

■ The Health of A.A. Worldwide Hinges on Twelfth Stepping at Home

A.A. co-founder Bill W. said it every which way, again and again: “The wonderful energy [the Twelfth Step] releases and the eager action by which it carries our message to the next suffering alcoholic and which finally translates the Twelve Steps into action upon all our affairs is the payoff, the magnificent reality, of Alcoholics Anonymous.” (Twelve and Twelve, p. 109) In other words, the accumulated force of one sober alcoholic reaching out to a newcomer at a meeting, multiplied innumerable times at groups across the U.S. and Canada, is the lifeblood of A.A. worldwide.

But as A.A. turns 72, what is the state of our one-to-one Twelfth Stepping efforts? Are most of our meetings, as one A.A. has complained, “so laundered that many of our newer members have never seen a sick, dirty, obstreperous drunk wander in?” Or are A.A. members still reaching out to newcomers, with the difference, as experience suggests, that today comparatively few alcoholics arrive at our meetings still reeling from drink?

In A.A.’s formative years, Twelfth Stepping was a lusty, hands-on affair. Members routinely made house calls, visited newcomers in the hospital or a detox facility, escorted them to numerous meetings, shared their own stories nonstop, acted as interim sponsors and, in the case of A.A. co-founder Dr. Bob, dazed their taste buds with a concoction of sauerkraut, cooked tomatoes and corn syrup.

Then treatment centers proliferated, and by 1986, according to a triennial survey of U.S./Canada members conducted by the General Service Office, as many as 36 percent of respondents said that guidance from rehabilitation centers and counselors had attracted them to A.A. This meant that, more and more, newcomers came to meetings clean, groomed and virtually free of the shakes, or DTs.

Within the next few years, two things happened. Treatment centers in some areas started to close and, at the same time, the courts began to send alcoholic offenders to A.A.—unwittingly opening a Pandora’s Box of misunderstanding and confusion that created problems for numerous groups, largely because the referrals did not understand what A.A. was all

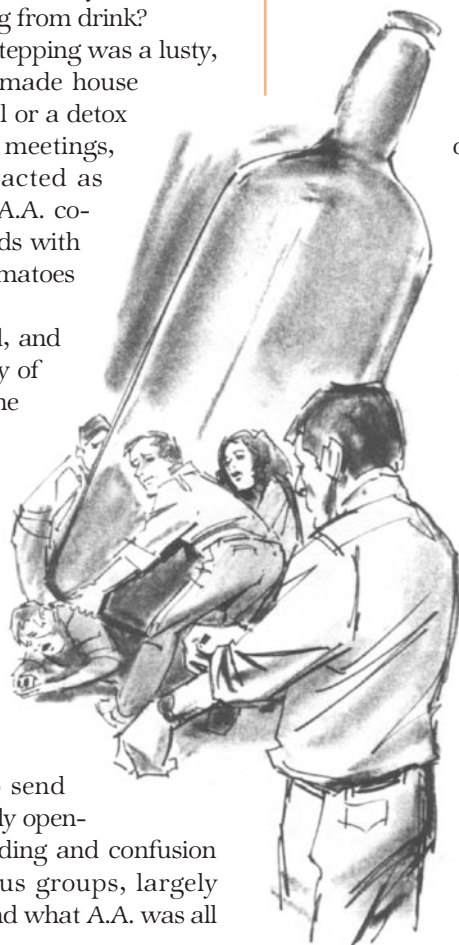
about and viewed it as a punitive arm of the law. All too often they loudly acted out their hostility; consequently, meetings were disrupted, anonymity was broken, some newcomers were getting short shrift, and Twelfth Stepping became more talk than walk.

But today many thoughtful members, far from having a case of the Twelfth Step blahs, are reinventing the Twelfth Step wheel, finding new ways of absorbing court referrals and carrying the message. From group to group, reports are mixed but encouraging:

“Do we see active drunks stumble in?” Jack M. of Midlothian, Va., asks rhetorically. “Yes indeed,” he says, “often because they’re court-mandated. Many don’t know they’re alcoholics, but the members have been there and they know. Occasionally talk of a higher power or ‘God as we understand Him’ drives some of them out, but booze

brings them back. We also get some newcomers from a local treatment facility, maybe three or four days after drying out. If they get the First Step—admit they’re ‘powerless over alcohol’—then the miracle of A.A. can happen. We help them every way we can—offer them meeting lists, A.A. pamphlets and members’ phone numbers to call if they wish—and sometimes make Twelfth Step calls at their homes. We’re big on sponsorship, both interim and longer-lasting. Twelfth Stepping helps me more than the newcomer because it reminds me all over again that every one of us was once new.”

Traditionally, A.A. welcomes anyone with a drinking problem. Occasionally, though, someone shows up whose behavior is so objectionable that it disrupts the meeting. “These days,” reports G.S.O. staff member Gayle S.R., “experience suggests that, overall, comparatively few alcoholics arrive at meetings drunk. But when they do, generally they are treated with caring and tolerance and given a cup of coffee, so long as they are not disrupting the meeting by their presence. If they become too disruptive, members may escort them outside for a quiet talk and even take them to a nearby coffee shop for a sandwich and sharing. Then, if the drunks return and are quiet, they are welcomed back.”



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Mike H., of Ventura, California, says that his group “recently had a real challenge hanging around. He was frequently drunk at meetings, obnoxious and, in general, behaved like the fourth-grader who puts a tack on the teacher’s chair just to stir up trouble. Different members tried to help him, but he hasn’t been around for a while.” If newcomers are loud and keep interrupting, Mike adds, “I would say they’re generally shunned; and if they become too noisy, we ask them to leave. But if they’re open to Twelfth Step attention, we try to give it. We pick up newcomers at home and get them to meetings, and we often take meetings into the homes of sick members.”

Comments Georgia P., of Tacoma, Washington: “Many of our members are on the list of Twelfth Step volunteers at Intergroup. It all comes down to the Responsibility Declaration: ‘I am responsible. When anyone, anywhere, reaches out for help, I want the hand of A.A. always to be there. And for that: I am responsible.’ This tells me that while I am not responsible for newcomers’ sobriety, I am responsible for being there for them when they need me.”

Georgia, who is secretary of the committee on Cooperation With the Professional Community for the Tacoma, Lakewood and Puyallup districts in Washington, suggests that in her experience, a key way for A.A.s to help the newcomer is through active service, not only with the local Intergroup but with one or more of the standing committees—from Corrections and C.P.C. to Public Information and Treatment Facilities. “These,” she says, “are primary channels through which we can carry the message today to alcoholics who still suffer.”

Twelfth Stepping is not a narrowly defined end in itself. From the beginning, as Bill W. pointed out, “Every aspect of A.A.’s global unfolding can be related to a single crucial word.... ‘communication.’ There has been a lifesaving communication among ourselves, with the world around us, and with God.” (*As Bill Sees It*, p. 195) And to think that it all started with one drunk Twelfth Stepping another.

■ Around the Areas

• *In Area 27 (Louisiana)* the word recovery has taken on added meaning in the year and a half since Hurricane Katrina. Though it is clear that the transition to the “new normal” will be a long one, much of Area 27 has made great strides. Some meetings have folded because their members relocated or their meeting space was destroyed, but most have adapted to the changed situation and are up and running. Several big A.A. gatherings were cancelled in the wake of the storm back in the fall of 2005, but all 17 of Louisiana’s annual events took place in 2006, in addition to two national gatherings: the International Conference of Young People in A.A. and the National Archives Workshop. While the rest of the state stays focused on rebuilding, Area 27 continues to concentrate on recovery, which begins with one alcoholic talking to another.

