

## Big Book Celebrates 50th Birthday As A.A.'s Most Effective 'Sponsor'

When the first copy of *Alcoholics Anonymous* rolled off the presses in April 1939, no one foresaw that it would become one of the top nonfiction bestsellers of all time. We know that more than eight million copies have been distributed or sold in the intervening 50 years; what we cannot reckon is the number of suffering alcoholics who have found sobriety as the result of its scope and spiritual power.

Back in 1939, after heated discussion, the list price was set at \$3.50, high for those days and only ten cents less than it is today. To compensate, A.A. co-founder Bill W. and his friends chose the thickest paper they could find. "The original volume proved to be so bulky that it became known as the 'Big Book,'" Bill later recalled. "Of course, the idea was to convince the alcoholic purchaser that he was indeed getting his money's worth!"

Bill's nonalcoholic secretary, the late Ruth Hock, would remember differently. The thinking as she understood it "was that everybody who read this book, to start, was going to be shaky and nervous, and they didn't want fine print or fine pages. They thought an alcoholic would handle thick pages better."

Bill began work on the Big Book in spring 1938 with no preconceived outline. Ruth, who typed the manuscript, remembered that he would arrive at the office of the Alcoholic Foundation (now the General Service Office of A.A. World Services, Inc.) with yellow scratch sheets of notes for each chapter. These, she said, "were the result of long thought, after hours of discussion pro and con with everyone who might be interested."

Bill would stand behind Ruth and dictate the material as she typed. The work went slowly, she later explained, because Bill would drop it any time a visitor came into the office wanting to talk.

Meanwhile, the obstacles were great. While Bill received "nothing but the warmest support" from Akron members, he got what he called "a real mauling" from the New Yorkers. Possibly, the Akron people were strongly attuned to Bill's spiritual ideas, while many of

the New York contingent were agnostic, skeptical, or both. Moreover, the Akronites had confidence in co-founder Dr. Bob, whose stature in the community was enormous; his support of the proposed book virtually guaranteed that the Akron membership would stand behind it.

After much discussion and prodding from Bill, group conscience prevailed in both the cities where A.A. began, and the way seemed clear except for one very sticky wicket: lack of funds.

Few of the recovering alcoholics had money to invest but shares were eventually sold, many on the installment plan, in the hastily formed Works Publishing, Inc. (now A.A. World Services, Inc.)—so dubbed, Bill has written, "because the forthcoming volume would be only the first of many such 'works.'" There are some oldtimers who say the company was named for a favorite slogan of the membership, "It works!" Others claim that it was named for the Akronites' favorite quotation from the New Testament (James I, 4): "Faith without works is dead."



The birthday cake, celebrating the 50th Anniversary of the Big Book, had replicas of the dust jackets of the First Edition and the present one. The cake was served at the A.A. General Service Conference, April 1989.

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The Big Book was launched on a shoestring but published it was. Importantly, it provided the name for a small self-help movement that until then had been known only as the Alcoholic Foundation, with but 100 members. Today Alcoholics Anonymous has an estimated 1,800,000 members in 134 countries. Additionally, its program of recovery serves as a model for Al-Anon, Narcotics Anonymous, Gamblers Anonymous, Overeaters Anonymous and other self-help programs.

The Big Book itself has opened the way to a life of comfortable sobriety for thousands of suffering alcoholics who otherwise might not have found help. It has offered convincing evidence to relatives and friends that compulsive drinkers can recover; and has furnished revealing insights to physicians, psychologists, the clergy and other professionals who work with alcoholics.

The first edition of the Big Book was divided into two main sections. The first half set forth, in words of hope and inspiration, the principles that were keeping A.A.s sober. Then came the recovery stories, provided by early members in both Akron and New York. The only section not written by an A.A. member was the introductory statement written anonymously by a New York physician who subsequently was identified as Dr. William D. Silkworth, one of A.A.'s first medical friends.

Perhaps the most widely quoted section of the Big Book is the first paragraph of the fifth chapter, entitled "How It Works," which begins: "Rarely have we seen a person fail who has thoroughly followed our path. . . ." In the same chapter, Bill also expanded the word-of-mouth program's six suggested steps to recovery into the Twelve Steps as we know them now. His reasoning was that "maybe our six chunks of truth should be broken up into smaller pieces. Thus we could better get the distant reader over the barrel, and at the same time we might be able to broaden and deepen the spiritual implications of our whole presentation." He wrote the Steps in bed, his wife, Lois, later observed, not because he was sick but because he felt it was "the best place to think."

Flushed with success, Bill read the Steps to two A.A. friends, one barely three months sober. Their immediate criticisms that "there's too much God stuff" and "it's

too stiff" led to considerable changes. For example: Bill's first draft of Step Seven stated, "Humbly, on our knees, asked Him to remove our shortcomings—holding nothing back." In the published text, it was softened to, "Humbly asked Him to remove our shortcomings."

When Bill began drafting the Big Book, he was less than four years sober, which seems a miracle. But he did not do it alone. *Alcoholics Anonymous* is truly a multiple miracle, for each chapter that Bill wrote was "edited" by the Akron and New York A.A.s—all of them sober less time than Bill. It was a cooperative effort, reflecting the experience of the young Fellowship as a whole.

The reviews that greeted publication of the anonymously authored Big Book were mixed. The *New York Times* reviewer hailed it as an "extraordinary book," noting that its general thesis "is more soundly based psychologically than any other treatment of the subject I have ever come upon." However, the *Journal of Nervous Mental Disorders* called it "a rambling sort of camp-meeting confession of experiences . . . of various alcoholics who have provisionally recovered, chiefly under the influence of the 'big-brothers-get-together' spirit. Of the inner meaning of alcoholism there is hardly a word." And the prestigious *Journal of the American Medical Association* saw it as "a curious combination of organizing propaganda and religious exhortation . . . in no sense a scientific book."

Initially, sales lagged, and the fledgling movement found itself saddled with nearly 5,000 unsold books and large incidental debts. Loans from sympathetic nonalcoholic friends barely kept the new publishing enterprise afloat. Then, in March 1941, after Jack Alexander's article on A.A. in the *Saturday Evening Post*, sales zoomed and a second printing was ordered that same month.

It took 35 years to sell one million copies of the Big Book; now A.A. distributes a million every year in the English language edition alone. At last tally, the Big Book had been published in fifteen other languages: Afrikaans, Dutch, Finnish, Flemish, French, German, Icelandic, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Russian and Swedish. Polish and Czechoslovakian translations are in the works.

In 1986, a softcover edition was published. This unabridged version is smaller in size than the hardcover copy, lighter in weight and, at \$3.20, less expensive.

To newcomers, the language of the Big Book may seem very much of its time, sometimes stilted, flowery, even severe. But the power of its words has been proved, and the first 11 chapters remain almost exactly as they were when completed in 1939. Over the years, the group conscience of A.A., acting through the General Service Conference, has approved additions and deletions among the stories of personal recovery, to reflect changing patterns in the membership. But it has resisted

streamlining the writing style or making other suggested "improvements."

During a presentation he gave at the General Service Conference in April, Norm A., a director of the A.A. Grapevine, described a meeting of the subcommittee appointed by the trustees' Literature Committee to figure out "how to commemorate the 50th anniversary of our beloved Big Book." The members were envisioning commemorative printings, fancy dust jackets, bookmarks and other mementos, Norm says, when "suddenly one person declared, 'We're trying to create souvenir-icons—just what we want to avoid. Let's celebrate the message, not the book!'"

