?; 24—Wayne and Clare R., Angle, Charity Alanon.

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LIKE? LOVE? OR BOTH?

Much has been said through the years about the two words "like" and "love", especially among AA people. Perhaps nowhere else can we find people who think in terms of "liking" someone, or "loving" them. The two words bring to mind some good thoughts that, it seems, can be very nicely used in re-examining ourselves as the 10th Step so definitely suggests we do.

Most of us have heard the old saying — "We should *love* our fellow-man, but we don't have to *like* him." This has always somehow, seemed to ring just a little bit out of key. How can we even *begin* to really love someone if we cannot, or do not, like him? It just somehow fails to make sense. The dictionary classes the two words as much the same and though the word "love" has many more connotations, and more space is naturally given to it, it would still appear the two words are defined in *much* the same manner.

We come in contact with people we say we do not "like". We hear blase explanations or rationalizations which go on to say — "The world would be most uninteresting if we were all alike." Or: "One cannot like *everyone*, life would be too boring!"

These statements sound good, but in reality, don't they only beat around the bush? Don't they really evade the issue? Aren't we merely salving our consciences by using such rationalization?

We *had* to face the issue—drunkenness or sobriety? And there was no middle of the road there! Why is it that we must play the middle of the road with liking people or loving them? Surely our merciful, all-loving, all-compassionate Creator did not and does not intend it to be this way. If He had, He most certainly would not have instructed us to "*love* one another, even as I have loved you," and must certainly *know* that we *can* do so if we make the effort.

We are left with a most interesting conclusion: Our Father in Heaven asks *nothing* of us, that we cannot do, and *is* forever ready to assist us in our efforts to live as He has taught us, if we are honest and sincere.

The famous Will Rogers stated: "I never met a man I didn't like!" And I am certain his "like" was far closer to "love" in the real sense than the "love" many of us speak of and profess, and ten minutes later say, "We must love 'em, but we don't have to like 'em!"

It would appear that man in all his wisdom, intellectualism, etc., etc., has yet to learn *how* to love, and in his seeming failure says it's O.K. because "we don't *have* to "like" someone? I wonder?"

It is good that God has no such reservations. It is good that God loves all men rather than "liking some" and "loving others." He makes no distinctions between people regardless of race, religion, nationality or anything else. The lesson for us is so simple yet we are so blind. God loves freely asking only love in return.

O God, lead us lest we stop short of that to which you have called us, and make us strong with your strength lest the cost of the journey be **too** great for our poor resources. Amen.

THE GREAT DECEIVER

Alcohol is the great deceiver. It produces in the drinker a false estimate of values. It leads him to fool himself. Alcohol itself is a bundle of contradictions. "100 proof" liquor is only 50 per cent alcohol. Alcohol is a poisonous drug. It will kill anything that is alive and preserve anything that is dead.

Alcohol, in moderate doses, whets the appetite and increases the flow of gastric Juice but decreases its digestive capacity. In more concentrated form it acts as an irritant and actually decreases normal flow of gastric juice. Alcohol in some respects gives the appearance of being a food, yet it has no nutritional value, neither does it contain any minerals, vitamins or other substance **necessary** for maintaining health.

Alcohol satisfies the desire for food to the extent that it supplies calories and hence reduces the intake of food-stuff essential to health. Alcohol is commonly understood, referred to and considered as a stimulant, yet it is in no sense a stimulant, but a depressant—an anesthetic. Alcohol makes a person feel stimulated and he fancies himself to be more effective both intellectually and physically, but scientifically and conclusively established, his competency in mental and physical matters alike is definitely less. Alcohol exalts the ego while the nerve centers which have to prove the exaltation are slowly put to sleep.

Alcohol urges men to indulge in hot weather to cool off and in cold weather to warm up, but it actually causes the hot man to become hotter and the cold man to become colder. Alcohol leads people to indulgence in order to feel better, although they know from past experience that in the end they feel *worse*. Alcohol gives one

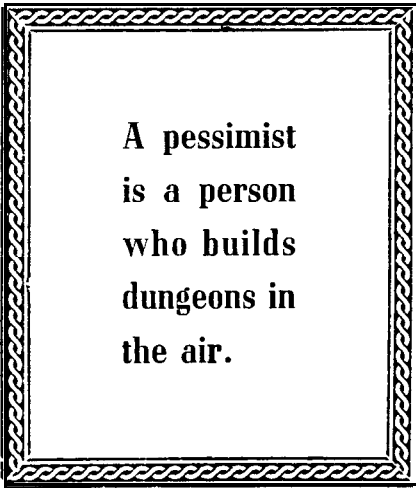
a feeling of self-assurance and social ease, yet its very first effect is to remove all social graces and sense of propriety. Alcohol causes man to imagine himself to be bright and witty, whereas he is actually silly.

Alcohol causes man to think he is the best of company because his tongue is loosened, his inhibitions are reduced and because he speaks and acts with less restraint, yet he actually is a social nuisance and a boor. Alcohol in its first effects makes a person feel intellectually keen, whereas his thinking processes and ability to make valued judgments and quick decisions has actually been seriously impaired.

Alcohol gives a man a feeling of heightened perception and creative ability, whereas his mental processes are immediately impaired and the reaction time of his unconscious or involuntary reflexes *is* lengthened 5 to 10 per cent. (One drink makes a difference of 15 feet in stopping a car going at the rate of 35 miles per hour.) Alcohol leads man to believe that its effect makes him more skillful, whereas it leads quickly to decrease of physical strength and endurance and as a matter of experimental fact, his work is always of poorer quality.

Alcohol gives a feeling of well being and courage to face danger, but actually lessens one's ability to successfully cope with adversity. Alcohol changes the normal and perfectly healthy feeling of inferiority from that of a

(Continued on page two)



A pessimist
is a person
who builds
dungeons in
the air.

CENTRAL BULLETIN



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October, 1967

No. 1

CENTRAL COMMITTEE

The September 5 meeting was opened by Jim S., Moderator; with the Serenity prayer and was attended by 27 group representatives.

The purposes of Central Committee were read by Jim S.; the minutes of August 1, 1967 were read by Charles K. and approved as corrected.

Treasurer's report by Lillian W. reflected balance of September 5, 1967 of \$280.65 which report was approved.

COMMITTEE REPORTS were as follows:

1. Action Committee -no report.
2. Areawide Committee -no report.
3. Central Bulletin- Harry D. indicated an all time low for subscriptions and requested renewals and new subscriptions. Discussion followed by Dick P. who indicated subscription books were sent with literature orders; and June W. suggested that groups who have raffles include the Bulletin.
4. Hospital Committee-Lee W. and Jack D. -no report. John F. indicated possibility of six beds for women at Bay View; that evaluation was being made.
5. Institution Committee -June W. of Warrensville Women read her report which is indicating donations from Laurel, Angle and Twenty-Four Hour Group of \$46.50; that after expenditures for August, 5 meetings, in addition to purchase of literature and other items, there was a balance on hand as of August 30 of \$25.36. Helen D. of Garden Valley was introduced as the new secretary with Helen J. of Laurel, as September chairman. Groups who wish to send donations can do so either direct or through the Central Office.
6. P.I.C. — Reports from Dick P. were read indicating speakers supplied through September 5 were 130 as compared with 83 in 1966 and 81 in 1965. Letter was also read from Cleveland State University thanking Charles E. M., Southwest Sunday for speaking to Sociology class on August 24.

OLD BUSINESS-

Old business was reflected in the committee reports.

NEW BUSINESS-

Tony G. indicated that a group had raffled Bay Rum at a meeting and that this had happened two years in a row and he asked for advice of Central Committee on how to handle the matter. Discussion followed, indicating obvious disapproval of such a raffle, indicating further that this was basically a group problem; that the steering committee of group as a whole should prevent such action. The discussion indicated that this particular group was apparently run by one person and the discussion led into comments concerning the traditions and included suggestions that the traditions be read at group meetings.

The meeting closed with the Lords Prayer at 9:15 p.m.

Respectfully submitted,
Charles K.
Acting Secretary

GROUP MOVES'

The Eastside Morning group has moved to its new quarters in Emmanuel Episcopal Church, 8614 Euclid Avenue. Their meetings begin at 11:00 a.m. every Wednesday.

THE GREAT DECEIVER

(Continued from page one)

spur and stimulus to greater creative effort to one of remorse, self pity and petulant retreat.

Alcohol is the only narcotic which can be taken in the form of a beverage. It numbs that portion of the brain which makes one conscious of proper and improper behavior. It appears to help people have a "gay" time when in reality it only permits them to act in a manner in which they would be ashamed to act if sober.

Alcohol in the beginning has an especial appeal or attraction to a person who feels frustrated, inadequate or unsure of himself. but in the end it robs him of all will power to control his drinking or to make any semblance of constructive adjustment to reality.

Alcohol is the only drug which can supply the two contradictory motives of exaltation and narcosis. The exaltation motive is an expression of the will to live, to create and to act, while the narcotic motive is an expression of fatigue, a longing to escape from life and an urge for rest.

Alcohol is the Great Deceiver!

—Reprinted from "Here's How", Circa, 1950

THAT THIRD STEP

I am lodging a strenuous protest with some of my brethren who sound off without considering what they are saying or its impact on others, particularly the new man. I refer to the oldtimer who, at the drop of a hat, spouts that shopworn shibboleth, "I'm just as near a drink as the newest member in the group." If any man has been in AA long enough to earn the appellation of oldtimer is just as near a drink as the new man, all I can say is that he had better go out and come back again. He has just been going through the motions.