• *Area 83 (Eastern Ontario)* straddles the border between Canada and the United States, extending north to Algonquin Park and south to Syracuse, N.Y. In keeping with the international character of the area, one of its districts sponsors an A.A. group in the Caribbean on the island called Saba, Netherlands-Antilles. The group was originally started about 15 years ago but had folded.

An A.A. member from Area 83, who attends medical school on Saba Island, was interested in restarting the group and requested help from her district. The groups responded by donating literature and District 66 helped with the shipping cost.

“Apparently, the meeting is up and running and has even received requests from cruises for meeting information,” says Jim S., D.C.M. (district committee member), District 66, Area 83.

• A.A. members from the United States and Canada gathered in Prince Albert, *Saskatchewan (Area 91)*, in January to celebrate Cec C.’s 55th Anniversary. Cec was a Panel 7 delegate and served as trustee from 1976 to 1980.

■ Save the Date...

May 5-6 — Special “Remote” Forum, Holiday Inn, St. Thomas, U.S. Virgin Islands.

June 1-3 — Northeast Regional Forum, Lancaster Host Resort and Conference Center, Lancaster, Pennsylvania.

July 14-15 — Special “Remote” Forum, Yellowknife, NW Territories.

August 11-12 — Special “Remote” Forum, Hotel Rimouski, Quebec.

September 7-9 — West Central Regional Forum, Doubletree Hotel—Omaha Downtown, Omaha, Nebraska.

■ Dissent Within A.A.: The System Provides the Means to Handle It*

Dissent is commonplace within A.A.—particularly, in this country, when A.A. was young; and in other countries, where A.A. is still learning from experience. Our co-founder Bill W. enjoyed relating stories of the disagreements and pretty squabbles, the controversies and the dissensions that so often marked the early years.

Many sober alcoholics do not handle dissent well—either individually or collectively. As individuals, some of us can be emotionally immature, with our emotions on the surface, raw and exposed. We can be quick to anger, and prone to resentments. But our Big Book warns us that, as alcoholics, anger and resentments will destroy us! Often we express our dissent by sulking or by cutting ourselves off, or we “get even” by taking some ill-considered action.

For example, if we don’t get that raise we think we deserve, we quit the job! Thus cutting off *all* our pay! Or our A.A. group goes against our sage advice: “Mark my word, if you change the meeting time from 8:30 to 7:30, nobody will come....” So we leave in a huff to try other groups, taking our grumpiness with us. Meanwhile, back at the home group the new meeting time is a huge success!

“Given enough anger, both unity and purpose are lost,” wrote Bill W. in a 1966 letter. “Given still more ‘righteous’ indignation, the group can disintegrate; it can actually die. This is why we avoid controversy.” (*As Bill Sees It*, p. 98.)

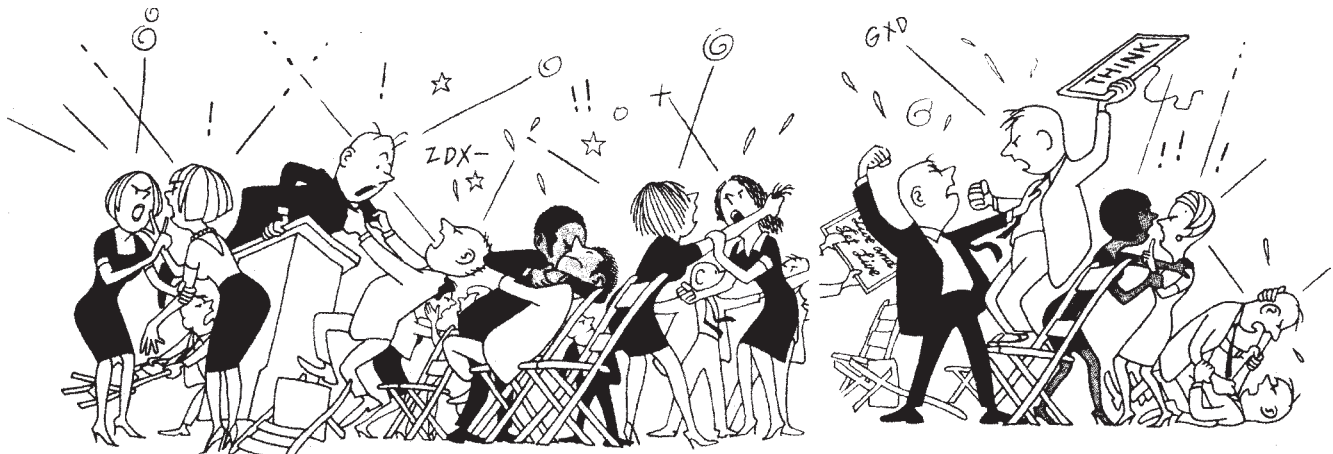
In *A.A. Comes of Age* (p. 79) Bill wrote, “Ours is...the story of how...under threats of disunity and collapse, world-wide unity and brotherhood have been forged. In the course of this experience we have evolved a set of traditional principles by which we live and work together...the Twelve Traditions.” And, later, the Twelve Concepts.

How, then, might we handle dissent in A.A.? By the grace of God, we have been provided with three tools which provide the means of expressing dissent and bringing about change *without* taking precipitous action. They are: the Traditions, the Concepts and the service structure. Let’s see how these tools might be used.

The guiding principle should be Tradition One, “Our common welfare should come first; personal recovery depends upon A.A. unity,” and Bill, in *Twelve Steps and Twelve Traditions*, says it more eloquently than we can: “The unity of Alcoholics Anonymous is the most cherished quality our Society has. Our lives, the lives of all to come, depend squarely upon it. We stay whole, or A.A. dies. Without unity, the heart of A.A. would cease to beat; our world arteries would no longer carry the life-giving grace of God...Back again in their caves, alcoholics would reproach us and say, ‘What a great thing A.A. might have been!’”

He goes on to point out that the A.A. member “has to conform to the principles of recovery. His life actually depends upon obedience to spiritual principles.” As he recovers in a group, “It becomes plain that the group must survive or the individual will not. So...how best to live and work together as groups became the prime question.” And finally, “On anvils of experience, the structure of our Society was hammered out.”

The dissenter, then, can use the tool of the service structure to bring about the desired change. The whole system was devised to make that practicable, because in A.A., the groups “hold ultimate responsibility and final authority” (Concept I). The groups in each area elect a delegate to represent them at the annual General Service Conference; and through their general service representatives (G.S.R.), the groups make their “group conscience” known at the area assembly, and, if the assembly agrees, the delegate carries that particular concern to the Conference itself. The Conference, in turn, represents the group conscience of A.A. as a whole. Its recommendations, arrived at by substantial unanimity, are binding on the trustees (who are also part of the Conference) and through them, on the General Service Office. This system, which is described very explicitly in the Twelve Concepts, ensures that the only *power* in Alcoholics Anonymous is “a loving God as He may express Himself in our group conscience”; i.e., through the groups.