A point that goes to the heart of the matter. Yet without the book, there might not be a message to pass on today. So happy birthday, Big Book. We are grateful for you *and* for your life-giving message.

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## Big Book Workshops

As part of the commemoration of the Big Book's 50th anniversary, the Conference Literature Committee encourages Big Book Workshops at regional, area, district and group gatherings. The purpose of the workshops is twofold: to focus the Fellowship's attention on the Big Book in this significant year, and also to provide A.A. members with the opportunity to consider the need for a fourth edition and/or publishing it in various formats, *i.e.*: pocket-size version, gift edition, binding of first 164 pages plus Dr. Bob's story, etc.

Big Book Workshop Questions were prepared by the trustees' Literature Committee and reviewed by the Conference Literature Committee. If you would like a copy please contact your General Service delegate or write to *Box 4-5-9*. And please be sure to let your delegate know the results of your Big Book Workshop.

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## John B. Rotates Out In the Spirit of Service

On July 1, John B. turned over his responsibilities as president of A.A. World Services, Inc. to Wayne P., of Rogers, Arkansas, who had succeeded John as general manager of the General Service Office just three months earlier.

The changing of the guard in these key A.A. areas has been effected more swiftly than in the past. John succeeded Bob P. as G.S.O.'s general manager in August 1984 but did not replace him as president of A.A.W.S.

until March of the following year. And although Bob P. before him had succeeded the late Bob H. in January 1975, it wasn't until three years later that he became president of A.A.W.S.

Explains John: "It is particularly gratifying to give these responsibilities to Wayne. He is a seasoned G.S.O. service hand, with long experience on both the A.A.W.S. and General Service Boards. The transition has been easy. As for me, it has been an enormous privilege to serve the Fellowship in this way. However, rotation is one of the most treasured of our A.A. Traditions, and now is the time for me to observe it."

Wayne attributes the smooth transfer of managerial functions to John's guidance and administrative skills—and to the quality of his sobriety. "John has been good for the General Service Office," Wayne says. "He is an extremely able, totally dedicated A.A. member. It's a privilege to follow him." Importantly, Wayne adds, "John knows how to take hold and when to let go. That's what the spirit of service is all about."

During John's years at the A.A. helm, Wayne notes, "he introduced sound business practices without disturbing the spiritual integrity of the Fellowship. He also helped to facilitate exchange visits with the Soviet Union that already have brought A.A.'s message of sobriety within the grasp of some alcoholics there."

Retirement from G.S.O. signals several beginnings for John. A consultant on technology and business management, he plans to return to that work both in his Schenectady, New York home and aboard a 38-foot Chris-Craft power boat which he and his wife, Mary, recently acquired. But one thing won't change. Whether on land or on sea, he will continue to carry the A.A. message as he has for almost 23 years, and to go on saying "yes" when called to serve.

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## Please Post the 1990 Convention 'Teaser' on Your Group Bulletin Board

What is a "teaser"? It is a flyer to stimulate interest—in this case, a preview of the big celebration of A.A.'s 55th Anniversary, to take place in Seattle, Washington, July 5-8, 1990. If you are not sure about attending, perhaps the complete run down of the program will help you decide. The long accordion-folded gray flyer gives all the major events and topics for the weekend of worldwide A.A. sharing.

A "teaser" is enclosed with each single copy of this issue of *Box 4-5-9*, and one with each bulk subscription. If you would like more to distribute to A.A.s in your area please write: Convention Coordinator, Box 459, Grand Central Station, New York, NY 10163.

## **G.S.O. Open House Will Not be Held in 1989**

Although the "official" fall Open House Day will not be held this year, the door at your A.A. General Service Office is always open. You may visit us at 468 Park Avenue South, between 31st and 32nd, Monday through Friday, 9 to 5.

Each year over 1,000 A.A. visitors from around the world tour the G.S.O. and Grapevine offices, visit the A.A. Archives and attend the 11:00 a.m. Friday A.A. meeting. Also, if any A.A.s from any area would like to plan a special bus excursion to visit G.S.O. they just need to let the staff know in advance.

We hope to see you, at *your* office. The welcome mat is always out and the coffeepot is always on.

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## **Register Now for the 1989 Central Office Seminar**

Central office/intergroup managers, steering committee chairpersons and others will meet at the Airport Marriott, Toronto, Ontario, Canada, for the Fourth A.A.W.S./Intergroup Seminar, November 3-5, 1989.

The seminar will feature workshops and presentations, all designed to widen communication and share experience, strength and hope regarding literature and other matters. Space limitations dictate that the seminar be limited to *one* representative from each office.

To register please write to: Central Office/Intergroup Seminar Coordinator, Box 459, Grand Central Station, New York, NY 10163. Closing date for hotel reservations is October 3, 1989.

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## **The A.A. Program Is Spiritual, Not Religious**

From time to time, letters come into the General Service Office asking for clarification of the statement in our Preamble that A.A. is not allied with any sect or denomination. If this is so, they ask, "Why does the word 'God' appear frequently in our Steps and Traditions? . . . Why do so many meetings close with the Lord's Prayer or the Serenity Prayer?"

Co-founder Bill W. often and clearly said that it would be unwise for A.A. to have an allegiance to any one religious sect. The Fellowship's usefulness is worldwide, he believed, and contains spiritual princi-

ples that members of any and every religion can accept.

In *A.A. Comes of Age*, Bill tells the story of a Buddhist monk who, after looking over the Twelve Steps, said, "These are fine! But since we Buddhists don't understand God as you do, it might be more acceptable to insert the word 'good' for 'God.'" Bill had no objection: "To some," he observed, "such a substitution might seem like a watering down of A.A.'s message. But we must remember that the Steps are suggestions only. A belief in them as they stand is not a requirement for membership among us. This liberty has made A.A. available for membership to thousands who never would have tried at all had we insisted on applying the Steps exactly as written."

Responding to a member who questioned the practice of closing meetings with the Lord's Prayer, Bill wrote in 1959, "This prayer is of such widespread use and recognition that the argument of its Christian origin seems a little far-fetched." He noted that in the Fellowship's early days, "there was no A.A. literature; in fact, we didn't even have a name." Thus, the early groups leaned heavily on Bible reading for inspiration and guidance. Meetings probably closed with the Lord's Prayer because, Bill concluded, "it did not put speakers to the task, embarrassing to many, of composing prayers of their own." Today the custom persists in the U.S. and Canada, but only with the sanction of the individual group conscience. The same is true of the Serenity Prayer.

Occasionally, A.A.s write G.S.O. to ask for guidelines concerning formation of specialized groups for Christians. G.S.O.'s reply: "It is perfectly alright for A.A.s who are also Christians to meet with one another if they choose. However, our Preamble states that A.A. is not allied with any sect or denomination, neither endorses nor opposes any causes, so it would be misleading to consider such a gathering an A.A. group. No specialized meeting qualifies as an A.A. group unless it conforms to these six points defined by the group conscience of the Fellowship in the U.S. and Canada:

"(1) All members are alcoholics, and all alcoholics are eligible for membership; (2) As a group, they are fully self-supporting; (3) A group's primary purpose is to help alcoholics recover through the Twelve Steps; (4) As a group, they have no outside affiliation; (5) As a group, they have no opinion on outside issues; and (6) As a group, their public relations policy is based on attraction rather than promotion, and they maintain personal anonymity at the level of press, television, radio and film."