The saying is probably a misquote. Someone probably said, "I'm just as near a drunk as the new man-one drink away." That I will buy. One drink and I'm a dead duck. But with our propensity to make wisecracks and give off with the important talk, it was perverted to, "I'm as near a drink as the new man" simply because someone didn't listen to what was actually said. If I am as near a drink as I was 14 years ago, then God is a sham and AA is a hoax. The Third Step is so much double talk and I am just wasting my time in taking inventory and making amends. If I am as near a drink as I was 14 years ago, then you can tear up the Eleventh Step. As for the Twelfth Step work, it would be better if I stay in bed. When I pay my insurance premiums, I not only buy current protection but build up reserve by way of extended insurance and dividends. If my attempt at honesty, truthfulness, love, the elimination of resentments, the removal of defects and helping others have not built up any reserves over the years, then I am engaged in a losing battle.

However, I have regained my self-respect. I have rediscovered my conscious and I have experienced the bounty of God, and all this takes me further away from the first drink than the new man. —Alanews, Dubuque, Iowa

MEN'S ALANON FORMED

On Monday, October 2, 1967, the newly formed Central Men's Alanon Group will hold its first meeting at 8 p.m. in the Alanon Central Office, 2056 East 4th Street in Room 507. They will meet on the 1st and 3rd Monday each month.

For further information, phone 621-1381.

OBITUARIES

Malen K. Carr, a long time member, passed away on August 24. Surviving him is his wife Ivy M., to whom we offer our sincere condolences.

John Watt, a loyal, hard working member and one of the oldest members of the Collinwood group for 26 years passed away on September 23. Surviving him is his wife Edna to whom we offer our sincere condolences.

TAKE IT EASY . . . BUT TAKE IT

Every alcoholic finds excuses for drinking, but we have yet to hear of him finding a REASON for drinking. In fact the alcoholic defies all reason when he drinks, because the effects are suicidal, even the self destruction is not his conscious or even sub-conscious objective. He drinks in response to the way he FEELS, which is far more powerful and compelling than cold logic. *When an alcoholic FEELS bored, lonely, angry, frightened, unloved, unwanted, unappreciated, unneeded, or frustrated, his overwhelming need is for emotional relief. He knows that alcohol won't solve any of these problems but he also knows that for a while at least it will condition him so that he does not care whether they are solved, and it also reinforces his "excuse system" as it solves his immediate problem of emotional pain. Yet each problem thus handled only pyramids the pain and intensifies the need to allay it. As the drinking continues whatever qualities of character possessed by the alcoholic in the beginning, with which he might adequately cope with life, are destroyed by alcohol. His will to discipline himself or control his behavior through logic is effaced, along with judgment and his sense of values. He can only FEEL and RE-ACT. His horror of living in a drab oppressive and demanding world of reality and responsibility becomes far greater than the fear of the consequences of his drinking.*

Before an alcoholic can recover, he has to somehow recognize there is a possibility that NOT drinking CAN be LESS PAINFUL than drinking. In the early days of AA we thought the only way the alcoholic could be brought to this point, was for him to suffer to the ultimate in pain, when he would then cry out in anguish "Help me, ANYTHING is better than this." We know now that this attitude was wrong, but excusable by our ignorance, for it resulted in too much NEEDLESS suffering and permitted too many alcoholics to die horribly when they passed the point of "no-return". In recent years we have learned that the disease of alcoholism can be attacked in almost any stage and successfully. Today we have knowledge and understanding and tools for treatment that were unknown a short quarter of a century ago. Recovered alcoholics along with men of medicine, science, religion and industry have pooled their resources and are now able to intercede and halt the destructive progression of alcoholism by FORCING the alcoholic to face the truth about himself, help him understand the nature of his sickness and provide him with a satisfactory solution when he stops drinking. It is only when he stops drinking that the REASONS to STAY sober can become apparent.

His willingness to trade the "excuses" for the reasons can only be induced by HOPE. Realistic hope, hope that he will not fail, that sobriety will not make demands beyond his strength, hope of satisfying the inner hungers hope for happiness and security and this is what alcoholics who have recovered through AA's 12 Steps are keenly qualified to do—transmit HOPE. He presents living proof that the REASONS for TRYING TO live soberly are not only rewarding but essential to man's fulfillment, and that such meaningful sobriety is attainable. Whatever his intelligence, wealth, talent or position in life, no alcoholic can long defer his appointment with misery, failure, shame and heartache, nor can he alter his course without help. As long as he keeps drinking, his sick dishonesty, his empty phony values, his egocentric delusions that life should be an endless plane of unadulterated pleasure, make it impossible for him to function in a world of sober reality. Inevitably his existence becomes a living Hell of hopelessness when he comes to believe that he can't live WITH alcohol nor without it. One of the reasons why most alcoholics who have recovered through AA are granted recovery, is that they may gratefully and humbly share their gift with others who suffer as they did. May we never forget therefore that our own recovery is also a gift born of hope, and that we may never fall short in "carrying the message" to the sick alcoholic. Let every day of life be a reason for continued sobriety. How do you rate in carrying the message?

-Chit Chat, Robesonia, Pa.

DATES TO REMEMBER

October 3—The 12th Anniversary Dinner Meeting of the Ashland Tuesday Nite group will be held in the First Methodist Church, Corner Sandusky and Cottage Streets (Route 250 North). Guest speaker will be Roy D., of Toledo, Ohio, an outstanding speaker from what we have learned. Rib Roast Beef and Ham Dinner will be served at 6:30 p.m. sharp. Meeting at 8:00 p.m.

October 23—The 26th Anniversary of the West 25th St. group will be observed in the Eighth United Church of Christ, 2409 Willowdale, off W. 25th Street at 9:00 p.m. with a panel of Old Timers. Everyone will be welcome.

October 24—The TC-1005 group observes its Second Anniversary on Tuesday at 8:30 p.m. in Progressive Hall (UAW Local 1005), 5615 Stumph Road, Parma, Ohio. Guest speaker will be Bruce M., Akron, Ohio. Master of Ceremonies will be Henry W., World Traveler. (Incidentally, the group now meets on Wednesday evenings at 8:30 p.m.)

Ancient Citizen: Yup, I'm 94 years old, son, and I'm proud to say I ain't got an enemy on earth.

Reporter: That's a mighty beautiful thought, sir.

Ancient Citizen: Yup. Last one petered out about a year ago.

Judge: Your wife says you blackened her eyes, broke her nose, and knocked her out.

Defendant: You're not going to take the word of a punch-drunk woman, are you, your honor?

Asked a small boy, looking up from the evening paper, "Dad, do political plums grow from seeds?"

"No," replied his father, "they result from clever grafting."

INSTITUTIONS AND HOSPITALS

- BRECKSVILLE V.A. HOSPITAL—10000 Brecksville Rd. Tues. 7:30
- CLEVELAND PSYCHIATRIC HOSP., 1708 Aiken at Scranton - 8:30
- FAIRHILL PSYCHIATRIC HOSPITAL-12266 Fairhill Rd. Wed. 1:00
- HOPEFUL-Cleveland State Hospital, 4466 Turney Road
Ward 8, South wing of Main Building 7:00
- TEE PROVEN WAY —
Grafton Hon. Farm-Rt. 76. 1 mi. S. of Rt. 82, n. Eaton. 2 & 4 Tue. 8:30
- MAIN GROUP—Cleve. House of Corr. 4041 Northfield Rd. Fri. 8:00
- TRUSTY BALL-1066 ft. east of House of Corr. Bon. 10:00
Sunday, 6:00 p.m. - Tuesday, 8:00 p.m. - Thursday, 8:00 p.m.
- VETERANS HOSPITAL—E. Blvd. near E. 105th St. - Wed. 8:00
- WARRENSVILLE WOMEN—Women's House of Correction 7:30

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 Boom 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

- 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, 28661 Lake Shore Blvd. Tues., 8:30
- SUBURBAN WEST—Our Saviour Luth. CL, 26600 Hilliard, Tues., 6:30
- MAPLE HEIGHTS—Presbyterian Church, 18715 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—Highland U. Ch. of Christ, W. 114th & Detroit Wed. 8:30
- TRINITY—Trinity Church (Annex) 6626 W. 26th St Wed., 6:30
- W. RICHFIELD-5176 Cleveland-Massillon Rd., Rte. 21 Wed., 8:30
- LORAIN AVE.—Dr Martin Luther Ch., 4470 Ridge Rd. Thurs., 6:00
- WEST SIDE—St. Mark's Church, 16200 Puritas Road Thurs., 1:30
- ROSARY HALL—Charity Hospital, E. 22nd & d Central Fri., 8:30
- E. CLEVELAND-YWCA, Lee Boulevard and Euclid Fri., 1:30
- LORAIN COUNTY—Luth. Church, 3334 Wilson, Lorain, O. Thurs. 6:30
- ELYRIA. O. Community Methodist Church, 680 Abbe Rd., Elyria. 8:30
- VALLEY—7100 23-m (tad & 4th Sunday) Closed Sun., 4:00

THE LIGHT AT THE TOP OF THE STAIRS

Give me your tired, your poor, your huddled masses, yearning to be free . . . I lift my lamp beside the open door . . .

Tired. Slow, painful steps up three flights of dark, fearful stairs. Feet, tired with 6,000 days and nights . . . of running. Running to meet life, and shaken with the impact, turning and running away. Feet, tired with standing still . . . waiting in line to get your bottle through the checker's stand . . . waiting in line while the cheery housewives discussed babies, mumps, and Aunt Mary's last surgery with the cashier . . . waiting in line outside the bar in the damp chill of morning-, listening in vain for a sound, a sign of movement inside, a key opening the front door. Feet, tired of trying to make it to work under a body heavy as lead and a head much too weighty for its neck. Feet, tired of walking up and down the length of the bedroom, wondering what to do, feet black on the soles from days of walking barefoot, cut and bleeding from the broken glass of the vase you knocked over — the light bulb you tried to install that slipped. Feet, tired of living-but afraid to die.