“Twelve Traditions Illustrated”

Furthermore, if the dissenters feel that they have not been given a fair hearing or their views have been misrepresented or that a mistaken decision has been made, they are given “a traditional Right of Appeal...thus assuring us that minority opinion will be heard and that petitions for the redress of personal grievances will be carefully considered.” The words of Bill again: “We recognize that minorities frequently can be right; that even when they are partly or wholly in error, they still perform a most valuable service when, by asserting their ‘Right of Appeal,’ they compel a thorough-going debate on important issues. The well-heard minority, therefore, is our chief protection against an uninformed, misinformed, hasty or angry majority.” (Concept V) This suggested recourse for the dissenter is not just theoretical, it works.

Dissent in Alcoholics Anonymous is not only tolerated, it is encouraged. But how that dissent is expressed and handled becomes, in the final analysis, a *spiritual* matter. “Our common welfare should come first,” states Tradition One — even though it means we must submit our personal wills to the authority of “a loving God as He may express Himself in our group conscience.”

*First printed in April/May 1987 issue.

■ Barbados Intergroup Holds First Service Workshop

In Barbados, the most easterly in the Caribbean chain of islands, A.A. is alive and thriving and seeking to expand its modest service structure. Toward this end the Intergroup Association of Barbados held its first service workshop in August at the Black Rock Cultural Centre, St. Michael.

Dorothy H., together with her husband, Tony H., who helped found the Intergroup in 1983, were asked to facilitate the workshop. Explains Tony: “The workshop came about as a need for an informed group conscience. We considered questions that ranged from ‘What does Barbados A.A. need?’ and ‘How can Barbados A.A. grow and better carry the message?’ to ‘Is Barbados ready to establish a general service office?’ ” About 20 A.A.s were present, with their A.A. love and thinking caps firmly in place.

An unusually large number of women were on hand, observes one participant. “In Barbados, as in many countries outside the United States, the stigma of alcoholism is far greater for women than for men. For years it was not unusual for there to be only one woman in the room, though that is changing.”

At the workshop Neil P., the Intergroup’s general service representative, offered an overview of the current structure of the Intergroup,, and traced the history of its beginnings 23 years ago. Additionally, A.A. literature and service materials—among them the pamphlets “The A.A. Group,” “Guidelines on Central or Intergroup

Offices,” “Information on Alcoholics Anonymous” and “Speaking at Non-A.A. Meetings”—were provided by the General Service Office in New York, along with workbooks on Treatment Facilities, Corrections and Cooperation With the Professional Community.

The A.A.s on hand took part in small group discussions of some of the questions adapted from the section in “The A.A. Group” pamphlet on “how is a group inventory taken?” (page 27) Out of this came several recommendations, including:

- Establish a committee structure at the level of the Barbados Intergroup Association that would include committees on Corrections, Public Information, Cooperation With the Professional Community and Treatment Facilities. Committee chairs should rotate yearly.

- Encourage Barbados’ approximately ten A.A. groups to hold regular business meetings; and hold group representatives accountable for giving reports to group members in relation to Intergroup business matters, including full financial reporting.

- Get back to old-time A.A. love and more active Twelfth Stepping. Follow up with newcomers to increase the probability of their staying with the Fellowship.

The workshop included an overview of A.A.’s structure in the U.S. and Canada, as well as the biennial World Service Meeting and Interim Zonal Service Meetings (Asia-Oceania, European, Eastern European, Meeting of the Americas [REDELA] and Sub-Saharan Africa). While Barbados is listed in the directory of ‘General Service Offices, Central Offices, Intergroups and Answering Services Overseas,’ it presently does not fall within the geographic confines of any of the zonal meetings. “This means,” says Dorothy, “that we’re not fully connected to A.A. as a whole, and we’d like to change that. There is a definite need for service development.”

One attendee reports that everyone concerned felt the first A.A. service workshop was a great success. “It was agreed,” he notes, “that this was just a beginning, and that we would form a special committee in the interest of holding many more workshops in times to come.”

■ Please identify yourself...

When sending a contribution to the General Service Office, or writing to request an A.A. directory, please identify yourself as an A.A. member.

As you know, A.A. does not accept contributions or memorial donations from nonmembers. When a check is received and there is a question about the donor’s membership, a letter must be written and the check returned.

A.A. directories are confidential and for A.A. members only, as they contain full names of A.A.s. If a staff member receiving a request for a directory is not certain that it is from an A.A. member, a letter must be written.

So, identify yourself; it helps speed up service all around.

■ Clinton T. Duffy: The Warden Who Reformed ‘The Q’

When several thousand Alcoholics Anonymous members met in Cleveland in 1950 for the First International Convention, one of the highlighted speakers was Clinton T. Duffy, then warden of California’s San Quentin Prison. “Warden Duffy had traveled 2,000 miles to be with us at Cleveland,” A.A. co-founder Bill W. wrote. “We soon saw why. He came because he is a great human being. Once again, we A.A.s sat and wondered how far our reputation had got ahead of our character.”

But Warden Duffy, already well known for his groundbreaking work in prison reform, would have considered A.A.’s reputation well-deserved. Though always mindful of his primary responsibility for secure custody, he had immediately begun seeking sound methods for convict rehabilitation when he took over as San Quentin’s warden in 1940. Learning about A.A. soon afterward, he had taken the novel step in the early 1940s of introducing the A.A. program at San Quentin, a prison famously known as “The Q” in convict slang. “There were formidable problems to solve,” Bill W. would say later, “but Warden Duffy took them, and his faith was justified.”

This was one of the first A.A. programs behind prison walls—quite an achievement because A.A. was then just six years old and the book *Alcoholics Anonymous* had been published only two years earlier. Duffy told the Cleveland Convention that only alcoholics could truly understand the problems of alcoholism: “They, and they alone, would know the road back, because they had made the hectic journey themselves... both ways.”

Warden Duffy also said that a convict who has taken part in a prison Alcoholics Anonymous program is more than three times as likely to make a success of parole than the man who avoided the program, the *Akron Beacon Journal* reported. He said that these men seldom violate their paroles or commit another crime. Nor were they prone to lose their jobs for absenteeism or laxity either, he added.

Duffy had helped launch the San Quentin program in the face of some skepticism from other prison officials. He had also permitted A.A. members from the outside to come into the prison for meetings, which seemed a daring approach at the time. No meeting in the history of A.A. was held under more tense circumstances than the first one at San Quentin, Duffy remembered. “The outsiders were awed by the surroundings and the inmates were awed by the ‘civilians’ from the ‘free world,’” he said. Duffy had made a welcoming speech, but it was a talk from an outside A.A. member that eased tensions.

Duffy attended many of the subsequent meetings when outsiders visited the prison. He was impressed by stories from persons in many walks of life and hearing them explain how A.A. had enabled them to regain self-respect

and the respect of fellow citizens as a result of following the program. He also received letters from A.A. members offering to help in any way to rehabilitate an A.A. member from San Quentin. On November 28, 1943, Bill W. visited the San Quentin group as a guest speaker, because he was anxious to observe the progress of this unprecedented step.

Warden Duffy received reports from parole officers about former inmates who had been restored to positions of respect in their communities through the aid of the A.A. groups. He said that the unselfishness of A.A. members was an inspiration not only to inmates, but to the prison administration as well. “Their wholehearted cooperation has enabled us to expand the program here in California,” he said. He even noted that the first inmate secretary of the A.A. group in San Quentin had volunteered to transfer to Folsom Prison to organize a group there.