Yet another A.A. member took a dim view of "hymn singing" at A.A. roundups and other functions "in view of the fact that probably more than half the A.A.s of the world are not Christian. I really have tried to 'Let Go and Let God,' but my Higher Power (God) keeps urging me to try harder to reach those who would make

our Fellowship appear exclusive." The G.S.O. respondent suggested that the writer share her feelings with the service workers who comprise the steering committees of most A.A. conventions, roundups and other events. In every such instance, it was noted, the group conscience of the steering committee prevails. A.A. itself is strictly nondenominational.

Bill W. himself never expressed A.A.'s position more simply than when he said, "We are only operating a spiritual kindergarten in which people are enabled to get over drinking and find the grace to go on living to better effect. Each man's theology has to be his own quest, his own affair." On another occasion he stated succinctly, "How far the alcoholic shall work out his dependence on God is none of A.A.'s business. Whether it is in a church or not in a church, whether it is in that church or this church, is none of A.A.'s business."

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## Dr. John Chappel Brings Working Knowledge of A.A. To Class-A Trusteeship

"A.A. is the most powerful and effective influence on alcoholics that I know. However, physicians treating the illness of alcoholism need to know more about it. Medical school students generally spend a couple of hours' class time in community medicine, go to the required A.A. meeting, and emerge as doctors capable of administering immediate detox treatment but not the attendant medical care."

So observes John Nelson Chappel, M.D., of Reno, Nevada, who in April was elected to the General Service Board as a Class A (nonalcoholic) trustee. To his positions as medical director of the Chemical Dependency Program at Reno's Truckee Meadows Hospital; Professor of Psychiatry, the University of Nevada School of Medicine; and consultant to Nevada's Bureau of Alcohol and Drug Abuse, he brings a familiarity with A.A. that is evidenced by his frequent references to the Twelve Steps and how they work.

Dr. Chappel's early years provided no hint of his later concerns with medicine and the treatment of chemical dependency. The son of a minister, he was born in Grande Prairie, North Alberta, and raised "all over Canada." He enrolled in Ontario Veterinary College but changed course abruptly after two years. "A classmate close to me attempted suicide after flunking finals," Dr. Chappel relates. "He knew more about veterinary medicine than I did, yet he failed. I was deeply moved and decided to take a year off. I never returned."

Instead, he earned his B.A. and M.D. degrees from



John Nelson Chappel,  
M.D.

the University of Alberta and went on to complete a residency in psychiatry at Billings Hospital, the University of Chicago, in 1968. He became board-certified in psychiatry in 1971 and was elected a Fellow of the American Psychiatric Association in 1977.

During his residency, Dr. Chappel was "recruited" by his teacher and mentor Jerome Jaffe, M.D., into service at the Board of Health's Mental Health Center in Woodlawn (Illinois), an inner-city ghetto notorious for its alcohol and drug-related problems. "I knew nothing at the time about chemical dependency," he says, "but I learned fast. There was just one A.A. group in the area. As a career teacher, I saw firsthand the power of the program to heal and rehabilitate alcoholics who had been viewed as 'hopeless.' The experience changed the direction of my life's work."

Before assuming his posts in Reno, Dr. Chappel served variously as director of the Medical-Psychiatric Department and chief of Psychiatric Staff at the Illinois Drug Abuse Program; consultant, the Hines (Illinois) V.A. Hospital Drug Abuse Program; and consulting psychiatrist to both Woodlawn Mental Health Center and Cook County Hospital's Mental Health Unit.

As a trustee, Dr. Chappel looks forward to working with the Cooperation With the Professional Community Committee. "Since the 1950s," he says, "reports in the medical and popular literature have given A.A. a halo effect. The medical community knows that the program is a 'good thing' but often hasn't the foggiest idea of what it involves. A.A. has come a long way in informing doctors and other professionals but there is still much to be done."

The author of numerous articles and monographs, Dr. Chappel has written extensively on substance abuse and its treatment. In 1987, he also coauthored an article on "The Effect of a Course on Students' Attitudes Toward Substance Abuse and Its Treatment" for the *Journal of Medical Education*.

After hours, he plays as hard as he works. An active advocate of "mental, physical and spiritual fitness," he delights in long-distance trail running and also serves as an instructor in the Reno Junior Ski Program.

Dr. Chappel and his wife of 28 years, Valerie Jean, have three daughters. Margot, age 25, is married and busy raising her two children. Laura, 23, and Barbara, 22, both work in the Department of Pharmacology of the University of Nevada School of Medicine, where they are apt to run into their dad any time. Love of medicine is a family affair.

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## New from G.S.O.

- "A.A. for the Native North American" is a completely new pamphlet addressed to and containing stories by Native American A.A. members. (P-21) 25¢
- *1989 Final Conference Report* covers all phases of the 39th General Service Conference, including financial statements. Confidential, to A.A. members only. (M-23) \$2.00.
- *Chapter 5 of the Big Book in American Sign Language* is a ½" VHS cassette signed for the hearing-impaired A.A. (VS-10) \$20.00.
- "Young People and A.A.," revised edition. (P-4) 20¢
- "A.A. Group," revised edition. (P-16) 30¢
- *1989 International Directory*. Confidential, to A.A. members only. (MD-1) 75¢
- *1989 Canadian A.A. Directory* (MD-2); *1989 Western U.S. A.A. Directory* (MD-3); *1989 Eastern U.S. A.A. Directory* (MD-4). Confidential, to A.A. members only. \$1.35 each.
- *Alcoholics Anonymous* Diskette. The Third Edition of the Big Book on five 5¼" diskettes that can be used in IBM PCs and IBM compatibles. (M-53) \$18.
- "A.A.—An Inside View," a 16mm film, is now available for purchase, rather than long-term lease. (US-03) \$150.
- *Alcoholics Anonymous*, Russian translation of the Big Book, including Dr. Bob's story; soft-cover (SR-1) \$2.75.

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## The Familiar A.A. Symbol: How, When, Where and If To Use—or Not to Use

Recognized worldwide, A.A. symbols and trademarks in various forms are sought by many for reproduction on everything from scholarly works and reprints of A.A. literature to ballpoint pens, jewelry, puzzles and games. Some years ago, there was even a request to reproduce

the Twelve Steps on bedsheets. In these and similar situations, what logos and trademarks are involved? How can they be used and who decides where, when and if to give the green light? What is the philosophy governing these decisions?

The earliest A.A. symbol, a circle enclosing a triangle, was introduced at the Fellowship's Twentieth Anniversary Convention in St. Louis in 1955. The circle stands for the entire world of A.A., and the triangle stands for our Three Legacies of Recovery, Unity and Service. Over the years, other versions have been added. One replicates the original logo, except for addition of the letters "A.A." inside the triangle. Another contains the "AA" initials inside the triangle plus the words "Unity," "Service" and "Recovery" placed inside the circle but outside the lines forming the triangle. Any group, district or other entity of the Fellowship is free to use these logos (with addition of the symbol signifying a registered trademark—®) on its newsletters, meeting schedules and other A.A. material.

There is yet a fourth symbol—this one containing the "A.A." letters inside the triangle and the words "General Service Conference" outside it. Use of this logo is confined to A.A. Conference-approved literature.

Then there are the A.A. trademarks, including: "A.A.," "Alcoholics Anonymous," and "Big Book." Casual or commercial use of these (and any of the circle-triangle logos) on apparel, trinkets, bumper stickers or other novelty items is discouraged. It would dilute our legal rights to exclusive "ownership" of these symbols that identify and represent our Fellowship. Moreover, there would be no means of assuring the integrity or quality of such products, which would appear to have emanated from A.A.