What was there, really, at the top of the endless stairs? What kind of people would want a tired drunk? The AA lady on the phone- said they wanted him . . . well, if his heart didn't stop before he reached the top of the stairs, he'd see . . . he'd just see.

Poor. Poor in money . . . poor in spirit . . . it makes no difference. "In poverty she is envious. In riches she may be a snob. Money does not change the sickness, only the symptoms." Poor. Paychecks that never survive the trip from the paymaster past the bars and into the home. Poor . . . spending the rent money to pay the bar tab. Poor. Another roll of nickels for the juke box. Poor, riding taxis from one neon-lit cave to another. Poor. White shirts with frayed cuffs for you might run out of the flit. Poor. God had hidden his face from you. Sometimes we had to walk bent over because the sky hung down so low. God was angry. Mama said every time you used the scissors to cut out a dress pattern or used the needle to sew something on "Sunday the Sabbath" you were cutting the flesh of God and sticking needles in Him . . . Maybe God was all cut up.

One more flight to go. There was a dim light at the top of the stairs. Who would want a poor sick drunk with only a few coins in his pocket . . . who would want the poor in spirit who had scissored and stuck pins in God? But, those AA's said they did . . . they said they did!

Our huddled masses. Who huddles any more than an alcoholic? Each in his own dark corner, thousands huddled under a sheet . . . in a hospital . . . in a psycho ward . . . at home. Or crowded into a cell block-shaking and waiting for morning. Our huddled masses-over the face of the earth-afraid of the light of day, afraid of waking-afraid in the dark, afraid of sleeping, afraid of running out of the liquid fire in our bottle of tears. "Fear is a dragon that *lives among crowds-and in armies-and with men who are alone." Huddled in our private prisons with a bottle for warmth and safety.

Who would want a fearful man . . . the earth belongs to men of courage. Who would want a weak man . . . the world admires men of strength. Who would want a guilt-ridden creature such as I? "Life hanging for our picking fingers like a strange and bitter fruit?"

The members of Alcoholics Anonymous want me. I read their sign, "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." Yes, they want me.

The words inscribed on that colossal statue on Bedloe's Island in New York Harbor could very well have been written for us. "Give me your tired, your poor, your huddled masses yearning to be free, . . . I lift my lamp beside the open door."

Up three flights-dark, fearful, painful steps . . . to the light at the top of the stairs. And that light still shines for you and me and all those to come after us with all the radiance and warmth of a love that we still cannot

fully understand . . . flowing out from over 350,000 men and women eager to share their experience, strength and hope with each other and to carry the message of AA to those who still suffer. -M.C., Editor, Houston, Texas

INVENTORY

In the way of life, all of us become infected with a spirit of eagerness and earnestness. With most of us it is a chronic-infection, even though we may have relapses of discouragement, ill temper and some despondency when the old ailments of self-pity, resentment and other by-products reassert themselves.

Even these recurrent lapses have their purpose. If our periodic inventory has not been religiously observed, then these little experiences serve to remind "us that we are still alcoholics and always will be-drunk or sober. But there is no surer way to crawl out of these dips than to take a good hard look at ourselves and follow it up with a long look at the fellow who always seems to be earnest and eager in his AA work.

No observation is quite as dynamic as watching the transition of the newcomer in physical appearance as he makes his way from the old drunken status to early sobriety and on to that comfortable sobriety wherein his eyes sparkle and his face shines and he becomes handsome in the aura of the boundless gratitude he feels. Over and over again, we are privileged to watch this divine miracle in slow but certain motion at close range. What greater evidence do we need to improve our understanding and conscious contact with Him whose grace has done this for the newcomer and for us?

It is an experience of mine that when I become troubled, jittery or despondent there is a companion remedy to Twelve Step work that never fails in* snapping me- out of it. It is the close observation of those who are consistently eager and earnest in living the program as a whole. Their eyes mirror an activated soul. They are serious, intent and sincere about this AA business throughout. Yet, they are bright and happy in their earnestness because theirs is a busy life of great constructive purpose. Day after day, year after year, they give the most of themselves and get the most in return -a happy sobriety and a genuinely significant life. It shows. -Anon, Cleveland, Ohio

G I G G L E S

An investigator for the anti-poverty commission recently was asked to check on reports that a farmer was paying his help below-standard wages. He went out to the farm and was introduced to all the hired hands.

"This here is Gordon," said the farmer. "He milks the cows and works in the fields, and he gets \$45 a week. This is Billy Joe, the other hired man. He works in the fields and tends the stock, and he gets \$30 a week."

"Fair enough so far," said the inspector. "Is there anyone else?"

"Only the half-wit," answered the farmer. "He gets \$10 a week, tobacco, room and board."

"Aha," said the inspector. "I'd like to talk to him."

"You're talking to him right now," replied the farmer.

The lost six-year-old boy ran down the supermarket aisles frantically calling: "Martha, Martha!"

His mother finally approached him chiding: "You should call me 'Mother' not 'Martha.' I'm 'Mother' to you, you know."

"I know," he replied, "but this store's full of mothers."

Mother and daughter were in the kitchen washing dishes while father and seven-year-old Johnny were in the living room. Suddenly father and son heard a crash of falling dishes. They listened expectantly.

"It was Mom," said Johnny at last.

"How do you know?" asked his father.

"Because," answered Johnny, "she isn't sayin' anything."

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CLEVELAND AREA

Guest Speakers

OCTOBER, 1967

Allendale (Thursday, 8:30 p.m.): 5—George G., Matt Talbot; 12—Eleanor V., Chagrin Falls; 19—Fred B., Eaton; 26—Joe S., Night & Day.

Bay View (Saturday, 8:30 p.m.): 7—Harry H., Rocky River; 14—Jim W., Bay, West; 21—Ed L., West Shore (his 1st lead); 28—Tom D., West Shore.

Borton (Monday, 8:30 p.m.): 2—Lou W., Temple; 9—? ? ? ?; 16—Phil M., Y.O.U.R.; 23—Jack McG., Northeast; 30—Nellie F., Wednesday Lee.

Brooklyn (Thursday, 8:30 p.m.): 5—Hank W., Brooklyn; 12—Tom C., W. 26th St.; 19—Mary L., Laurel; 26—Joe K., Brooklyn (his 17th anniversary).

Brookpark (Monday, 8:30 p.m.): 2—Ted G., Mentor Plains; 9—Ray T., Strongsville; 16—Bob G., Brunswick; 23—Don F., Fairview; 30—Homer U., Brookpark.

Crossroads (Thursday, 9:00 p.m.): B—John B., North Olmsted; 12—Bill S., Lorain Monday; 19—Bob J., Trinity (his 4th anniversary); 26—Wayne R., Angle.

Doan Men (Wednesday, 8:30 p.m.): 4—Bill L., Valley View; 11—Tom P., League Park; 18—Ed M., Valley View; 25—Steve F., Valley View.

Eaton (Tuesday, 8:00 p.m.): 3—Bill H., Euclid Friday; 10—Ivan B., Wickliffe; 17—Ollie B., Marshall; 24—Bud O.B., St. Clair Thursday; 31—Father Gordon H., Wednesday Men's Discussion.

Edgelake (Monday, 8:30 p.m.): 2—Isaac W., Garden Valley; 8—Joe M., West Clifton; 16—Clyde B., Valley View; 23—Steve F., Valley View; 30—Chuck B., Orchard Grove

Esquire (Tuesday, 8:00 p.m.): 3—No meeting—Election Day; 10—Dave W., West Shore; 17—Joe M., ? ? ? ?; 24—Joan C., Garden Valley; 31—Ed G., Shaker.

Garden Valley (Sunday, 4:30 p.m.): 1—Bob L., Southwest Sunday; 8—Joe D., Bedford Hts.; 15—Herman W., Clark; 22—Ed P., Clark; 29—Ben H., Monday Lee.

Garden Valley (Thursday, 8:00 p.m.): 5—Lee M., Edgelake; 12—Harry D., Edgelake; 19—Tom McG., Edgelake; 26—George M., Edgelake.

Grateful (Sunday, 2:00 p.m.): 1—Edith A., Bedford Hts.; 8—Bill C., Wickliffe; 15—Bob W., Massillon; 22—Pete H., Fairport Harbor; 29—Russell B., Dover; 0.

Independence (Thursday, 8:30 p.m.): 5—Mose Y., Hartsville, O.; 12—Ed C., Newburgh; 19—Tom McG., Edgelake; 26—Joe M., Lakewood Armory.

Laurel (Tuesday, 8:45 p.m.): 3—Ralph B., Laurel; 10—Lad Z., Laurel; 17—John B., Parma Heights; 24—Wyn W., Hinkley; 31—Dorothy & Ted M., Freelance.

Northeast (Friday, 8:30 p.m.): 6—Vic M., Wickliffe; 13—Richard O'D., Wickliffe; 20—George McF., Wickliffe; 0; 27—Martha S., Wickliffe.

North Olmsted (Wednesday, 8:30 p.m.): 4—Ed R., Jr., Lakewood Armory; 11—Warren C., Jr., Edgelake; 18—Terry S., Rosary Hall; 25—Pat D., ? ? ? ? ?.

Parmatown (Friday, 13 :30 p.m.): 6—Joe K., Ramona; 13—Murray S., Southwest Sunday; 20—Joe R., Garfield; 27—Les S., Lakewood Men.

Sheffield Lake (Wednesday, 8:30 p.m.): 4—Vic L., Lakewood Men; 11—Dick K., Sheffield Lake; 18—Dave B., Sheffield Lake; 25—Betty G., Elyria Friday.