That early beginning at San Quentin sparked interest at prisons throughout the country. In 1952, the A.A. Grapevine noted that there were 78 prison groups in the United States and one in South Africa. Today, there are an estimated 2,500 such groups in North America, with at least 65,000 inmates participating.

Warden Duffy was, by training and temperament, the ideal prison official to consider the possibility that A.A. would work behind walls. He was sometimes called a “lifer” at San Quentin because he was born there in 1898; his father was a guard and the family lived on the property. He would marry his childhood sweetheart, Gladys Carpenter, who also lived at San Quentin where her father was captain of the guards. Duffy grew up knowing prison inmates and developing a concern for their well-being. “In my childhood it was hardly a model prison,” he later recalled. “There were too many sadistic guards with too much power to inflict punishment and too many ways to inflict it. There were too many places where men could be left to rot and too few diversions to keep them from rotting,” he remembered. “There was too much bitterness, too much hatred, too much helplessness, too much brutality, too much dirt, too much humiliation.”



Clinton T. Duffy

San Quentin was still one of the toughest prisons in the country when Duffy joined the system as secretary to the warden in 1929. He served under several wardens and became known in the corrections system as a competent administrator who could get things done and was respect-

ed by the inmates as well as other officials. In 1937 he was named secretary of the Board of Prison Terms and Paroles.

In the meantime, San Quentin had become what Duffy termed a sadist's paradise, with tough guards resorting to torture and bloodshed to keep recalcitrant inmates under control. Troubled by reports of abuse in San Quentin, California Governor Culbert Olson fired the entire Board of Prison Directors. The newly appointed board discharged the current San Quentin warden and appointed Duffy to head the scandal-ridden prison on a 30-day trial basis.

With the board's backing, Duffy moved swiftly to eliminate as many of the evils of prison life as possible, including the cruel guards and the dungeons and everything else that had contributed toward making San Quentin a hell on earth for its 6,000 inmates. "I had many goals and reached most of them," he wrote in 1962, "but the one thing I wanted above all else was beyond my power... I could get rid of the instruments of torture, but I couldn't get rid of the instruments of death."

This was capital punishment, Duffy explained in a 1962 book titled *88 Men and 2 Women*. Though opposed to the death penalty, he had been required to take part in 90 executions, a duty that left him torn and conflicted. And, quite significantly in view of his early endorsement of A.A., alcohol had been involved in many of these capital crimes as well as the other offenses that sent men and women to prison.

Duffy served as San Quentin's warden from 1940 to 1952 before being advanced to the Adult Authority, a post which offered wider opportunities to help in the rehabilitation of former convicts. By this time he had already become a living legend in the corrections field and was known as the first San Quentin warden who could stroll unguarded about the yard talking with inmates. He made friends among inmates and delighted in the success of those who completed the terms of their paroles and established themselves as free citizens. A magazine writer described him as "the ablest prison warden in the world, not only because of his history-making penological reforms, but also because of the greatness of his heart."

When he left the warden's position after nearly twelve years, Duffy had served longer in the post than any warden in San Quentin's history. "It was a job I loved in a place I loved," Duffy said, adding that San Quentin had been the only home he'd ever known. He noted that he would miss friends on both sides of the walls, including participation in a program of training and treatment "which I had established, and which helped the rehabilitation of many men who might otherwise have spent their lives in prison."

A.A. was certainly part of that Duffy program at San Quentin. His instincts had told him at the very beginning that A.A. would work behind walls as well as in the free world. It would be particularly important in

helping parolees avoid the offenses that often returned them to prison. As one California prison official explained, "If we can keep our parolees sober, we can keep them out of jail."

Duffy retired in 1962 after serving ten years on the Adult Authority Board. He then became executive director of the San Francisco Council on Alcoholism and president of the 7th Step Foundation, an organization that helps ex-convicts back into society. In his final years, he lived in Walnut Creek, Calif., where he died after a long illness in 1982. His passing was widely reported around the country.

■ The Murky Origins of '90 Meetings in 90 Days'

No one can speak with any certainty about the roots of "90 meetings in 90 days." Certainly, no one at the General Service Office can pinpoint the source of this bit of counseling heard in some A.A. meetings. No such suggestion appears in the Big Book or in the Twelve and Twelve. In the 1950s, though, mention of 90 days or three months as a milestone in sobriety was appearing in the Grapevine. An article in the January 1959 issue, which was one of a series on conducting talks at beginners meetings, is headed "90-Day Trial."

In the article, it was pointed out that one approach to newcomers might be: "I'd like to suggest that for a period of three months you decide to stay away from a drink twenty-four hours at a time, and also decide to attend many meetings—every night if possible. Surely you can spare ninety days from your life. They might prove to be the most useful ninety days in your entire lifetime. You may learn whether or not you are an alcoholic, and that's a good thing to know."

For some in the Fellowship it makes obvious sense to suggest to newcomers that they immerse themselves in A.A.'s program for the first few months. Someone new to the rooms following this suggestion is relieved of the burden of deciding on a daily basis whether to attend a meeting.

Some, though, believe that the concept of 90 meetings in 90 days runs counter to A.A.'s focus on a day at a time, and that to suggest to newcomers that they plan three months ahead is asking too much of them. One letter-writer to the Grapevine in the March 1988 issue asserts: "If I had been required to do anything for more than a twenty-four-hour period, I probably would have walked out."

Also, some A.A. members with years of sobriety can be heard announcing that they are doing "90-in-90" to give their program a boost.

In general, A.A. members and groups have shown solid instincts for finding what works for staying sober. There are no rules on how many meetings anyone has to attend, of course. It comes down to what works for the individual.

■ Remembering Nell Wing

Nell Wing (nonalcoholic), A.A.'s first archivist and friend to legions of A.A.s around the world, died February 14. She was 89 years old.

In 1947, recently discharged from the SPARS (the female arm of the U.S. Coast Guards), Nell was on her way to Mexico to study art. Needing a temporary job, she stopped off at A.A.'s General Service Office — 35 years later, in 1982, she retired.

Nell first served as Bill W.'s secretary. It was a time when A.A.'s Traditions were just beginning to emerge, the General Service Conference did not exist, and the General Service Board of Trustees was just starting to figure out its role.

Nell soon recognized the importance of Bill's correspondence and other material. She began going through his wastebasket to retrieve and squirrel away material that would eventually be a basis for G.S.O.'s Archives, and be indispensable to scholars, writers and A.A. members in the years to come.

The trustees' Archives Committee was formed in 1973, and soon after Nell appeared on a Dick Cavett show on the subject of alcoholism. She explained the spiritual and psychological value of A.A.'s Traditions so well that it led one A.A. at the time to remark, "She's not your ordinary 'civilian.'"

In 1975, A.A.'s Archives was officially opened with a ceremony chaired by George G., then chairman of the trustees' Archives Committee. Lois W., Bill's widow, cut the ribbon and Nell Wing was, of course, the Archivist.

Nell knew everybody and remembered everything. She was a treasure trove of A.A. information. All one had to do was mention a name or event and Nell was off and running with more information than one could absorb. Always upbeat, with a beautiful winning smile, she never said a bad thing about anyone, one past staff member said. "With Nell," George G. observed, "A.A. matters are a labor of love."

In 1992, Nell's story, *Grateful to Have Been There*, was published.

"From the beginning," Nell recalled, "I was caught by the A.A. Fellowship, particularly by the caring. It was not so

much a general caring for our fellowman, but a one-on-one caring, a love for one another without thought of any reward."