Responsibility for the use of A.A. logos and trademarks rests with the Board of Directors of A.A. World Services, Inc. Generally, the board considers each request on its own merits, and does not license or permit the logos to be used commercially (as mentioned above, each A.A. entity—groups, districts, areas, local service committees, central offices, and so on—is free to use most logos without requesting permission).

The A.A.W.S. Board also considers requests, both from A.A.s and non-A.A.s, to use material copyrighted by A.A.W.S. Here too, the board has discouraged strictly commercialized use. However, the board has recognized an exception to its general policy, when, for instance, a request is received from a governmental or nonprofit agency, serving a limited group of persons—e.g., the blind or hearing-impaired—seeking permission to publish copyrighted material in Braille or on tape as a free service to the people served by the agency. Even in these cases, a need for the material must have been established.

While many reprint requests and requests to use our trademarks come in from non-A.A.s, members account

for a fair share. Understandably, a large number of these requests derive from the A.A.s' enormous pride of membership. Thus, many such requests involve the taping of A.A. literature which has not been published, taped or filmed by A.A.W.S.; the use of copyrighted material and/or A.A. logos for imprint on greeting cards created by the member; and the use of A.A. logos on coffee mugs, jewelry and similar commemorative items for sale at A.A. conventions, assemblies, forums and roundups.

While appreciating the creativity shown, the board generally turns thumbs down on such ideas. Were our logos and trademarks to be associated with items willy-nilly, it could confuse the public—and A.A. newcomers as well. If we are self-supporting through our own contributions, they might wonder, then why would we lend our name to products-for-sale?

Some requests are not easy to handle. What happens, for instance, when A.A. is asked to lend its emblem for use on information that contains the logo of another twelve-step organization? For example: A.A. enjoys a special relationship with Al-Anon; yet the A.A.W.S. Board recognizes that any suggestion of affiliation would be in conflict with the Traditions of both societies and therefore should be avoided.

The board finds it personally difficult to turn down requests from fellow A.A.s, identifying as it does with their enthusiasm for the Fellowship. It is hoped that these people will appreciate the need for A.A. to cleave to its primary purpose and focus on suitable ways to "pass it on."

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## **A G.S.R. Preamble Stresses Group Conscience and Unity**

The May 1988 issue of the *Newsletter of the Central Intergroup Office of the Desert*, Palm Springs, California, reprints a G.S.R. Preamble which is read at meetings of area general service representatives. Since G.S.R.s are frequently hailed as "the guardians of the Traditions," it is appropriate that the preamble emphasizes the importance of an informed group conscience in maintaining unity and strength. Here it is, in its entirety:

"We are the General Service Representatives. We are the link in the chain of communication for our groups with the General Service Conference and the world of A.A.

"We realize the ultimate authority in A.A. is a loving God as He may express Himself in our group conscience. As trusted servants, our job is to bring information to our groups in order that they can reach an informed group conscience. In passing along this group conscience, we are helping to maintain the unity and strength so vital to our Fellowship.

"Let us, therefore, have the patience and tolerance to listen while others share, the courage to speak up when we have something to share, and the wisdom to do what is right for our groups as a whole."

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## **Treatment Facilities**

### **'Bridge the Gap' Program Welcomes Newcomers Out of Treatment Into A.A.**

The Bridge the Gap (BTG) program gaining momentum in A.A. is designed to help newcomers make the transition from inside treatment facilities to A.A. on the outside.

This program is not the same as temporary sponsorship, which may be initiated by the treatment center and usually begins while the alcoholic is still there. The BTG program starts to happen only when the newcomer is back home. It is simply a friendly welcome to the Fellowship from A.A. members who have volunteered to help the former patients feel more comfortable at meetings and to introduce them to other A.A.s in their communities.

Says Dennis C. of Albuquerque, New Mexico, who chairs the state's Treatment Facilities Committee: "It is very important to initiate contact within a few hours after patients' release, since this is the crucial time in their recoveries." Noting the increase in newcomers coming out of treatment centers, he suggests that the BTG program is "an excellent way for us to keep active in Twelfth-Step work and so enhance our own sobriety."

At A.A. meetings inside area treatment facilities, Dennis says, "we make a brief announcement telling how the BTG program works. 'At your request,' we explain in part, 'we will have an A.A. member call you at home on the day of your release. We place women with women and men with men, and try to match people in the same approximate age group. We have A.A. contacts all over the country, so we can arrange a contact for you no matter where you live. This is strictly voluntary on your part. We are in no way affiliated with any treatment facility or organization other than Alcoholics Anonymous.'"

After the meetings, interested patients are invited to fill out cards listing their name, age, address, phone number and release date. It is important that the pa-

tients fill out the cards themselves because of client confidentiality laws affecting treatment centers.

In order to participate in the Bridge the Gap program, Dennis stresses, the newcomers must express a desire to stop drinking. "If they do not have a problem with alcohol, we explain A.A.'s singleness of purpose and refer them to other twelve-step programs that might be more suitable to their needs."

The New Mexico program is presently limited to inpatient treatment facilities, Dennis says, "although we have responded to invitations to visit several outpatient clinics, bring in literature, and have an A.A. speaker on hand to explain what the Fellowship can and cannot do. We cooperate with them in every way we can."

Have you any experience or information regarding Bridge the Gap programs in your area that you would like to share? Your input is welcomed.

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## Correctional Facilities

### Committees Find Ways to Fund Literature for Inmates

In the 1989 Holiday issue of *Box 4-5-9* we ran an article sharing how correctional facilities committees in various areas fund the literature for A.A.s behind the walls. Since that article, many others have sent in their suggestions to be passed on.

- In Colorado, pink cans are placed on tables in group meeting rooms to collect contributions for literature—a custom that started in California; in Texas, the cans are blue.
- In El Reno, Oklahoma, contributions from passing the basket at the start of each meeting have provided more than \$20,000 worth of literature for those in the alcoholic ward of the state hospital and other facilities since 1984. Some A.A.s have given books in memory of deceased members, or for no reason other than wanting to give. This past March, the El Reno Group announced that more than 6,400 books had been donated to area facilities, along with beginners packets for the A.A. meetings held every week.
- The C.F. committee in Tucson, Arizona, has developed a flyer to inform area groups of the need for service hands. They sponsor workshops and, with approval

from correctional administrators, escort inmates to outside speaking engagements. This helps to dispel misconceptions and to attract "outside" individuals into service. The committee makes sure that Conference-approved literature is always available at prison meetings, along with films such as "It Sure Beats Sitting in a Cell" and "Young People and A.A."

- In Minnesota an intergroup worker found a box of old Grapevines in the back of a closet and turned them over to the parents of an inmate. They promptly took them over to the correctional facility, where they have been well thumbed.
- The Area Assembly in New Hampshire has allocated funds for the purchase of literature by the institutions committee. Additionally, book donations are received from groups throughout the state.
- Prison officials in Odessa, Texas, "have gladly put A.A. books in the library." Outside A.A.s "are welcomed, given meeting space, and permitted to bring pamphlets and meetings schedules for the alcoholic inmates who request them."
- The Washington state C.F. committee reports that an inside A.A. group "wants to be as self-supporting as it can be. Members try to raise funds from their own pockets to buy literature. They are grateful for outside contributions of books and literature, which help them to know the love and concern of A.A. worldwide."

Please remember that it is important to check with correctional facilities administrators before taking literature in to your meeting. Many facilities will not allow books to be delivered except from the publishers.