Sister Ignatia (Friday, 9 p.m.): 6—Norma H., Sister Ignatia; 13—Jim G., Canton, O.; 20—Bill W., Salem, O.; 27—Mike M., Willoughby.

Sobriety (Saturday, 9:00 p.m.): 7—Billy M., C.P.I.; 14—George & Ray De L., Crossroads; 21—Joe B., Clark; 28—Harry H., Rocky River.

Solidarity (Friday, 8:45 p.m.): 6—Lena M., Garden Valley; 13—Frank M., Garden Valley; 20—Warren G., St. James; 27—Cathy K., Temple.

Southwest Sunday (Sunday, 8:30 p.m.): 1—Dan F., Lakewood Men; 8—Pete Z., Sandusky Group #1; 15—Jim D., Lakewood Men; 22—Dale W., No. Olmsted; 29—Jack B., 24 Hour.

Sunday Downing (Sunday, 12 Noon): 1—Bob L., Eastlake; 8—Ivan B., Wickliffe; 15—Joe N., Chardon; 22—Dick O'D., Wickliffe; 29—George McF., Wickliffe.

TC-1005 (Wednesday, 8:30 p.m.): 4—Bill McG., Newburg; 11—Terry S., Rosary Hall; 18—Stanton McD., Orchard Grove; 24—(Tuesday) Second Anniversary, Bruce M., King School, Akron, O. M.C. Henry W., World Traveler. Invocation, Father John.

Trinity (Saturday, 8:30 p.m.): 7—Russ H., Charity; 14—Walter D., Trinity (his 9th anniversary); 21—Marge K., Westside Women; 28—Tex H., TC-1005.

Valley View (Saturday, 9:00 p.m.): 1—Bernie D., Lorain Thursday; 14—Dorothy C., Hague; 21—Henry W., Euclid-Wade; 28—Jack C., Clark.

Warrensville Women (Wednesday, 8:30 p.m.): 4—George G., Forest City; 11—Maggie C., St. James; 18—Tony W., Elyria; 25—Film "The Mask of Alcoholism", shown by Tom M.

West Clifton (Friday, 9:00 p.m.): 6—Jim N., Doan Men; 13—Pat P., Bedford Wed.; 20—Tom & Ruth T., Lorain Thursday and Alanon; 27—Phyllis W., West Clifton.

West Side Women (Monday, 8:30 p.m.): 2—Tom D., Lakewood Men; B—John G., Bay West; 16—Jim F., Bay West; 23—Jody S., Bay West; 30—Jim D., Lakewood Men.

West 25th (Monday, 9:00 p.m.): 2—Ilena M., Garden Valley; 9—Bob L., Independence; 16—Ed M., Valley View; 23—26th Anniversary of W. 25th group. Panel of Old Timers; 30—Tape Recording of Jack B.

Wickliffe (Saturday, 12 noon): 7—Paul S., Northeast; 14—Harvey S., Wednesday Lee; 21—Amedee D., Leroy Brakeman; 28—John A., Painesville.

Y.O.U.R. (Sunday, 7:15 p.m.): 1—Bill C., Wickliffe; 8—Ed C., Newburgh; 15—Jack C., Clark; 22—Jeanette K., East Liverpool; 29—Steve F., Euclid Friday.

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OUR WORLD OF LIMBO

With the coming of sobriety, and the realization that we as alcoholics can and do come out of our world of limbo, and return to near-normalcy, we are suddenly aware that the world of normal people, or "earth people," as some call them, is not as bad, or nearly as unbearable as we may have thought.

In reality, though it may be beset with seemingly insurmountable problems, situations that seem to be far worse than anything in the history books, this world ~~that the~~ practicing drunk runs from and refuses to live in, is not as bad as he believes. It is difficult for him, while still drinking, to even see this world of reality, let alone to experience what it is really like, because in his confused alcoholic state. Nothing really is real!

As he *is* introduced to what his sponsors refer to as a "new way of life" it all still seems quite confusing, even unreal, and he finds himself in many cases having trouble believing what these sober alcoholics tell him. He hears that it takes months to really shake free of alcohol physically, and longer, mentally and otherwise. In his confused mind this sometimes doesn't make too much sense, for like all of us, he has probably believed for years that "he could take it or leave it, that he could quit *anytime!*" Quitting however, he now finds, is not really so easy, and to straighten out a mind warped and bent by long years of alcoholic "conditioning" poses a long hard task, possibly stretching throughout the remainder of a lifetime. Then he suddenly sees what appears to be almost an insurmountable project and in his mixed-up mind, he *wonders*—"Is it worth it? Is this what I want? Am I *really* an alcoholic."

To ease his mind those of us who are sober can tell simply—"The quest for sobriety is a never-ending one." We must constantly remind ourselves personally, and through constant association with fellow-alcoholics, that our problem is an incurable disease.

Concurrently, we must learn and remember that we *cannot* stay sober successfully or happily alone. Once we have become sober we must *never* forget that only through a Power greater than ourselves and the help of many other alcoholics and even non-alcoholics, have we even managed to *get* sober much less *stay* that way.

We have to learn a lesson that for *many* of us is a very hard one. Sobriety for us depends upon our sincere desire to *be* so, *and* the help of that greater Power and our fellow-men. We can no longer remain up on our pedestals of pride and independence, aloof from our Creator and from the other mortals who surround us. The old words come to mind: "No man is an island unto himself."

In AA, much has been said and will be said about humility. To many of us even the words seemed impossible, but we can comfort ourselves by simply realizing that in the sincere desire for sobriety, to live the right way, and in the asking for help to do so from both a greater Power, and from other human beings who have

(Continued on page two)

DAILY INSURANCE

He came in our office a short time ago to unburden himself on the difficulty he was having in absorbing the complete AA program. He was a member of a group which carried a substantial number of old-timers on its roster with 10 to 18 years of sobriety to their credit.

He, with only seven months of continued sobriety, achieved in spite of ridicule and sarcasm directed toward him by his former still drinking companions! was beginning to feel out of step in such association. He was developing an inferiority complex!

Oh, he was treated kindly enough by his adopted group by the well-seasoned veterans. They were tolerant when he sought their advice on AA philosophy and procedure. Often times his feelings were hurt by being brushed off with "Don't bother yourself with why or how, just keep your eyes and ears open and your mouth shut!"

Now this young fellow had an inquisitive mind. He had read the Book several times. He devoured all AA literature available, was eager to show his gratitude for his sobriety by working with others, but seldom was asked to go out on a call. He felt frustrated.

Would changing to another group be the solution? He could prefer to remain with his adopted group because it was located near his home. The meeting night was ideal for him too. But he felt he just didn't belong.

He assured us, when we asked him, that he hadn't taken a drink since he came out of the hospital. But he admitted, on further questioning, that the memory of the hell he had gone through was becoming more and more

dim and that it was getting harder and harder to shrug off the "razzberries" of his former drinking companions.

"What do you do," he asked "when you find yourself after a particularly trying day, pausing in front of one of your favorite haunts, having a **compelling** urge to chuck everything overboard and go on a binge? Others do it, I hear, and they are forgiven and taken back into the group. That happened several times to me during the past month, but I didn't go in. What do you do?"

Maybe following the daily plan as faithfully as we could during all these years has become a habit, so we had to think what we did do. When faced with any temptation, we quickly offered a sincere prayer. Our sponsor, a long time ago, suggested a quick, sincere "God help me" or the Lord's prayer.

When we finally threw in the sponge and accepted the first three **Steps** of the program, sincerely trying each day to obey His will so that we could face Him each night with a report of our success with His ever ready help.

We offered our visitor these thoughts. We even thanked him for reminding us of the need to come closer to the newcomer in AA. Many of us tend to forget that the tools we suggested they use for sustained sobriety need clearer directions for successful use.

The older we get in this league of ours, the greater is our responsibility on sharing what we have learned.

In middle age, a
man must keep
fit as a fiddle or
look like a bass
viol.

CENTRAL



BULLETIN

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No. 2

CENTRAL COMMITTEE MEETING

The October 3, 1967 meeting was opened by Jim S., Moderator; with the Serenity prayer and was attended by 33 group representatives.

The purposes of Central Committee were read by Jim S. The minutes of September 5, 1967 were approved as read..

Jim S. referred to the suggestion, for reading of the Traditions at group meetings.

Treasurer's report by Lillian W. reflected balance of \$270.40 which report was approved.

Speakers supplied from January 1 through October 3, 1967—1965 - 93; 1966 - 89; 1967 - 140.

1. Action Committee-Charles K. reports that he had sent to the General Service Office the brochure from a George C. McWeeney Company which had been mailed to a group representative indicating the use of the World Directory or Secretary's List. Charles K. read letter dated October 2, 1967 from General Service indicating that the George C. McWeeney Co. had been contacted regarding this and other complaints with the request to discontinue the use of such list. General Service suggested that if there are any similar complaints in the future, that in addition to sending this information to General Service, that the person receiving such mailing also direct a letter directly to the company in question requesting discontinuance of such mailing.

Charles K. further reported the receipt of clippings from The Chronicle-Telegram (Elyria) dated September 6 and September 22, 1967 which articles concerned the breach of the anonymity tradition by the newspaper in printing the full name of A.A. members. Charles K. further reported that Roger W. of Elyria, upon learning of such breach of tradition, had personally communicated with said newspaper, calling their attention to the tradition and requesting that they not use any full name in the future. Roger W. further was promised the co-operation of such newspaper. His correspondence further indicated that he had brought this matter to the attention of the A.A. members. Charles K. further stated that the procedure for handling such matters had been followed to wit: Communicated with the newspaper and with the individual and therefore, no further action by the Action Committee was needed.

2. Areawide Committee-Ray M. indicated that there would be a combined fall and winter meeting, the dates and speakers to be announced.