Nellie Elizabeth Wing, holding the Lasker Award, presented to Alcoholics Anonymous, in 1951, a gift from Albert and Mary Lasker at the recommendation of 12,000 physicians of the American Public Health Association.

■ The Glue of A.A.: Unity and Strength— An Informed Group Conscience

In A.A.-speak, what do "group conscience," "trusted servant" and the "Right of Decision" have to do with the unity, strength and very survival of the Fellowship? Everything, if you connect the dots.

With the approach of the 2007 General Service Conference—the closest A.A. comes to a group conscience for the U.S. and Canada.—variations of this question are much on the minds of the 93 delegates to the Conference from the U.S. and Canada. As the trusted servants of the groups in their areas—nearly 61,000 in all—they are responsible for voting on matters crucial to the future of A.A.

But, says former Alabama/N.W. Florida delegate Cushing P., when a thorny issue, sharpened by conflicting views, unexpectedly occurs, the delegates are trusted with the Right of Decision, the bedrock of Concept III: This enables them to vote what they believe to be in the best interest of their area's groups and A.A. as a whole. In short, Cushing explained at a sharing session at the quarterly meeting of the General Service Board in January 2006, "our trusted servants have the discretion 'to decide which problems they will dispose of themselves and upon which matters they will report, consult or ask specific questions.'"

However, he recalled, "at the 2005 Conference I watched more than one delegate refer to a binder of notes for guidance in voting. One even shared that after the discussion, he agreed with the majority, but his area had been clear in their instructions so he voted in opposition." Here Cushing stressed that "the Right of Decision was never intended to be used to undermine the group's final authority. What it's about is building relationships that make for effective leadership."

He pointed out that "when we come together for the common welfare . . . when we truly place spiritual principles before personalities and practice a genuine humility, listening with an open mind to all discussions, realizing that any one of us may be right, not silently arguing with those who disagree with us . . . then we begin to rightly relate one to another and to the Fellowship we serve. Until then we cannot experience unity and are doomed to remain 'us' and 'them.'"

Cushing was describing not only the dynamics of the Conference but of the informed group conscience, where A.A. decisions begin. Not always understood, group conscience, as expressed in Tradition Two, is a basic and powerful concept that makes it possible for people of diverse backgrounds to consider all sides of a matter, rise above personal ambition and in the end arrive, fully informed, at a consensus. As Tradition Two

points out, “The group conscience will, in the end, prove a far more infallible guide for group affairs than the decision of any individual member, however good or wise he may be.”

In A.A.’s continuing quest for consensus, within its groups and at the Conference level, assurance that the smallest voice will be heard is built into Concept V, with its “Right of Appeal,” and Warranty Four, which urges “that all important decisions be reached by discussion, vote and, whenever possible, by substantial unanimity.” And as Bernard B. Smith, (nonalcoholic) past trustee chairman of the General Service Board noted, arriving at a group conscience in big matters or small is a process that can take a long time. “We must never use the force of a majority to impose changes on a minority,” he affirmed at the 1969 Conference. “The strength of our Fellowship is such that it can always afford to delay changes until we know that such changes respond to the needs of all of A.A. and not to a simple majority.”

At that January board meeting, G.S.O. staff member Doug R. related that in 2000, “when the Fourth Edition of the Big Book was approved, many of the delegates to the Conference had not read it. . . . Nonetheless it passed—despite the misgivings of some that we’d go to hell in a handbasket because not every single delegate had checked it out. And what happened? There were some minor punctuation changes, some rephrasing in the foreword; in other words, we self-corrected. But what truly mattered was that we trusted the Conference and trustees’ Literature Committees to do the work, they did it well, and the Fellowship has embraced this new edition of our basic text.”

In A.A., Doug emphasized, “there exists this self-correcting process that occurs when necessary—this is our built-in trust factor that I hope we remember in the heat of Conference labors. Trust and faith have always been essential to us as recovering alcoholics and as trusted servants of A.A.”

But what if “self-correction” isn’t an option? Sometimes the road to consensus is paved with good intentions gone awry. As A.A. co-founder Bill W. wrote in a discussion of Warranty Four, “When a decision does happen to go wrong, there can be no heated recriminations. Everybody will be able to say, ‘Well, we had a careful debate, we took the decision, and it turned out to be a bad one. Better luck next time!’ ” (*The A.A. Service Manual/Twelve Concepts for World Service*, p. 69)

Dorothy W., trustee-at-large/U.S., who also shared at the January board meeting, observed that “while no one can speak for A.A. officially, the Conference, through its Advisory Actions, comes close to being A.A.’s voice. It cannot be an authority, but it can bring out free discussion of problems, trends and dangers that appear to affect Fellowship harmony, purpose and effectiveness. . . . In my experience as a trusted servant, it has become apparent that we need to be very careful about personal agendas and take a look at what is best for A.A.”

Elaborating, Cushing said, “Those of us in a position of service are responsible for listening to A.A.’s great collective conscience. . . . We are responsible for honestly and openly reporting on our actions and our decisions, and for consulting the groups when our course is not clear. It is not our function to protect A.A. *from* the Fellowship but, rather, for the Fellowship. We are responsible to those we serve. We are trusted servants. Therefore we must always be trustworthy.”

■ Markings Online

Markings is now available on G.S.O.’s Web site at the Archive Portal (<http://www.aa.org/markings.cfm>). The Archives Interchange newsletter contains preservation information of interest to area and local A.A. archives, as well as articles on A.A. history.

■ International Convention Information

2010 International Convention Theme

“A Vision For You” was selected as the theme for our international celebration of A.A.’s 75th Anniversary, July 1-4, 2010, in San Antonio, Texas.

Thank you for responding to the call; we received many suggestions from A.A. members worldwide. The trustees’ International Conventions/Regional Forums Committee considered each suggestion carefully and the General Service Board approved their selection at their January meeting.

Big meetings will be held in the Alamodome, and other meetings will take place in the San Antonio Convention Center and at local hotels.

Other Convention Information

Notifications about the Convention, including housing and registration information, will be mailed out and posted on G.S.O.’s A.A. Web site (www.aa.org) as we get closer to the Convention. Until then, watch for articles in *Box 4-5-9*, which is mailed to the general service representative of every group in the U.S. and Canada listed with G.S.O. and posted on the Web site.

In 2015 the International Convention will be held in Atlanta, Georgia. Site selection for the 2020 International Convention will begin this fall, with a letter to all delegate areas seeing which areas have an interest in hosting the Convention. The final decision will be made by the General Service Board after consideration by the General Service Conference.

We look forward to seeing you in San Antonio!

■ Repetition in A.A. — We Need It

“Ours is a small group out in the boondocks,” comments an A.A. member, “so we know each other’s stories by heart. The same people at the meetings make the same comments over and over.”

“Whenever a newcomer shows up, our group goes back to Step One,” writes another.

A district committee member observes, “At our area assemblies, you hear the same reports and the same problems brought up nearly every time. It gets repetitious.”

And a trusted servant at G.S.O. adds, “At the General Service Conference—and at Regional Forums, too—the same questions and the same answers are repeated year after year.” It seems as if even the complaints about repetition in A.A. are repetitious!