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## C.P.C.

### Professional Exhibit

The Cooperation With the Professional Community project which may be generating the greatest opportunity for area, district and local C.P.C. committees is the "professional exhibit."

Yet it may be one of the important functions of the C.P.C. assignment at the General Service Office about which the least is known.

The "professional exhibit," so-called because it is sent out to national conventions of professionals who might be working with alcoholics and with whom A.A. wishes to cooperate, made its debut in the fall of 1972. In 1989 the exhibit was sent to 25 conventions that were au-



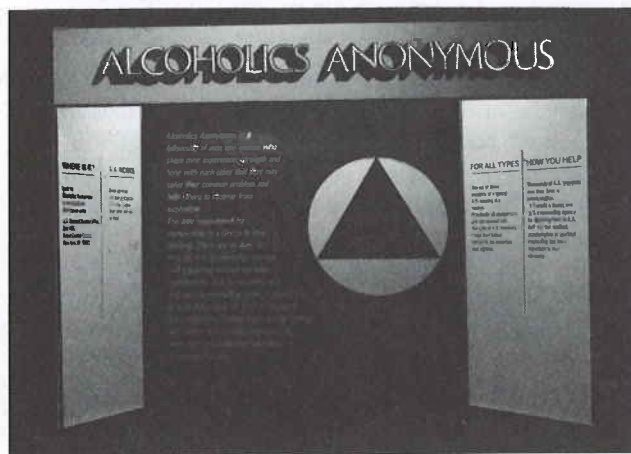
thorized by the trustees' C.P.C. Committee. G.S.O. receives many more invitations each year than it is possible to attend.

Therein lies the opportunity for area and local committees. For the past few months, instead of just declining exhibit invitations when we cannot attend, the staff has been forwarding state and local invitations to the area delegates so area or local C.P.C. committees may participate if they wish.

It should be pointed out that we are now exhibiting in convention fields including medicine, legal, psychiatric, mental health, social work, corrections, treatment, education, aging, religion and alcoholism.

A contractual arrangement with a New York firm gets our booth from place to place and back home again. The area delegate is contacted and asked to get C.P.C. volunteers to staff the booth during exhibit hours, and literature is mailed to the volunteer coordinator.

There is no doubt that the secret of the success of this project is the A.A. people at the booth. Each brings his or her own perspective to visiting with the professionals who stop by the booth. It's an opportunity for all to share the A.A. message with people in a way they've never had before.



At a recent medical convention, an A.A. volunteer said she had spoken to a doctor for about 15 minutes about A.A. "It's more than I've been able to talk to doctors in their offices in five years of C.P.C. work," she said.

In addition to visiting with professionals and providing numerous pamphlets, volunteers often have local meeting lists available for A.A. members from other states who may drop by the booth.

Convention attendees are asked if they wish to fill out labels to receive a packet of C.P.C. literature back at their offices, and blue cards which will put them on the ever-growing mailing list for *About A.A.*, our newsletter for professionals, which now goes out to about 30,000 professionals three times a year.

This C.P.C. project at the national level has affected relatively few area C.P.C. committees because a majority of the big conventions are held in relatively few cities.

But many of the national associations also have state and local conventions—an opportunity for state and local-level exhibits throughout the U.S. and Canada. Some area C.P.C. committees have begun organizing exhibits at this level.

Another area has reported they are now contacting convention bureaus in all cities in their state to find state and local conventions of helping professions which have exhibit areas.

Another C.P.C. chairperson is writing to all helping professional associations in the state and letting their convention committees know of their willingness to participate.

At least two areas have put together a nice portable display to serve as a backdrop for C.P.C. booths or tables.

For the past two years, the trustees' C.P.C. Committee has authorized the extra expense of setting up a TV and VCR at 10 of the 25 national exhibits to show the films "A.A.—An Inside View," "It Sure Beats Sitting in a Cell" and "Young People and A.A." during exhibit hours. One area reports they are now carrying their own TV and VCR for their local exhibits.

One drawback for the state conventions is there are often exhibit fees, and many C.P.C. committees operate with limited budgets. Area committees may weigh the expense of this against the value most people who have participated have expressed about this kind of C.P.C. work. One area committee's work last year was of such value and impact that the trustees added that convention to the national schedule for this year.

Any interested committees may receive information, guidelines and literature support by contacting the C.P.C. desk at the General Service Office.

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## P.I.

### Anonymity— Some Answers and Questions

"Yes. I think the need is greater. Greater social acceptance leaves more room for self-serving ego—the gift gets trivialized."

"No. The one thing that hasn't changed is the alcoholic ego. Without restraint that ego still has the capacity to destroy us as individuals and as a Fellowship. The

best 'medicine' for self-overdose is still self-denial—the spiritual essence of anonymity.”

These are just two of the 387 answers to a question posed recently to a scattering of D.C.M.s in the U.S. and Canada. What were these people asked? It was: “Do you think the need for anonymity has changed since A.A. was founded?”

As might be expected in A.A. there were many varied answers even among those who in general said “yes, the need has changed” or “no, the need has not changed.” In total, however, only 111 were on the “yes” side, with 262 saying “no.” And then there were 14 others who just weren’t sure.

In response to another query, answers ranged in tone all the way from raw outrage to quiet acceptance. For example: “Ego, vanity, prestige, money, power—these are the dangers of business ventures in the marketplace” and “it could be misused but it could be an asset for the blind or the invalid” and “to me they function much like the Grapevine.”

What was the question? Just as some of you may have guessed it was: “How do you feel about the taping of talks?”

A total of 394 had an opinion, with only 34 arguing that tapes should be discouraged. Of the rest an overwhelming 223 wanted an establishment of definite guidelines while another 137 felt taping as now practiced is okay.

Along the way questioners explored another aspect of this same subject by asking: “On the basis of your experience at district meetings what are your feelings in regard to tapes and the sale of tapes which you find most often shared by others?”

That little probe produced these answers and dozens of variations in between: “It doesn’t seem to be a problem—yet”; “Some of us are fearful of creating ‘gurus’ or ‘A.A. authorities’ ” and “Most tapes cost \$5.00. To purchase a blank tape ranges from \$3.99 to \$4.50; so the person selling isn’t making a great profit.”

The exploration entered into the domain of do-dads such as bumper stickers and coffee mugs with this question: “A.A.’s name and/or slogans are used on bumper stickers, coffee mugs, jewelry, T-shirts, etc. Do you feel this is a break of the spirit of anonymity?”

A total of 407 D.C.M.s shared their thoughts on this with 107 of the opinion that the use of these items is a “breach of the spirit of anonymity” with some believing use of such items as these cheapens the image of the Fellowship and that this alone is enough to have a strong objection to their public use. The bulk of persons responding (224), however, felt that display of these items is not a breach of anonymity while the remaining 76 who replied were not sure exactly what these items did to affect anonymity—if anything.

Among the crop of answers to this question, three of the most widely diverse were: “I’m not exactly for it

but I don’t know why”; “This is a trite approach to a serious business” and “We have a wonderful organization—let’s advertise it.”

Interviewers popped still another poser to their D.C.M. contacts with this somewhat alarm-sounding set of words: “Do you feel the principle of anonymity is in jeopardy?”

A total of 282 persons offered opinions with 176 answering “yes,” 139 “no” and 77 others saying they were just not sure. Each a representative response to one of the three different reactions to this question is this trio of retorts: “Yes. Just leave it alone. It was designed by a power greater than ourselves”; “No. Anonymity is spelled H-U-M-I-L-I-T-Y” and “Not sure. Maybe consciousness can be raised by a series of Grapevine articles.”