3. Central Bulletin-no report.

4. Hospital Committee-Lee W. and Jack D.-no report. Charles K. renorted the current status of construction at Rosary Hall.

5. Institution Committee-Helen J. read the financial report form Warrensville Women, copy of which is attached indicating opening balance for September of 525.36; donations from Southwest Sunday; Westside Womens and several individuals, totaling \$21.00 with expenditures of \$23.23 with a balance at the end of the month of \$23.13.

Fred W. of Garden Valley is the October chairman. In addition, it was reported that clothes, a case of nail polish from Don C. and subscriptions to Central Bulletin had been contributed. June W. reported donations of twelve 24 hour books from River Bay Women. Helen J.

expressed appreciation for the increased assistance, co-operation and attendance at the Warrensville Womens group. June W. noted that the Central Bulletin reported their meeting at 8:30 p.m. which should be 7:30 p.m.

Dick P. reported the first womens meeting at Hawthornden Hospital on Tuesday, October 3, 7:30 p.m., Cottage No. 10 and indicated that this group would continue to meet each Tuesday at said time and place.

6. P.I.C.-report from Dick P. indicated speakers to non-alcoholic groups, January 1 through October 3, 1967 -140 as compared with 89 in 1966 and 93 in 1965.

Minnie C. and Jim S., both, indicated that they had received open-face group speaker announcement cards. Jim S. repeated the request of Central Committee that groups discontinue the use of such open-face cards, but send fold-over cards or place the cards in envelopes in order to protect the anonymity of the recipients as well as, the speakers. He further reported that Central Committee was still using these cards and upon inquiry, it was determined that there were sufficient cards for one more mailing. Motion by Marie C., that these cards be used for the further mailing and then the proper cards to be used, was seconded and passed.

A. Friendly Suburban representative indicated that their meeting appeared in the Central Bulletin as 9:00 meeting, that it should be 8:00. Jim S. suggested that he call Harry D. directly for this correction.

B. Ray M. inquired regarding status of funds of Rosary Hall.

C. Bob J. inquired regarding use of T.V. in evenings at Rosary Hall. Charles K. reported that it was allowed after the evening meeting on a trial basis.

D. Representative of the newly formed 5800 group, reported that it meets at the Warner & Swasey plant, 5515 Carnegie, Wednesday, 3:30 p.m.

E. Jim S. reported that the December meeting would be a meeting for election of Moderator and Vice-Moderator.

The meeting closed with the Lords Prayer 9:15 p.m.

OUR WORLD OF LIMBO

(Continued from page one)

gone before us down the road in search of this sobriety, we are taking a huge first step toward humility. Any greater degree of humility we may attain must come from further work and effort to both learn how to stay sober, and how to be of service to others.

A life lived through years of drinking to serve our own selfish desires ends now, and we suddenly must begin to learn that this world of reality we are possibly seeing for the first time does not revolve around us, but that we are only tiny specks in the vast universe, and not really worthy of all the pride we had in ourselves or the admiration and attention we tried to secure for-ourselves through drinking.

A new world opens, beckoning to us. It is a good world regardless of its ills, and we can approach it positively, remembering humbly that as someone before us said—

"The world was here long before I came and will be here long after I am gone. While I am here, therefore, it behooves me to do what I can to make it better for my fellow man—"

ATTENTION GROUP SECRETARIES

Please destroy all old subscription book blanks which offer Central Bulletin subscriptions at \$3.00 for 2 years. The price is \$2.00 per year. Ask for the current subscription books. Address Box 6712, Cleveland, Ohio 44101.

Also address all mail to Central Bulletin, P.O. Box 6712, 44101 (not to The Dankworth Co. nor to the Dankworth residence.

NEW GROUP

The 5800 Carnegie group has been formed and meets every Wednesday at 5515 Carnegie Avenue, above the Cafeteria from 3:30 to 4:25. This group meets between shifts at the Warner & Swasey plant.

NEW ROSARY HALL FOR MEN

It is expected that the new men's section of Rosary Hall will be opened to patients at about the same time this Bulletin is distributed.

The operational procedures in the new facility will necessitate changes in policies concerning visitors. To avoid confusion, Sister M. Victorine feels it is advisable to bring these changes to the attention of the membership now.

The basic visiting hours daily will be as follows: 11:00 A.M. to 11:45 A.M.; 12:30 P.M. to 3:30 P.M.; 5:30 P.M. to 7:00 P.M.; 8:30 P.M. to 9:00 P.M.

Exceptions to the above: On Monday—12:30 P.M. to 1:30 P.M.; 2:30 P.M. to 4:30 P.M. On Friday-Charity Group in amphitheater at 8:30 P.M.

A specific patient may not be available during the visiting hours as he may be engaged in X-Rays, EKGs or other special meetings or conferences.

Visitors are to confine themselves to the visitor's room. Sponsors, co-sponsors or persons designated to see a specific patient, should ask for that patient at the nurses' station. He may talk to his patient in the conference or meeting room. With the exception of the chapel, other areas are strictly utilized for the patients only.

All visitors who have a specific purpose for being in areas other than the visiting room, such as for B-12 shots, Vitamin Pills, etc., should first present themselves to the nurses' station.

It is hoped that all persons visiting Rosary Hall can be accommodated, but unnecessary traffic will be reduced or eliminated for the benefit of the patients.

The admitting of patients is limited to the hours between 2:00 P.M. and 7:00 P.M. after the reservation has been approved. Patients will be discharged after 4:30 P.M.

An "Open House" is being considered and will be announced at a later date.

The remodeling of the women's section will commence after the men patients have been transferred into the remodeled area.

GIVING

We have all noticed the great source of energy and enthusiasm that flows from all active AA members. They are getting a sense of spiritual and moral satisfaction out of the things that they are doing. They maintain their own sobriety by sharing and helping other alcoholics to a new way of life.

The discarded their ego and pretense and replaced them with humility and honesty. They have accepted responsibility and found a sense of direction, a sense of security and a sense of real purpose.

They share their success, failure, joy and sorrows with their AA friends. They are transforming blood, sweat, tears and grief into the Fellowship of sympathy, love and service. They have found a spiritual way of life without a halo or wings. They have learned to give and seek nothing in return.

At one time or another we have heard some member say, "I wish I could get the spiritual part of the program." Well, the truth is that we don't get it on a platter, we have to earn it.

In a true sense the beginning of a spiritual way of life in AA is a gradual surrender by turning your life and your will over to the care of God as you understand Him. Darkness will be replaced by light, weakness with strength, selfishness with humility and hate with love. Everything is possible with God. So this is not just a dream beyond our reach-it is a reality and available to everyone who wants it. DO YOU WANT IT?

-Paul R., Warren, Akron Inter-Group News

THE SWITCH SHANTY

A nagging wife, who had been driving her husband to distraction, relented and on his birthday bought him two ties. The husband, finding them on his dresser, happily put on? on and came down to breakfast.

The wife took one look at him and snorted: "Hm-mm-ppphh! So you didn't like the other one, huh?"

DATES TO REMEMBER

November 4 -The Night & Day group's Sixth Anniversary will be observed at 10:00 p.m., instead of midnight, at St. Paul's Episcopal Church, 15837 Euclid Avenue. Guest speaker will be Al L., Ashtabula, O. Prizes and plenty of good food. Park in rear of the church.

November 8 -The Wednesday Night Men's Discussion group observes it's Second Anniversary at a Dinner Meeting in Johnson's Red Coach Grill, 5700 Memorial Shoreway at 7:00 p.m., followed by the Anniversary meeting at 8:20 p.m.

November 13 -The 'Orchard' Grove group will observe its 28th Anniversary in Lady of Mt. Carmel School Hall, W. 70th & Detroit Ave., at 8:30 p.m. The guest speaker will be Dave T., Oshawa, Ontario. He was an outstanding speaker at the recent Chautaugua Conference.

November 14 - The May-Lynd group will observe its Tenth Anniversary in the Hillcrest E. U. B. Church, 1400 Lander Road at 8:30 p.m. The guest speaker will be Les S.

November 14 -The original Warren, Ohio group will observe its 25th Anniversary in Packard Music Hall, Warren. The guest speaker will be Dr. Don B., Indianapolis, Ind. Catered Family Style Dinner (all you can eat) at 6:15 p.m. Dancing from 10 to 1. Tickets at \$4.50 per person. Admittance by ticket only. For reservation, write to Alcoholics Anonymous Banquet, Box 1381, Warren, O. Deadline for tickets, November 15.

November 23 -The Westside Morning group will hold its Holiday Morning meeting in the Hungarian Lutheran Church, W. 98th & Denison (off Lorain Ave.) with Harry W., Mayfield, Ky. as guest speaker. This is his 24th annual message and he comes 700 miles to do it.

INSTITUTIONS AND HOSPITALS

BRECKSVILLE V.A. HOSPITAL—10000 Brecksville Rd. —**Tues. 7:30**
CLEVELAND PSYCHIATRIC HOSP. 1708 Aiken at Scranton 8:30
FAIRHILL PSYCHIATRIC HOSPITAL—12200 Fairhill Rd.—**Wed. 1:00**
HOPEFUL—Cleveland State Hospital. 4466 Turney Road
 Ward 8, South wing of Main Building 7:00

THE PROVEN WAY —
 Grafton Hon. Farm—Rt. 76, 1 mi. s. of Rt. 82, n. Eaton. 2 & 4 Tue. 8:30
 MAIN GROUP—Clew. House of Corr, 4041 Northfield Rd. —**Fri. 8:00**
TRUSTY HALL—1000 ft. east of House of Corr. —**Sun. 10:00**
 Sunday, 5:00 p.m. -Tuesday, 8:00 p.m. - Thursday, 8:00 p.m.