But then the A.A. veteran explains the need for it. “Rotation,” he says, “makes it necessary to reinvent the wheel at least every two years in Alcoholics Anonymous. On the average, from 75 to 80 percent of those attending a Regional Forum are there for the first time. It’s all fresh for them, even though it may be old for some of the rest of us. And at every General Service Conference, half the delegates are new. So the same ideas are brought up periodically and discussed, the same problems are trashed out on the floor of the Conference repeatedly—along with new concerns that have arisen, of course.”

Co-founder Bill W. recognized this intrinsic need for repetition in order to reach the constantly renewing membership of Alcoholics Anonymous. Bill often repeated himself—in talks, in writings, and particularly in his many articles in the A.A. Grapevine. Indeed, repetition is what gets us sober.

First, there is the repetition of the example of sobriety in person after person; people who once drank as we did but are now bright-eyed and laughing and living happy productive lives. We see it initially in whoever Twelfth Stepped us; and constantly and repeatedly in the people at the meetings we attend.

Second, there is the repetition of the experiences in their stories. They are all different, yet basically they are all the same in the pain they felt, their self-loathing and disgust, their desperate belief that “this time would be different,” and their eventual entrance into A.A. The endless repeating of these experiences leads to identification, finally penetrates our denial, and brings about a willingness to change.

Third, there is the repetition of the A.A. program itself. We hear “How It Works” read hundreds of times. We repeat the Steps until we know them by heart, and at Step meetings we go through them one at a time, and then start over and go through them again, and then start over. . . . We repeat the Serenity Prayer endlessly, not only

at meetings but as a help in coping with the demands of daily life. “Don’t drink and go to meetings.” “It’s the first drink that gets you drunk.” “One day at a time.” “Let go and let God.” How many times have we heard these and dozens of other A.A. clichés? They become so familiar—through repetition—that they are sometimes almost jokes. But they are also the wisdom that helps get us sober and keeps us sober.

Finally, there is the repetition of our mistakes that convinces us that the A.A. way is for us. As alcoholics, the time usually came when a drinking bout led to disastrous results. But we thought we could change our brand or our drinking pattern and change the outcome this time. So we tried again, with the same result. And yet again. We had to make the same mistake over and over again before we were convinced. And the tendency carries over into our lives as sober alcoholics, too. Remember, it was the mistakes of groups repeated again and again that led to the Twelve Traditions. Likewise, it is the repeated practice of the Twelve Steps and Twelve Traditions, to the point that they become second nature, that has kept Alcoholics Anonymous strong and healthy all these years.

P.I.

■ Public Information is Twelfth Stepping

None of us now in A.A. would be here if the first A.A. members had not worked hard at getting the message to us while we were still-suffering alcoholics. Today, more and more members, in the spirit of A.A.’s co-founders, are finding the surprising joys of carrying the message to the alcoholics still suffering out there in “the public.” This kind of Twelfth Step work is, of course, public information (P.I.) work. You, too, may wish to share its rewards in your own community. P.I. committees are almost always in need of more workers.

Helping out on any P.I. assignment means following in the footsteps of those early Ohio members who, in 1939, described their recovery—anononymously—to a reporter for the *Cleveland Plain Dealer*, resulting in A.A.’s first newspaper publicity. Because they did (see pp. 20-22 in *A.A. Comes of Age*), the tiny Akron and Cleveland groups were swamped with newcomers, and hundreds of alcoholics recovered. That fall, *Liberty Magazine* ran an article on A.A. called “Alcoholics and God,” which attracted many suffering drunks to us.

Two years later, members in both the Ohio and the New York areas helped the Fellowship get its first really powerful publicity, the Jack Alexander article in the

Saturday Evening Post. By talking freely about themselves (anonymously, of course), those early Alcoholics Anonymous P.I. activists helped attract about 6,000 newcomers to A.A. within only a few months.

Even publication of the Big Book was originally a kind of “public information.” It made available to a totally unaware public a record of the recovery of our first members and the way they reached it.

Today, the public is so thirsty for information about A.A. that there are busy P.I. committees in almost every geographic area of the U.S. and Canada—as well as in other countries. Many are large, including those operated locally by central offices; some are small; some are part of the area general service committees. There are also scattered P.I. contacts, individuals who do the best they can in remote, sparsely populated regions.

Clearly, A.A.’s public information task is great and will not be completed in the foreseeable future. It will just grow bigger, so it is fortunate that we now have more tools than we once had to reach the sick alcoholic hiding out there in “the public.”

Area A.A. conventions and banquets are often written up in hometown papers, with anonymity carefully guarded. Radio has always been a good medium for the A.A. message, and public service announcements are heard on many stations because they are placed there by P.I. workers. Also, many weekly radio shows about A.A. get aired. Television has been good to us as well, when properly used—as in showing the public service spots available from G.S.O., which avoids all problems with the anonymity traditions.

The Eleventh Tradition states, in part, “Our public relations policy is based on attraction rather than promotion. . . .” Unquestionably, alcoholics can be attracted to A.A. only if they read of us or learn about us in some way.

■ How Does A.A. Respond to Anonymity Breaks?

A famous film star speaks glowingly on TV of “the new life I’ve found in A.A.” . . . A local politician caught with his hand in the town till tells his metropolitan newspaper that “alcohol and drugs did it to me, but now I’m going to A.A. meetings.” . . . Or a flamboyant writer publishes the details of his “cure in Alcoholics Anonymous” and says he’s coming out with his story “to help others like me.” Six months later, the tale of his “relapse” is duly noted in the media.

What does the Fellowship do about such anonymity breaks and the hundreds of others that occur yearly? As mail sent to the General Service Office reveals, A.A. members have expressed continuing concern about such

breaks of the Anonymity Tradition, which co-founder Bill W. called “the key to our spiritual survival.”

Each year, the trustees Public Information Committee mails out a letter explaining A.A.’s tradition of anonymity at the public level to national radio and TV stations, wire services and to daily and weekly newspapers. This letter is sent out to English, French and Spanish publications, and is also distributed to publications directed to the black community. In many areas, local P.I. committees reprint the message on their own stationery and send it to their local media as well.

Headed “Anonymity,” the letter states “Anonymity is the spiritual foundation of our Fellowship and assures our members that their recovery will be private. Often, the active alcoholic will avoid any source of help which might reveal his or her identity.”

“We seek your continued support” the letter continues, “by presenting A.A. members only by first name, and using no recognizable picture.”

“Throughout the world,” the memo concludes “favorable media coverage has been a principal means of bringing alcoholics into our Fellowship. You have helped make this possible, and for that we thank you.”

When a specific anonymity break occurs, A.A. members frequently ask G.S.O. to send a letter to the publication or broadcast station involved. But it has long been the consensus of the A.A. General Services Board and the A.A. General Service Conference that responsibility for protecting our Traditions at the public level rests with individual A.A. members.

The P.I. desk writes to the delegate of the area in which the A.A. member who has broken their anonymity lives. In the case of a press break, for instance, the delegate receives a copy of the article in question, along with the suggestion that he or she send the person a gentle reminder of our Anonymity Tradition. Only if the delegate so requests does G.S.O. write the letter.

In an era of sensationalistic journalism, P.I. committees have been very successful in keeping A.A. out of public controversy. Because A.A. has given so many suffering alcoholics their very lives back, a few members question our adherence to anonymity. Also, because the print and electronic media can be used to reach and educate so many people up close and with great impact, they wonder if perhaps our Anonymity Tradition puts us out of touch with reality and thus keeps us from connecting with the alcoholic in pain.