Sometimes a question, by necessity, is overlong and somewhat complicated, yet it can spark answers that are short and sweet.

Here’s the complex question: “If you have heard the subject of anonymity discussed at your local meetings or at area conferences and conventions what does the group conscience seem to be?”

Here are the simple answers: “Do not disturb this Tradition”; “Some like to hear that famous people have the same problem” and “Shout it from the rooftops. ‘I’m clean and sober today!’ ”

Also, in an attempt to determine what official stand (if there is one) is most often taken these days at the group level concerning anonymity, this question was asked: “Do the groups in your area make an announcement regarding anonymity and, if so, exactly what is that announcement?”

As might be expected this was the only question asked to which many answers were the same, virtually word-for-word identical. It was what a majority of A.A. members have no doubt heard in many meetings which is: “What you see here and hear here, let it stay here” or some slight variation thereof.

Several of the most memorable somewhat different replies, however, were “no, my group doesn’t do it—it’s square” and “it’s tacky to tell” and “take what you like but let there be no gossip of one another; instead let the love and peace of the A.A. program grow in you one day at a time.”

Now one last question, this one addressed to those of you who have just read this little report: “If you have any special ideas of your own regarding anonymity today will you please share them with us?”

We hope your answer will be “yes” so many times that it will take us weeks and weeks to read them—but read them we will, every one.

Simply send your ideas to Thoughts on Anonymity, Box 459, Grand Central Station, New York, NY 10163.

You’ll be appreciated. You may also be quoted! Anonymously, of course!

# BOX 4|5|9 BULLETIN BOARD

Items and Ideas on Area Gatherings for A.A.s — Via G.S.O.

AUGUST / SEPTEMBER 1989

## Calendar of Events

### August

- 2-6 — *San Antonio, Texas*. Int. Doctors Meeting. Write: Ch., Box 444, Center City, MN 55012
- 4-6 — *Eureka, California*. Second Annual Redwood Creek Campout. Write: Ch., Box 751, Eureka, CA 95501
- 4-6 — *Billings, Montana*. West Central Regional Forum. Write: Sec., Box 459, Grand Central Station, New York, NY 10163
- 4-6 — *Syracuse, New York*. NYS Informational Workshop. Write: Ch., 100 E. Manlius St., East Syracuse, NY 13057
- 4-6 — *College Station, Texas*. Sixth Annual Bryan/College Station Conv. Write: Ch., Box 5232, Bryan, TX 77805
- 4-6 — *Orkney Springs Virginia*. Shenandoah Valley Roundup. Write: Ch., Rt. 11, Box 186, Harrisonburg, VA 22801
- 4-6 — *Campbell River, British Columbia, Canada*. 15th Rally. Write: Ch., 335 Simms Road, Campbell River, BC V9W 1P2
- 4-6 — *Winnipeg, Manitoba, Canada*. Summer Conf. (hosted by gay men and lesbians) Write: Ch., #903-77 Edmonton St., Winnipeg, MB R3C 4H8
- 4-6 — *Halifax-Dart, Nova Scotia, Canada*. First Roundup (hosted by gay men and lesbians). Write: Ch., Box 1234N, Halifax, NS B3K 5H4
- 7-11 — *Crested Butte, Colorado*. Crested Butte Mountain Conf. Write: Ch., Box 140528, Dallas, TX 75214
- 10-13 — *Baton Rouge, Louisiana*. 31st State Conv. & 45th Southeastern Regional Conf. Write: Sec., 16841 Buckner Dr., Greenwell Springs, LA 70739
- 11-13 — *Hot Springs, Arkansas*. 49th "Old Granddad" Conv. Write: Tr., 504 Dolphin, Camden, Ar 71701
- 11-13 — *Universal City, California*. LA Roundup (hosted by gay men and lesbians). Write: Ch., 14755 Ventura Blvd., Suite 1-756, Sherman Oaks, CA 91403
- 11-13 — *Lexington, Kentucky*. Young People's Conf. - KCYP. Write: Ch., Box 13395, Lexington, KY 40583
- 11-13 — *Mankato, Minnesota*. Roundup. Write: Ch., Box 3172, Mankato, MN 56001
- 11-13 — *Moorehead, Minnesota*. Red River Valley Roundup. Write: Ch., Box 558, Moorehead, MN 56560
- 11-13 — *Albuquerque, New Mexico*. First S.A.Y. State Conf. Write: Ch., Box 36043, Albuquerque, NM 87176-6043
- 11-13 — *Salem, Oregon*. First Annual Fifth Step Weekend. Write: Ch., Box 273, Mill City, OR 97360
- 11-13 — *Kutztown, Pennsylvania*. Fourth Annual RAAAC. Write: Ch., Box 8025, Reading, PA 19603
- 11-13 — *Lake Poinstet, South Dakota*. 18th Annual Serenity Campout. Write: Ch., R.R.