VETERANS HOSPITAL—E. Blvd. near E. 106th St. - **wed. 8:00**
WARRENSVILLE (WOMEN) — Women's House of Correction 7:30

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

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 Mariowe, **Mon., 8:30**
EUCLID—Christian Church, 28001 Lake Shore Blvd. — **Tues., 8:30**
SUBURBAN WEST—Our Saviour Luth. Ch., 20800 Hilliard, **Tues., 9:30**
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—Highland U. Ch. of Christ. W. 114th & Detroit — **Wed. 8:30**
TRINITY—Trinity Church (Anna) 8626 W. 26th St. — **wed., 8:30**
W. RICHFIELD—6176 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, 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—Loth. Church, 3834 Wilson, Lorain, O., — **Thurs. 2:30**
ELYRIA, O. Community Methodist Church, 680 Abbe Rd., Elyria — **8:30**
VALLEY—7100 Kinsman (2nd & 4th Sunday) Closed **Sun., 4:00**

JUST FOR TODAY

Just for today, I will try to live through this day only, and not tackle my whole life problem at *once*. I can do some things for 12 hours that would appall me if I felt I had to keep them up for a lifetime.

Just for today, I will be cheerful, though it break my heart. **Happiness** is from within: it is not a matter of externals.

Just for today, I will adjust myself to what is, and not try to adjust everything to my own desire.

Just for today, I will take care of my body. I will exercise it. care for it and nourish it. and not abuse or neglect it.

Just for today, I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought, concentration.

Just for today, I will exercise my soul-in three ways, to wit: (a) I will do somebody a good turn and not get found out. If I get found out, it will not count. (b) I will do at least two things that I don't want to do-just for exercise. (c) I will not show anyone that my feelings are hurt. They may be hurt, but I won't show it.

Just for today, I will be unafraid. Especially, I will not be afraid to be happy, to enjoy what is beautiful to love and to believe that those I love, love me. —*Exchange*

TRUE HUMILITY

Quite often we hear speakers and individuals at AA meetings boast about all the humility they acquired through AA. The fact that they are trying so hard to impress their listeners with their good virtues nullifies their claim to any humility.

Certainly, there are hundreds of men and women in AA who are truly grateful and humble, but they do not display it in public. There are also grateful men and women in every group who are devoting much of their time and money to keep the group together and constantly helping others. These men and women never mention their humility, but it radiates from within and it can be felt by all those around them. These are the men and women who are transforming tears, grief and poverty into love, brotherhood and service.

There are also wealthy and **scholarly** men and women in AA who are exemplifying true modesty without laying any claim to humility, and as a result they hold the respect of their friends and everyone they come in contact with. Neither do they parade their wealth and education to impress others, but rather they go about helping those who are less fortunate without broadcasting it.

A true example of self-righteousness and humility is found in the Biblical story of the Pharisee and the **Publican**. The Pharisee, no doubt, was a devout and devoted follower of Judaism. But there he was standing before the altar with his head high thanking God that he was not like the other men and reminding God of all the good deeds he had done. Apparently he thought that he was grateful and humble, but his attitude was one of **self-righteousness**.

The **Publican** who dared not look **up**, but with his eyes downcast said, "God be merciful to me a sinner."

Quite often, speakers and individuals at AA meetings will recite all the benefits of sobriety they gained through AA, but they make it sound a little reminiscent of the Pharisee. I am grateful to God and AA that I am not like some people who can't stay sober. I am grateful that I am not like Jack who got drunk and wrecked his car and is now in jail.

A truly grateful person will always exemplify some humility by ascribing his recovery to the grace of God and to others. A humble person will not compare his virtues with others. Neither will he put his good deeds on display for the public to see, and he will not hide behind false piety. Speakers and individuals may be wise and have a large vocabulary, but they will not impress others unless they admit that it is through the grace of God and the help of others that they are sober.

—*Jack Mc, Akron, Ohio*

NEW GROUP

A new A.A. group has been started at Hawthornden Hospital, titled Hawthornden (a mixed group). They meet *on* Tuesday at **7:30** p.m. in Cottage 10, Commissary Building.

Women are needed to talk to female patients. They had eight women patients and **no** women to discuss A.A. with them. This should be a splendid opportunity to share your good fortune as a member.

GROUP LISTING

All secretaries whose groups wish to be listed in World Directory should send their information to Box 459, Grand Central Station, New York, 10017. Send in the name of the group, the meeting place and the date and time . . . atonce!

WHEN IN DOUBT, DO NOTHING

A famous General uttered the above words. They may apply to many situations in life, but not to a drunk. He must do something. He can continue to be a drunk, continue to ruin **his** life and the lives of people who love him. Lose job after job, or ruin his health and lose his health and lose his sanity, or he can take the first step. All he has to do is admit he is Dowerless over alcohol.

To admit you are an alcoholic is one of the hardest things you will ever have to do. Haven't you said a thousand times you can stop drinking any time you want to? Yet, you know perfectly well you could not. Haven't you said after being drunk for days or weeks, "Today I will taper off and just have a few drinks," and end up just as drunk as ever?

Contrary to what some people still think, there is nothing to be ashamed of in admitting you are an alcoholic. There was a time when this was not so. There was a time when people were ashamed to admit a relation had cancer or a mental disease or tuberculosis or any of a number of so called hush-hush diseases. Today we are more enlightened. Today we know an alcoholic has an incurable disease called **ALCOHOLISM**.

Incurable? Yes. Once an alcoholic, always an alcoholic. However, like some other incurable diseases, it can be arrested and the alcoholic can lead a useful and productive life.

It is for the alcoholic to decide which part to take. One leads to sure insanity or death, the other to a happy and sober life.

—*Chit Chat, Robesonia, Pa.*

THE PURPOSE OF AA

"Alcoholics Anonymous helps the individual create within himself a spiritual, physiological change. AA is not trying to start a mass movement for the betterment of the whole human race. AA's are **NOT** banded together for the purpose of educating the **general public on the** problem of alcoholism but for the prime purpose of helping the individual alcoholic with his alcoholic problem. AA, as a society, is not primarily interested in hospitalization, psychiatry of theology. These are all a part of the education of the individual alcoholic and he learns to use as much or as little as he needs in the solution of his personal problem.

"AA is not a **CURE** for alcoholism. AA is a **society** of alcoholics who have found a successful method of staying sober and who are trying to pass that information on to other alcoholics who are looking for a way to rid themselves of the obsession to drink. AA did not come into being to make a public show of the alcoholic, he can and does that job expertly himself, but rather to give the alcoholic a sanctuary where he can get help from other alcoholics.

"AA exists today, not because of the vast amount of publicity, but **in spite** of it. The reason it does exist is because it continues to help the individual alcoholic, and shows him how he can not only help himself but can help others who have the same disease, and show him how he can make amends for some of the havoc he has created in the world and show him how he can do this and still remain anonymous himself if that is his wish."

—*From HERE'S How*



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GRATITUDE

Gratitude is a word we hear a great deal in AA, at meetings and wherever AA's gather to talk. Perhaps we hear so much reference made to it that some of us tend to become complacent about it.

Gratitude is always a sure thing to make a comment about, following a speaker, when we cannot think of **anything** else to say. And there are those who will use this **everytime** they do comment, no matter who the speaker or what he has said. Such blasé reference to gratitude almost seems to indicate a lack of thought.

One is led to believe that the word "gratitude," in **relation to AA is sometimes** taken-too much for granted, even as some of us with extended periods of sobriety seem to take AA and sobriety itself too much for granted

It is common knowledge that to an alcoholic, sobriety should be his most precious possession. It is a known fact that a man with a long list of stocks and bonds in a reputable bank, occasionally stops at the bank to check on his strongbox and its contents. An alcoholic should check his "mental strongbox" and be grateful.

There are countless ways to **recognize** and be aware of whether we are truly grateful. The world is full of many things we need merely to be aware of . . . to see, hear, feel, smell or taste to remind us to be grateful for our sobriety.

We need only to open up our eyes to see that which we only partially see when we were under the influence of alcohol. People who are unaware of the meaning of gratitude take life for granted. Many are unhappy because they had to get up early and had to go to work. These same people are unlikely to see the beauty of the sunrise breaking over the city. Many will not even be aware of fresh rain falling on a wet morning.

The rain that God gives and the golden sunshine He splashes over us so liberally, are life-giving gifts. Yet, these same people will take them for granted and even complain about them.

Gratitude, like sobriety, is priceless! AA has taught us to live one day at a time. So, for this day then, we can be thankful. It might even be our last. We should not be concerned about tomorrow for we cannot be certain that it will arrive.

God only gives us to do what we can take care of. Even for this we can be grateful. We are never asked for more than we can deliver. In fact, in most cases, we are given more than we deserve.

Simply put, many of us would not even be alive were it not for AA and "but for the Grace of God."

Chuckle of the Month — The man of the house walked in one evening and was greeted by his wife who said, "I was cleaning the cellar today and found 50 empty whisky bottles, how do you account for this?" He replied, "I have no idea, I never bought an empty whisky bottle in my life!"

WHOA!

He was mad; The day was dark and drizzly and his face darkened as he bruited his way into the heavy **traffic**. Impatiently he blatted his horn as the slow-moving cars obstinately got in his way and refused to open up for him in the other lane. He was in a terrible tizzy of frustration and anger when he finally found an open road and gave it the gun with complete disregard to traffic regulations.

As he eased his tight grip on the driving wheel, **seemingly** his tension relaxed a little and he was able to think over the rotten way the world was treating him. Even his wife had told him a half hour ago that she thought he was wrong. She--my wife--had agreed with **THEM!**

Watta wife he had! I'll fix her! I'll go out and get drunk! That'll fix her! What had that long year of sobriety brought him?