However, many others, who accept the wisdom of our Traditions point out that individual recovery in A.A. comes first; and that, for each A.A. member, the Tradition regarding anonymity is designed to keep our ego deflated, to give us a way of tempering our drive for power and prestige—in short, to keep us sober. They further note that, despite our anonymity—and, more because of it—over 2,000,000 alcoholics have found their way to the Fellowship, with many more to come.

Calendar of Events

Events listed here are presented solely as a service to readers, not as an endorsement by the General Service Office. For any additional information, please use the addresses provided.

April

5-7—*San Pedro Sula, Honduras*. VII Convención Centroamericana de Oficinas Centrales o Intergrupos. Write: Com. Org., A.P. 893, San Pedro Sula, Honduras, C.A.; viiconvencion_intergrupos@hotmail.com

6-7—*Montréal, Québec, Canada*. Congrès 90-01. Write: Ch., 11983 l'Archevêque, Montréal-Nord, QC H1H 3B9

6-8—*Bellshill, Lanarkshire, Scotland*. Lanarkshire 32nd Conv. Write: Ch., 30 Croftpark St., Bellshill, Lanarkshire, Scotland ML4 1EY

12-15—*Hyannis, Massachusetts*. Cape Cod Pockets of Enthusiasm. Write: Ch., Box 773, Mashpee, MA 02649.

20-22—*Chipley, Florida*. Chipley Country Round-up. Write: Ch., Box 677, Chipley, FL 32428; Chipley_countryroundup@hotmail.com

20-22—*Galesburg, Illinois*. Spring Fling 2007. Write: Ch., Box 1772, Galesburg, IL 61401-1772; aa-springfling@yahoo.com

20-22—*Fairmont, Minnesota*. 13th Sunlight of the Spirit Weekend. Write: Ch., Box 748, Fairmont, MN

20-22—*Stillwater, New Jersey*. Garden State Young Peoples Conf. Write: Ch., Box 10195, New Brunswick, NJ 08906; www.gsy.com

20-22—*Erie, Pennsylvania*. Erie Swing Into Spring Conf. Write: Ch., Box 1357, Erie, PA 16512; erieconf@aol.com

20-22—*Letterkenny, Co. Donegal, Ireland*. 50th All Ireland Conv. Write: Ch., GSO, 109 South Circular Rd, Dublin 8; www.alcoholicsanonymous.ie

21-22—*Molokai, Hawaii*. 2007 Spring Crossing to Molokai. Info: 3islands13@gmail.com

27-29—*Kansas City, Missouri*. 66 Yrs in Kansas City. Write: Ch., 311 W. 80th Terr., Kansas City, MO 64114; www.kcaa-group1.org

27-29—*Mont Tremblant, Québec, Canada*. 34th Congrès Laurentides. Write: Prés., District des Laurentides, CP4372, Mont Tremblant, QC J8E 1E1.

27-29—*Oliver, British Columbia, Canada*. South Okanagan-Oliver Round-up. Write: Ch., Box 392, Oliver, BC V0H 1T0

27-29—*Victoria, British Columbia, Canada*. Victoria 56th Miracles Rally. Write: Ch., 5307 Fairhome Rd, Victoria, BC, Canada V9E 2E8

May

4-6—*Boca Raton, Florida*. Serenity Weekend Spring Conf. Write: Ch., 8025 Gillette Ct. Orlando, FL 32836

4-6—*Pocatello, Idaho*. Idaho Area 18 2007 Spring Assembly. Write: Ch., Box 2838, Pocatello, ID 83202; www.idahoarea18aa.org

4-6—*Grand Rapids, Minnesota*. 37th Iron Range Get-together. Write: Ch., Box 849, Coleraine, MN 55722; I-R-G-T@hotmail.com

4-6—*Lincoln, New Hampshire*. Loon Mtn 12 Step Spring Fest. Write: Ch., Box 1058, Lincoln, NH 03251; stepfestival@yahoo.com

4-6—*Albuquerque, New Mexico*. 14th Red Road Conv. Write: Ch., Box 9460, Albuquerque, NM 87119

4-6—*Thunder Bay, Ontario, Canada*. Northwestern Area 85 41st Round-up. Write: Ch., Box 10073, Thunder Bay, ON P7B 6T6

5-6—*Yorkton, Saskatchewan, Canada*. Spring Round-up. Write: Ch., 33-317 Bradbrooke Dr., Yorkton, SK, Canada S3N 2K7

8-11—*Sedona, Arizona*. Second Seniors In Sobriety Conf. Write: Ch., Box 3190, Sedona, AZ 86340-3190. sisconf2007@aol.com

10-13—*Trogir, Croatia*. Seventh Intern't English Speaking Conv. Write: Ch., Vrbniška 35, 10000 Zagreb, Croatia; aamir@net.hr

11-13—*Louisville, Kentucky*. 16th Falls City Conv. Write: Ch., Box 37137, Louisville, KY 40283-7173; 16th.fallscity@gmail.com

11-13—*Newbury, Ohio*. 79th Punderson Park Conf. Write: Ch., Box 570, Newbury, OH 44065

17-20—*Ermioni, Peloponnese, Greece*. A New Freedom. Write: Ch., Box 52811, 14601 Nea Erythrea, Greece; www.aa-europe.net

18-19—*Orford, Québec, Canada*. Congrès Bilingue de Magog. Écrire: Prés., 1025 Champlain, Magog, QC, J1X 5C1

18-20—*Rehoboth Beach, Delaware*. 47th Delaware State Conv. Write: Ch., Box 446, Nassau, DE 19969; delstateconv2007@mindspring.com

18-20—*Des Moines, Iowa*. Capital City Conf. Write: Ch., Box 30135, Des Moines, IA 50310; www.capitalcityconference.org

18-20—*Butte, Montana*. 2007 Spring Round-up. Write: Ch., 513 E. 7th St. Anaconda, MT 59711

18-20—*Laughlin, Nevada*. 23rd Tri-State Round-up. Write: Ch., Box 2850, Lake Havasu City, AZ 86405; www.tristate-roundup.com

18-20—*Dayton, Ohio*. 29th Women's Workshop. Write: Ch., Box 1527, Dayton, OH 45401-1527; womens_workshop@hotmail.com

18-20—*Oklahoma City, Oklahoma*. Area 57 Oklahoma State Conv. Write: Ch., Box 4012, Edmond, OK 73083; www.aaoklahoma.org/conference/

18-20—*Salt Lake City, Utah*. Post Conf. Assembly. Write: Ch., Box 973, Kaysville, UT 84037

18-20—*Middleton, Wisconsin*. Area 75 Spring Conf 2007. Write: Ch., Box 6642, Monona, WI 53716; www.area75.org

18-20—*Courtenay, British Columbia, Canada*. 56th Comox Valley Rally. Write: Ch., Box 1337, Comox, BC V9M 7Z8; cvdirectsoc@shaw.ca

Planning a Future Event?

To be included in the *Box 4-5-9* Calendar, information must be received at G.S.O. three months prior to the event. We list events of two or more days.