- 4 Box 21, Yankton, SD 57078
- 11-13 — *Roanoke, Virginia*. 1989 Area Conv. Write: Ch., Box 11984, Roanoke, VA 24022
- 11-13 — *Houston, British Columbia, Canada*. Eighth Annual Roundup. Write: Ch., Box 1145, Houston, BC V0J 1Z0
- 11-13 — *Squamish, British Columbia, Canada*. 16th Annual Roundup. Write: Ch., Box 5220, Squamish, BC V0N 3G0
- 11-13 — *Tulameen, British Columbia, Canada*. Tulameen Camp-Out. Write: Ch., Box 1396, Princeton, BC V0X 1W0
- 11-13 — *Ucluelet, British Columbia, Canada*. Fifth Annual West Coast Rally. Write: Sec., Box 218, Tofino, BC V0R 2Z0
- 11-13 — *Sault Ste. Marie, Ontario, Canada*. Algoma Annual Campout. Write: Ch., 581 John St., Sault Ste. Marie, ON P6C 3K6
- 11-13 — *Stirling, Ontario, Canada*. Twelve Step Weekend. Write: Ch., Box 190, Stirling, ON K0K 3E0
- 11-13 — *Hull, Quebec, Canada*. 16th Ottawa Valley Conf. Write: Ch., 63 Herbert, Gatineau, PQ J8P 6B6
- 11-13 — *Delisle, Saskatchewan, Canada*. Campout Roundup. Write: Ch., Box 724, Delisle, SK SOL 0P0
- 11-13 — *Tiel, The Netherlands*. Intergroup 1 Annual Roundup. Write: Ch., Box 87959, 2508 DJ The Hague, Netherlands
- 12-13 — *Windsor, Nova Scotia, Canada*. Windsor-Brooklyn Roundup. Write: Ch., Box 2034, Windsor, NS B0N 2T0
- 12-13 — *Grenfell, Saskatchewan, Canada*. Roundup. Write: Ch., Box 68, Grenfell, SK S0G 2B0
- 17-20 — *Washington, D.C.* Capital Roundup (hosted by gay men and lesbians). Write: Ch., Box 76786, Washington, DC 20013
- 17-20 — *Omaha, Nebraska*. Cornhusker Roundup XII. Write: Ch., Box 425, Bellevue, NE 68005
- 18-19 — *Pony, Montana*. Second Biennial 7th Tradition Conf. Write: Ch., Box 657, Pony, MT 59747
- 18-20 — *Meeker, Colorado*. White River Roundup. Write: Ch., Box 1036, Meeker, CO 81641
- 18-20 — *Clearwater Beach, Florida*. Suncoast Conv. Write: Ch., Box 5377, Largo, FL 34649
- 18-20 — *Cartersville, Georgia*. 12th Allatoona Roundup. Write: Ch., Box 856, Cartersville, GA 30120
- 18-20 — *Moline, Illinois*. State Conf. Write: Ch., Box 89, Wyoming, IL 61491-0089
- 18-20 — *Dayton, Ohio*. Seventh Roundup (hosted by gay men and lesbians). Write: Ch., Box 662, Mid-City Station, Dayton, OH 45402
- 18-20 — *Wagoner, Oklahoma*. Sixth Mid South Regional YP Conf. Write: Ch., Box 60911, Oklahoma City, OK 73146-0911
- 18-20 — *Clarington, Pennsylvania*. Second Campathon Celebration. Write: Ch., Box 317, Washington, PA 15301
- 18-20 — *Dallas, Texas*. 18th Lone Star Roundup. Write: Ch., Box 835112, Richardson, TX 75083
- 18-20 — *Spokane, Washington*. Lilac City Roundup. Write: Ch., Box 10030, Spokane, WA 99209
- 18-20 — *Mission, British Columbia, Canada*. Second Annual Mission Rally. Write: Ch., #84-7365 Cedar St., Mission, BC V2V 5S7
- 18-20 — *Port Hardy, British Columbia, Canada*. 13th North Island Rally. Write: Ch., Box 2517, Port Hardy, BC V0N 2P0
- 19-20 — *Okanogan, Washington*. Rock Creek Campout. Write: Ch., Rt 2, 973 So. 1st Ave., Okanogan, WA 98840
- 25-27 — *San Luis Obispo, California*. 22nd Annual Convention, District 22. Write: Ch., Box 13308, San Luis Obispo, CA 93406
- 25-27 — *Tampa, Florida*. West Coast Sponsorship Weekend. Write: Ch., 4820 Sawyer Rd., Sarasota, FL 34233
- 25-27 — *Dearborn, Michigan*. 37th State Conf. Write: Ch., Box 916, Pontiac, MI 48056
- 25-27 — *Jackson, Mississippi*. Third Annual Old Timers Roundup. Write: Ch., Box 20664, Jackson, MS 39209-1664
- 25-27 — *Joblin, Mississippi*. Summer Hummer. Write: Ch., Box 2075, Joblin, MS 64801
- 25-27 — *Glendive, Montana*. Seventh Soberfest. Write: Ch., 511 Juniper #1, Glendive, MT 59330
- 25-27 — *Chautauqua, New York*. 36th Tri-State Assembly. Write: Ch., 2188 Woodward Ave., Lakewood, OH 44107
- 25-27 — *Chattanooga, Tennessee*. Second Annual Roundup. Write: Ch., Box 2554, Chattanooga, TN 37409
- 25-27 — *Beaumont, Texas*. District Conf. Write: Tr., Box 2243, Nederland, TX 77627
- 25-27 — *Craftsbury, Vermont*. Green Mountain CYP. Write: Ch., Box 644, Stowe, VT 05672
- 25-27 — *Red Deer, Alberta, Canada*. District 13 Roundup. Write: Ch., #2211, 3416 52 Ave., Red Deer AB T4N 6N2
- 25-27 — *Cranbrook, British Columbia, Canada*. 15th Roundup. Write: Ch., 202-16 Avenue S., Cranbrook, BC V1C 2Z6

### September

- 1-3 — *Denver, Colorado*. State Conv. Write: Ch., Box 101, Castle Rock, CO 80104
- 1-3 — *Indianapolis, Indiana*. INCYP. Write: Ch., Box 11113, Indianapolis, IN 46201
- 1-3 — *Cedar Rapids, Iowa*. Reach-out Round-

**Planning a Future Event?** Please send your information on October, November or December events, two days or more, in time to reach G.S.O. by August 15, the calendar deadline for the October/November issue of *Box 4-5-9*.