He had worked very hard that past year, proving to his boss and his wife that he was through with liquor **forever**. He had gone to AA meetings regularly and had done Twelve-Step work. He had made a really **remarkable** recovery, if he did have to say it to himself! And had he been **appreciated**? No!

The boss showed his "appreciation" by choosing another guy for that **important** job for which he had prepared himself. Why, the boss must have gone nuts! This guy whom the boss hired didn't know half of what **HE** knew. No personality! No **nothing**! And to think that **HE** would have to work under him! He'd fix him! Just let him come to **HIM** for advice! (Resentment and Frustration)

He'd make the job tougher for him! He'd put all kinds of obstacles in his path. He'd **lay** down on the job and

get the others to do the same. He'd ridicule the boss's lack of knowledge and his obvious uncertainty. He'd boast to the others how this guy had the nerve to **come to HIM** for advice. Of course, he **had** exaggerated a little and maybe lie a little as well.

(Add Envy to Resentment and Frustration)

Lay down on the job! Do as little as possible. Make mistakes — some tough ones that would cost money. Since the boss apparently didn't appreciate him, why should he kill himself working? Do just enough to get by! Let them tell **HIM** what to do.

(Add Dishonesty to Envy, Resentment and Frustration)

Only God can explain why suddenly, in this welter of furious rage, a challenging "whoa!" crashed through to his mind. The discipline of the AA program practiced diligently over the year began to take effect. Easing over to the curb, he parked his car, and overcoming his stubborn resistance, he began his day as he should have an hour before. He counted his blessings. He prayed for forgiveness and for guidance.

He was more fortunate than he realized. Trailing him for the last half-mile was a cop who had been about ready to pounce upon him. The cop hesitated momentarily. Some Power made him go on.

When the whole blamed world seems wrong and gone to pot, let's just say "Whoa" to ourselves. Maybe *we're* the cause! Whoa!



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CENTRAL COMMITTEE MEETING

The meeting was opened by Charles K., acting Moderator, with the Serenity Prayer and was attended by 28 group representatives.

The purposes of Central Committee were read by Charles K., and the Minutes of the meeting of October 3, 1967 were approved as read.

The Treasurer's report was read, reflecting a balance of \$250.15 and approved as read.

COMMITTEE REPORTS were as follows:

1. *Action Committee* — none.
2. *Areawide Committee* — Ray M. requested any volunteers for kitchen duty, etc. please see him after the meeting. Charles K. urged each member "talk up" the coming *Areawide* meeting.
3. *Central Bulletin* — More subscriptions are still needed and it was suggested that they be given as prizes at meetings.
4. *Hospital Committee* — The question as to whether Community Health Foundation Insurance Policies are acceptable in hospitals for alcoholism will be checked into by Jack D. and John F. Lee W. reported that several people had attempted to admit patients to Serenity Hall without first calling for reservations. Bed reservations should be made for all hospitals in advance by telephone and the Sponsor should check-out Blue Cross or ability to pay. Changes concerning visitors to patients in Rosary Hall for Men is printed in the November Central Bulletin.
5. *P. I. C.* — Report of speakers supplied by the District Office was read by Charles K. and attached herewith. It was suggested that any member speaking to non-alcoholic groups first clear through the District Office because the office has literature put out by the New York Office for this purpose.
6. *Institution Committee* — The Treasurer's Report for the Warrensville Womens' Group was read by Helen D. In regard to patients in Fairhill Hospital attending A.A. group therapy meetings outside the hospital, it was mentioned that such patients are required to give to the hospital staff their own interpretation of what was learned at such meetings.

OLD BUSINESS: none.

NEW BUSINESS:

Tuesday, December 8, 1967, is the date for election of Moderator and Vice Moderator of Central Committee. The usual procedure is for the Vice Moderator to move up to Moderator, and a new Vice Moderator elected. Charles K. stated that regardless of the "usual procedure" it will still be an election.

There being no further business, the meeting was closed with the Lord's Prayer.

Respectfully submitted,

Jean C. substituting for Charles K.

GIGGLES

"The man who marries my daughter will get a prize!"
"May I see it, please?"

Bruce: "Grab the end of that wire."

Hazel: "All right, I've got it."

Bruce: "Feel anything?"

Hazel: "No."

Bruce: "Well, don't touch the one next to it; It's got 50,000 volts in it!"

Two construction workers were arguing about their physical strength. One was a half-pint-sized man, the other a strapping 200 pounder. "I'll bet \$10," said the little fellow, "that I can wheel something in a wheelbarrow from here to the other side of the street, and you can't wheel it back!"

The big man scratched his head a moment in astonishment, and then cried, "It's a bet!"

They borrowed a wheelbarrow from a nearby project. The little man smiled, rubbed his hands, picked up the handles, and said: "Okay. Climb in."

A man walked into a credit manager's office to pay the final installment on a baby carriage. The credit manager said, "Thank you, and how's the baby today?"

"Oh, I'm fine, thanks," replied the man.

"My husband says I did everything wrong on our fishing trip."

"How's that?"

"Well, I talked too loud, I used the wrong bait, reeled in too soon, and, worst of all, caught more fish than he did."

The huffy matron waved her bill under the doctor's nose. "Just look here," she cried, "you've charged me five dollars and all you did was paint my throat."

"SO," the doctor snapped, "what did you expect—wallpaper?"

Teacher asked little Willie if he was animal, vegetable or mineral.

"Vegetable," he proudly answered. "I'm a human bean."

Gertie, the steno, was flashing a big diamond ring. "Where did you get that?" asked the boss.

"Oh," she replied. "Grandma left \$1,000 for a stone in her memory."

The newlywed was proud *as* she could be of her first meal. It started with a doughy mess about two feet long.

Hubby gulped and asked, "What's that?"

"A pie, darling," she answered.

"A bit long, isn't it?"

"Long? Of course, it's long, dearest. It's rhubarb."

"Can your wife keep a secret?"

"I'll say she can. We were engaged for three weeks before I even knew about it."

Sunday school teacher: "What lesson do we learn from the story of Jonah and the Whale?"

Pupil: "People make whales sick."

Restaurant sign: "Customers who find the waiters rude should see the manager"

"The people upstairs are very annoying" complained the tenant. "Last night they stomped and banged on the floor until midnight."

"Did they wake you?" asked the landlord.

"No," explained the tenant, "luckily I was up, playing my tuba."

"I'd move heaven and earth to break 100," said the duffer golfer as he banged away in a sand trap.

"Try heaven," advised his partner. "You've already moved enough earth."

GREETINGS FROM FLORIDA

Two of our former zealous members, Ed and Hilda H., who migrated to Florida several years ago, wish to be remembered to their many friends in the Cleveland area. They inform us that they are in the best of health . . . weather has been beautiful . . . Ed likes the heat of the glorious sun and is freezing when it gets down to 65! Silly boy! That's when Hilda is in her glory . . . no snow . . . no ice!

Both send their ardent Season's Greetings from Orlando.

QUALITY

There is no substitute for quality! Sobriety is the quality of being sober! Sobriety is a state of mind! Sobriety is a way of life! Therefore, the quality of our sobriety is determined by our thinking and character, after we stop drinking. Total abstinence from alcohol, sedatives, tranquilizers, cough syrups, beer, near-beer, Hadacol, bay rum, hair tonics, shaving lotion, glue, canned heat, baked banana skins, LSD and hard cider is merely the first step towards quality of sobriety. AA's experience and observation of tens of thousands who haven't been willing to accept their experience, indicates that NO alcoholic can ever safely return to drinking, which seems to authenticate the fact of a chemical or physiological factor over which reason, will-power and intelligence can exercise no control. In the progression of the illness, the alcoholic develops great dependency upon the effects of alcohol and any other drug or technique that assist him to escape the world of reality, (AA's definition of alcoholism; an allergy to alcohol, plus the obsession to drink).

This means simply that he reacts behaviorally differently than non-alcoholics after he ingests alcohol and that somewhere along the line he develops an overpowering need for the effects of the drug.

AA's solution to this baffling age-old malady is simple: Learning a way of life that not only makes drinking unnecessary, but undesirable. The formula for learning to live such a life is simple also, and, based in the 12 Steps of Recovery, suggesting in uncomplicated, literal terms a method of procedure. The real difficulty lies not on the aims of AA or its solution, but in the individual. We believe most alcoholics fail to recover, NOT because they can't but because they are unwilling to accept the solution. It takes humility, guts and determination to accept and apply the 12 Steps of AA, and it takes more of the same to continue. Yet, it is in the continuing effort that quality of character and thinking is achieved. Sometimes an alcoholic can stop drinking and stay dry indefinitely. He acquires what we term, environmental or substitute sobriety. He simply adopts a different arena of operation, (AA circles for instance), substituting other excesses that provide him another method of self-indulgence and escape from maturity. These methods of escape may be less painful than drinking and he can develop strong habits of behavior that will assure not returning to alcohol for long periods of time. There is no assurance, however, that he won't return to the bottle, and while it may be less painful to the alcoholic this way, the harm he does others can be even greater and more irreparable.

He is still selfish, inconsiderate, neglectful, irresponsible, untrustworthy, arrogant and unpleasant to live with. The only thing that is changed is the elimination of alcohol from an inadequate and unsatisfactory way of life. Quantity of abstinence is not synonymous with quality of sobriety. Alcoholics who really recover and stay recovered are those who want to be better persons? who want to live better lives, who want more meaningful satisfaction out of life, and who are willing to apply the 12 Steps of AA every day, continuously and honestly. There is no substitute for quality of sobriety and no alcoholics need to settle for less than the best. We discard character defects by building character. We achieve spiritual faith by applying principles to daily living and thinking. And the quality of our sobriety is manifested by the harmony between, ourselves, our fellow man and God! This is AA's solution. The joy of living in God's world!