For your convenience and ours — please type or print the information to be listed on the Bulletin Board page, and mail to Editor: Box 459, Grand Central Station, New York, NY 10163 or literature@aa.org

Date of event: from _____ to _____, 20_____

Name of event: _____

Location: _____ CITY STATE OR PROVINCE

Address to list: _____ P.O. BOX (OR NUMBER AND STREET)

CITY STATE OR PROVINCE ZIP CODE

Web site or E-mail: _____ (NO PERSONAL E-MAIL ADDRESSES)

Contact person: _____ NAME PHONE # AND E-MAIL

- 18-20—*Little Current, Ontario, Canada.* Rainbow Round-up. Write: Ch., RR 1 Box 72, Little Current, ON, POP 1K0
- 18-20—*Penmaenmawr, North Wales, United Kingdom.* World Hello European Conv. Write: Treas., WH Conv., 6 Dundasvale Ct., Flat 19/1, Glasgow, G4 0DG Scotland
- 25-27—*Chicago, Illinois.* XXV Convención Estatal de Illinois. Info: Com. Org. 2450 S. California Ave, Chicago, IL 60608
- 25-27—*Bowling Green, Kentucky.* 25th Sponsorship Rally. Write: Ch., Box 1162, Bowling Green, KY 42102-1162
- 25-27—*Covington, Louisiana.* SE Louisiana Spring Round-up. Write: Ch., 894 Cross Gated Blvd, Slidell, LA 70461
- 25-27—*Bellaire, Michigan.* Northern Michigan InterArea Spring Round-up. Write: Ch., Box 260, East Jordan, MI 49727; nmia@charter.net
- 25-27—*Bloomington, Minnesota.* 34th Gopher State Round-up. Write: Ch., Box 65295, St. Paul, MN 55165-0295; www.gopherstateroundup.org
- 25-27—*Dallas, Texas.* 21st Gathering of Eagles. Write: Ch., Box 35865, Dallas, TX 75235; www.dallasgatheringofeagles.org
- 25-27—*Richmond, Virginia.* 3rd Fellowship of the Spirit Mid-Atlantic Conf. Write: Ch., Box 36061, Richmond, VA 23235; www.fotsmidatlantic.org
- 25-28—*Daytona Beach, Florida.* 17th Spring Conf. Write: Ch., 3822 Oyster Ct., Orlando, FL 32812
- 30-3—*Maui, Hawaii.* Mauifest IV Intern'l Conv. Write: Ch., Box 893, Kihei, HI 96753; www.mauifest.org

June

- 1-3—*Breckenridge, Colorado.* Colorado Conv. for Young People 2007. Write: Ch., Box 1385, Frisco, CO 80443; www.cypaa.org
- 1-3—*Albuquerque, New Mexico.* Area 46 50th Conv. Write: Ch., Box 6671, Albuquerque, NM 87197-6671; 2007 convention@newmexicoaa.org
- 1-3—*Lancaster, Pennsylvania.* Northeast Regional Forum. Write: Forum Coord., Box 459, Grand Central Station, New York, NY 10163; Regionalforums@aa.org

- 1-3—*Prince Albert, Saskatchewan, Canada.* Prince Albert Gateway Round-up. Write: Ch., R.R. #5, Site 32, Comp. 2, Prince Albert, SK, Canada S6V 5R3; www.princealbertroundup.ca
- 8-10—*Mobile, Alabama.* 26th Azalea City Jamboree. Write: Ch., 2566 Windmill Ct., Mobile, AL 36693
- 8-10—*Metairie, Louisiana.* Big Deep South Conv. Write: Ch., 638 Papworth Ave., Ste 101, Metairie, LA 70005
- 8-10—*Owego, New York.* CNY Area 47 Conv. Write: Ch., Box 528, Owego, NY 13827
- 8-10—*Vernon, British Columbia, Canada.* 35th Vernon Round-up. Write: Ch., 4017 Wellington Dr., Vernon, BC V1T 9H7
- 8-10—*Murgon, Queensland, Australia.* Murgon Round-up. Write: Ch., Box 16, Hivesville, Qld 4612, Australia; www.compartment24.bigblog.com.au
- 9-10—*Oslo, Norway.* 1st English Language Round-up. Write: Ch., Box 3012 Elisenberg, 0207 Oslo, Norway; www.aa-europe.net
- 14-17—*Indian Wells, California.* A.A. Desert Pow Wow. Write: Ch., Box 10128, Palm Desert, CA 92255; www.desertpowwow.com
- 14-17—*Hagerstown, Maryland.* 37th Area 29 Maryland State Conv. Write: Ch., Box 1653, Sykesville, MD 21784; stateconvention@marylandaa.org
- 14-17—*Sadhora Baldiyan, Shimla, India.* IV Conv. In The Clouds. Info: www.aacoventioninclouds.com
- 15-17—*Nanoose Bay, British Columbia, Canada.* 47th Parksville/Qualicum Rally. Write: Ch., 111-1391 Price Rd., Parksville, BC V9P 2W1
- 15-17—*Blenheim, Ontario, Canada.* 29th Midseason Campout. Write: Ch., 4700 Ray Rd., Maidstone, ON N0R 1K0; themidseasoncampout@hotmail.com
- 22-24—*Moodus, Connecticut.* Soberfest 2007. Write: Ch., 917 Merwins Ln., Fairfield, CT 06824; www.ct-aa.org
- 29-1—*McLeod, Montana.* Beartooth Mtn Conf. Write: Ch., Box 23406, Billings, MT 59104; www.beartoothmountainconference.com
- 29-1—*Wenatchee, Washington.* Pacific Northwest Conf. Write: Ch., Box 9582, Spokane, WA 99205; www.pnc1948.org

July

- 6-8—*Rivière Du Loup, Québec, Canada.* 32ième Congrès District 88-05. Écrire: Prés., 470 St. Pierre, Rivière Du Loup, QC, Canada G5R 3V3
- 13-14—*Yellowknife, NW Territories, Canada.* Special Forum. Write: Forum Coordinator, Box 459, Grand Central Station, New York, NY 10163; Regionalforums@aa.org
- 13-15—*Houma, Louisiana.* 49th Louisiana State Conv. Write: Ch., Box 744, Houma, LA 70361; www.aa-louisiana.org
- 13-15—*Kalamazoo, Michigan.* 55th Michigan State Conv. Write: Ch., Box 76, Manistee, MI 49060
- 13-15—*Las Cruces, New Mexico.* IV Convención Hispana del Estatal New Mexico. Inf: Com. Org., 110 S. Water St. Las Cruces, NM 88001
- 13-15—*Washington Island, Wisconsin.* Keep It Simple Weekend. Write: Ch., Box 125, Forestville, WI 54213-0125
- 19-22—*Atlanta, Georgia.* 32nd Atlanta Round. Write: Ch., 850 Dogwood Rd., Suite A400-485, Atlanta, GA 30044
- 19-22—*Charlotte, North Carolina.* 60th NC State Conv. Write: Ch., Box 71144, Durham, NC 27722; ncconference@nc.rr.com
- 20-22—*Carrabassett Valley, Maine.* 30th Maine Area Round-up. Write: Ch., Box 1532, Saco, ME 04072
- 20-22—*Rimouski, Québec, Canada.* 28^e Congrès du Bas-Saint-Laurent à Rimouski. Écrire: Prés., 62, rue Ste Marie, App 6, Rimouski, QC G5L 4E2
- 27-29—*Hot Springs, Arkansas.* 67th "Old Granddads" Arkansas State Conv. Write: Ch., Box 293, Glenwood, AR 71943
- 27-29—*Truro, Nova Scotia, Canada.* District 6 32nd Mid-Summer Round-up. Write: Ch., 85 Queen St., #5, Truro, NS B2N 2B2