—Les V. of St. Paul, Minn.

DATES TO REMEMBER

December 9—The Trinity Group will observe its Twentieth Anniversary in Trinity United Church of Christ, 3525 W. 25th St. at 8:30 p.m. The guest speaker will be Herschel H., Mansfield, O. Refreshments and prizes. Plenty of parking space in the church lot.

December 10—The Southwest Sunday group will observe its Fourth Anniversary in the Board of Education Building, 390 Fair St., Berea, O. at 8:30 p.m. The guest speaker will be Bill W. of Salem, Ohio.

The following article is taken from the July issue of CHIT-CHAT. Being in part, of the title, "Spirit of AA":

A well known poet once said: "Bars do not a prison make." Most of us in prison get a real laugh out of that, and reply, "Maybe not, but they sure help." Few of us ever experience what this man was referring to. In fact, most of us were in prison long before we came here. A prison built of false pride! hate, envy and frustration. We brought that prison with us when we came to this one. Some of us are learning to tear down our personal prisons Step by Step, through the AA way of life. The more we tear down, the more we realize that it was a far worse prison than the one we are in now.

—Davis G.-Editor, Chit-Chat
—OMAR

The governor had gone to the state insane asylum to look over the work done by the new superintendent. While he was there he had some difficulty in getting a telephone connection. Exasperated, he shouted to the operator, "Look here, young lady, do you know who I am?"

"No," came back the calm reply, "but I know WHERE you are."

INSTITUTIONS AND HOSPITALS

BRECKSVILLE V.A. HOSPITAL—1000 Brecksville Rd. Tues. 7 :30
CLEVELAND PSYCHIATRIC HOSP., 1708 Aiken at Scranton . . . 8:30
FAIRHILL PSYCHIATRIC HOSPITAL—12200 Fairhill Rd. Wed. 1:00
HOPEFUL—Cleveland State Hospital, 4455 Turney Road
Ward 8, South wing of Main Building 7:00
THE PROVEN WAY—
Grafton Hon. Farm, Rt. 76, 1 mi. S. of Rt. 82. n. Eaton, 2 & 4 Tue. 8 :30
MAIN GROUP—Clevc House of Corr. 4041 Northfield Rd. -Fri. 8 :00
TRUSTY HALL—1000 ft. east of House of Corr. Sun. 10 :00
Sunday, 6 :00 p.m.—Tuesday, 8 :00 p.m.—Thursday, 8 :00 p.m.
VETERANS HOSPITAL—E. Blvd. near E. 105th St. Wed. 8 :00
WARRENSVILLE (WOMEN)—Women's House of Correction 7 :30

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

ASHTABULA—Harris Memorial W. 68 & Adams 1st & 3rd Mon., 8 :30
BROOKPARK-PARMA—Redeemer Lutheran, 6161 Smith -Mon., 9 :30
LAKEWOOD—Lakewood Presbyterian, Detroit at Marlowe, Mon., 2 :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, 18715 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 :30
NU-YOU—Highland U. Ch. of Christ, W. 114th & Detroit . . . Wed. 8 :30
TRINITY—Trinity Church (Annex) 3525 W. 26th St. Wed., 8 :30
W. RICHFIELD—6176 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 . . . Fri., 8 :30
E. CLEVELAND-YWCA, Lee Boulevard and Euclid Fri., 1 :30
LORAIN COUNTY—Luth. Church, 3834 Wilson, Lorain, O., Thurs. 8 :30
ELYRIA, O. Community Methodist Church, 680 Abbe Rd., Elyria. . . 8 :30
VALLEY—7100 Kinsman (2nd & 4th Sunday) Closed Sun., 4 :00

IRRITATED?

A sore thumb can be very annoying — so much so that it will make us forget all about the other nine healthy fingers we have. The sore thumb becomes our central idea . . . that is all we can think of. This is also true when people, places or situations bother us because they are not as we think they should be. We concentrate on what annoys us and the whole picture of whomever or whatever it is becomes blurred by our intolerant view.

How often have we found ourselves deliberately remaining away from a meeting just because someone, who regularly attends that meeting, gets on our nerves. This kind of thinking gives real power to whatever bothers us. We give enough power to the person, place or thing to actually control our movements away from whatever bothers us.

There is an accepted maxim which is no more than a cliché, yet has received considerable emphasis by speakers. It tells us when anything bothers us, stay away from it. This is but a half truth and should be qualified. We believe this statement is wholly right for those who have been in the AA program only a short time. However, the newcomer must not lose sight of the purpose of our changing attitudes. These attitudes in time should be altered so that we can face the things that bother us without running away—else we have missed the boat somewhere.

Certain people, places and things will bother us just as long as we permit them to bother us. The AA program can and does hold out for us the way of understanding bothersome things so that they no longer cause us to feel the least semblance of a need to escape when confronted by them. We have then found a way to meet problems and to treat them for what they really are.

Someone has said that a person is no bigger than whatever irritates him. It seems we permit the smallest blemish to blight the whole picture—to block “the freedom of clear thinking.” This is a bar to all tolerance. Rather childish, isn't it? It is unfortunately a very prevalent human trait to which we can all confess. Yet here is a program which in time will correct the propensity in those who practice the principles of the Twelve Suggested Steps of recovery from alcoholism.

—“The Brighter Side”, *Wa terloo, Iowa*

TRUE FELLOWSHIP

At almost every AA meeting we hear speakers and death has wrenched all visible bonds, where men and some member boast about that true friendship which they claim is only found in AA. They paint a glowing picture of the close companionship that only exists in the Fellowship of Alcoholics Anonymous, but quite often somebody spoils the picture by marring it with filthy rumors. Certainly, there are many books and articles written about friendship, yet it is less understood than any other subject.

However, I am certain that there are more sincere and honest friends in AA than can be found in any other fellowship, but by the same token there are a few men and women in AA who seem to get some satisfaction out of tearing other people apart. While there are only a few character assassins in each group, they still can do more harm and hurt more people in five minutes with their loose tongue than can be repaired in a lifetime by all the honest members.

Of course, I am aware that all human beings have some character defects and perhaps the alcoholic has more defects than his nonalcoholic friend. But we, in AA, have more opportunity to improve our shortcomings. We have each other to call on for help when our problem gets too complicated. We have the Twelve Steps and the AA principles to use as our guide for living and, if we follow them, we will never get lost in the swamp of hypocrisy. But character building is a full time job: we cannot divide our time between building our own character and tearing down the character of another human being.

A person who stabs another person in the back is a coward. He cannot be happy, because he is always afraid that someone will confront him with something he said or did that would discredit him in the eyes of others. So he straddles both sides of the fence by spreading his poison with manufactured innuendo and hearsay.

Still, I am happy to be a member of this Fellowship where honesty triumphs over deceit, where the battle is between service and selfishness, where few are seeking to hurt and many seeking to heal, where the determination is to believe the best when the worst is rumored, where golden ties bind after circumstance, disaster and death has wrenched all visible bonds, where men and women deliberately ignore fools and evoke the saint in the human soul. Surely, life is too short to be little.

—*Jericho, Akron Inter-Group News*

AL-ANON

One of the greatest blessings of Al-Anon is that it gives direction to our lives. All too often and for too long a time, we had passively accepted whatever came, fighting back against whatever hurt us with nagging complaints and shrewish behavior. Neither approach has been effective — each had added unpleasantness to an already unpleasant situation. We had reacted against the stabs, but we did nothing positive about them.

Everybody had lost, because nagging the alcoholic only made him more determined to continue drinking. The scenes we created stirred up the family and kept them in a turmoil. We ourselves had deteriorated, both physically and morally by our lack of self-control.

Then came Al-Anon, teaching us that alcoholism was the alcoholic's problem, which we could not solve for him, but we could work on our acceptance of the problem: We could work on our own reaction to it and bring our own lives under control. We could learn to live with the problem and direct our homes and families to the best of our abilities.

After being hag-ridden by all manner of fears, both big and little, Al-Anon showed us how to regain control and live a normal life. It showed us where the goal posts are because where there is no goal post, then there surely can't be much of a game either on the playing field or in life. It showed us how to begin with small things which usually lead to big things, such as walking out on a maudlin argument instead of remaining to add our share to the dispute and thus aggravating the situation. We learned that it was better to go to bed instead of walking the floor all night so that the next day we were better able to cope with our own problem instead of trying to solve the alcoholic's problem.

In a word, Al-Anon gave us hope and courage to try to improve our lives. It helped us to see the things we cannot change and to turn our will to the care of God. It gave us the wisdom to change the things we can and by changing the things we can, we grew in spiritual and moral strength so that we can attack the more important things. Slowly but surely we are meeting our daily problems with less irritation each day—we stopped drifting and began to aim, and work toward an orderly, useful life.

—*Margaret C., Akron Inter-Group News*

THOUGHT CONTROL

Too few of us know that when we indulge in anger, envy, jealousy, malice, revenge, or entertain any other similar negative emotions, we are poisoning ourselves. Those emotions will certainly externalize themselves. They will manifest themselves in some form of visible evil. To give way to anger and jealousy and those other emotions is suicidal in effect. Fortunately it is also true that good thinking and good feeling produce good results. When we think in terms of control, of affection, of understanding, of tolerance, of generosity, of kindness, we strengthen ourselves. We live more harmoniously. We enjoy better health. Discord is absent. Success is easier to achieve.

Thought is the greatest creative force in the universe. We create the world in which we live by the kind of thinking we do. The thoughts we entertain are the ones we invite. We ourselves are in control. We make our own choice. And the quality of our thinking is manifested in our faces and in all we say and do. Thought and its phenomena, acting either immediately or remotely, are responsible for the heavenliness or hellishness in our lives. As we think, so are we . . .

—*Alvinos, Marion, Ohio*