Flip up this end of page — more events listed on reverse side

## September (cont.)

- up. Write: Ch., Box 2708, Cedar Rapids, IA 52406-2708
- 1-3 — *Houma, Louisiana*. Ninth Annual Bayouland Jamboree. Write: Ch., Box 2251, Houma, LA 70361
- 1-3 — *New Orleans, Louisiana*. Big Easy Does It Roundup II (gay). Write: Ch., Box 51266, New Orleans, LA 70151-1266
- 1-3 — *Danvers, Massachusetts*. MSCYP. Write: Ch., Box 3560, Framingham, MA 01701
- 1-3 — *St. Louis, Missouri*. Fall Classic. Write: Ch., 2539 S. 12th St., St. Louis, MO 63104
- 1-3 — *Polson, Montana*. Camporee. Write: Ch., Box 1515, Polson, MT 59860
- 1-3 — *Abilene, Texas*. Ninth Big Country Conf. Write: Ch., 2850 Southwest Drive, Abilene, TX 79605
- 1-3 — *Stettler, Alberta, Canada*. Roundup. Write: Ch., Box 1961, Stettler, AB T0C 2L0
- 1-3 — *Penticton, British Columbia, Canada*. 24th South Okanagan Roundup. Write: Ch., Box 524, Penticton, BC V2A 6K9
- 1-3 — *Yellowknife, Northwest Territories, Canada*. 17th Annual Roundup. Write: Ch., Box 1641, Yellowknife, NT X1A 2P2
- 1-3 — *Chapleau, Ontario, Canada*. 22nd Annual Roundup. Write: Sec., Box 634, Chapleau, ON POM 1K0
- 1-4 — *Tampa, Florida*. Third Annual Tampa Bay Fall Roundup. Write: Ch., Box 360185, Tampa, FL 33673
- 1-4 — *Austin, Texas*. Austin/San Antonio Roundup. Write: Ch., Box 49879, Austin, TX 78765
- 1-4 — *Powell River, British Columbia, Canada*. 42nd Powell River Rally. Write: Ch., 5468 Laburnum, Powell River, BC
- 2-3 — *Sacramento, California*. River City Roundup (gay). Write: Ch., Box 163572, Sacramento, CA 95816
- 7-10 — *Ardmore, Oklahoma*. Singles in Sobriety Conf. Write: Ch., Box 835788, Richardson, TX 75083
- 7-10 — *Aliston, Ontario, Canada*. Big Book Seminar - Step Study. Write: Ch., Box 4535, Station C, London, ON N5W 5J5
- 8-9 — *Vancouver, British Columbia, Canada*. Sixth Vision for Women Conf. Write: Ch., Box 332, Pit Meadows, BC V3Y 2E6
- 8-10 — *Sexsmith, Alberta, Canada*. 30th Annual Grande Prairie Roundup. Write: Ch., Box 390, Sexsmith, AB T0H 3C0
- 8-10 — *Dunnville, Ontario, Canada*. 23rd Annual Dunnville Conv. Write: Ch., Box 163, Dunnville, ON
- 8-10 — *Angels Camp, California*. Third Annual Gold Country Roundup. Write: Ch., Box 2933, Arnold, CA 95223
- 8-10 — *Oakhurst, California*. Fourth Annual Summer Serenity in the Sierras. Write: Ch., Box 23, Oakhurst, CA 93644
- 8-10 — *Cromwell, Connecticut*. 31st State Conv. Write: Ch., Box 154, East Haven, CT 06512
- 8-10 — *Many, Louisiana*. Western La. Inter-group. Write: Ch., 606 S. Royal Street, DeRidder, LA 70634
- 8-10 — *Warwick, New York*. 14th Annual Conf. Write: Ch., 13 Tall Oaks Drive, Middletown, NY 10940
- 8-10 — *Wausau, Wisconsin*. 49th Northern Wisc. & Upper Mich. Fall Conf. Write: Ch., Box 455, Wausau, WI 54401
- 15-17 — *Bull Shoals, Arkansas*. Autumn in the Ozarks. Write: Ch., Box 238, Yellville, AR 72687
- 15-17 — *Oxnard, California*. 11th Annual Ventura Conv. Write: Ch., 1924, Simi Valley, CA 93062
- 15-17 — *Edmonton, Alberta, Canada*. Fifth Annual Bluejean Roundup. Write: Ch., 8623-42a Ave., Edmonton, AB T6K 1E6
- 15-17 — *Port Alberni, British Columbia, Canada*. Annual Rally. Write: Ch., 5856 Nelson Rd., Port Alberni, BC V9Y 7G7
- 15-17 — *Revelstoke, British Columbia, Canada*. Roundup. Write: Ch., Box 2382, Revelstoke, BC V0E 2S0
- 15-17 — *Meadow Lake, Saskatchewan, Canada*. Annual Roundup. Write: Ch., Box 1887, Meadow Lake, SK S0M 1V0
- 16-17 — *Crescent City, California*. Third Annual Rally. Write: Ch., 695 Macken St., Crescent City, CA 95531
- 16-17 — *Rivers, Manitoba, Canada*. Third Annual Roundup. Write: Ch., Box 266, Rivers, MB R0K 1X0
- 16-18 — *Huntsville, Alabama*. Ala./NW Fla. Conv. Write: Ch., 2616 Valleybrook Dr. N.E., Huntsville, AL 35811
- 21-25 — *West Sacramento, California*. Fourth Annual Big Book Seminar. Write: Ch., Box 223, Fair Oaks, CA 95628
- 22-24 — *Spreckels, California*. Seventh Coastal Rally. Write: Ch., Box 6418, Salinas, CA 93912
- 22-24 — *Lansing, Michigan*. Roundup (hosted by gay men & lesbians). Write: Ch., Box 4241, East Lansing, MI 48826
- 22-24 — *Duluth, Minnesota*. 44th Annual Duluth Roundup. Write: Ch., Box 16771, Duluth, MN 55816-0771
- 22-24 — *Natchez, Mississippi*. Southern Hospitality Hoopla. Write: Ch., Box 717, Natchez, MS 39120
- 22-24 — *Stateline, Nevada*. Tahoe Fall Fest. Write: Ch., Box 16009, So. Lake Tahoe, CA 95706
- 22-24 — *Columbus, Ohio*. Third Area 53 Conv. Write: Ch., Box 2131, Columbus, OH 43216
- 22-24 — *Salt Lake City, Utah*. Skyline Conf. Write: Ch., Box 539, Midvale, UT 84047
- 22-24 — *Winchester, Virginia*. 4-State & DC Get-together. Write: Ch., Box 593, Winchester, VA 22601
- 22-24 — *Ottawa, Ontario, Canada*. 38th Eastern Ontario Fall Conf. Write: Ch., Box 4342, Station E, Ottawa, ON K1S 5B3
- 22-24 — *Swift Current, Saskatchewan, Canada*. 28th Roundup. Write: Ch., Box 1848, Swift Current, SK S9H 4M6
- 23-24 — *Sarasota, Florida*. Big Book Seminar. Write: Ch., 4820 Sawyer Rd., Sarasota, FL 34233
- 24-26 — *Rocky Hill, Connecticut*. Int. Lawyers Conv. Write: Ch., IDAA, Suite 201, 1092 Elm Street, Rocky Hill, CT 06067
- 28-October 1 — *Amarillo, Texas*. 42nd Annual Top O'Texas Roundup. Write: Ch., Box 412, Amarillo, TX 79105
- 29-October 1 — *Mackinac Island, Michigan*. Mackinac Island Weekend. Write: Ch., 302 S. Waverly Rd., Lansing, MI 48917
- 29-October 1 — *Brainerd, Minnesota*. Minnesota Big Book Get-Together. Write: Ch., Box 103, Wayzata, MN 55391
- 29-October 1 — *Lake Livingston, Texas*. Spirit of the Pines. Write: Ch., 820 Arbor Downs, Plano, TX 75023

- 29-October 1 — *Seattle, Washington*. Area Assembly. Write: Ch., Box 85037, Seattle, WA 98145-1037
- 29-October 1 — *Edmonton, Alberta, Canada*. Second Annual Round-Up (sponsored by gay members). Write: Ch., Box 8614, Station "L," Edmonton, AB T6C 4J4
- 29-October 1 — *Brampton, Ontario, Canada*. Brampton-Bramalea Conv. Write: Ch., Box 401, Brampton, ON L6V 2L3

## October

- 5-8 — *Gainesville, Georgia*. 36th State Conv. Write: Ch., Box 5701, Gainesville, GA 30501
- 6-8 — *Somerset, New Jersey*. 19th Northeast Regional Conv. Write: Ch., Box 1010, Woodbridge, NJ 07095
- 6-8 — *Clarksburg, West Virginia*. Jackson's Mill Round-Up. Write: Ch., Box 825, Clarksburg, WV 26301
- 6-8 — *Chatham, New Brunswick, Canada*. NB/PEI Area Assembly Business/Roundup. Write: Sec., 7 MacLean St., Chatham, NB E1N 1C8
- 6-8 — *Dartmouth, Nova Scotia, Canada*. NS/NFLD/LAB Assembly. Write: Ch., Box 3, Dartmouth, NS B2Y 3Y2
- 6-8 — *Montreal, Quebec, Canada*. 30th Montreal Bilingual Conv. Write: Ch., 5780 d'Iberville, Montreal, PQ H2G 2B8
- 6-8 — *Montego Bay, Jamaica*. Seventh Annual Discover Weekend. Write: Ch., Box 138, Reading P.O., Montego Bay, Jamaica
- 10-11 — *Lahaina, Hawaii*. 14th Annual Maui Mini-Conf. Write: Ch., Box 1208, Wailuku, HI 96793
- 12-15 — *Brainerd, Minnesota*. Second MYP Roundup. Write: Ch., Box 24713, Minneapolis, MN 55424
- 13-15 — *Stockton, California*. N.C.C. 42nd Annual Fall Conf. Write: Tr., 1046 Irving St., San Francisco, CA 94122-2290
- 13-15 — *Waterloo, Iowa*. State Fall Conf. Write: Ch., Box 3172, Waterloo, IA 50707
- 13-15 — *Lafayette, Louisiana*. Sixth Annual Cajun Country Conf. Write: Ch., Box 3160, Lafayette, LA 70502
- 13-15 — *Lunteren, Netherlands*. Annual Conv. Write: Ch., Postbus 9680, 3506 GR Utrecht, Netherlands
- 14-15 — *Bastrop, Texas*. Fellowship in the Pines Conv. Write: Ch., 400 Turney Ln., Smithville, TX 78957
- 20-22 — *Hays, Kansas*. Northwest Kansas Conf. Write: Ch., Box 326, Hays, KS 67601
- 20-22 — *Whitney, Texas*. Brazos Riverside Conf. Write: Ch., Box 221, Tyler, TX 75701
- 21-22 — *New Haven, Connecticut*. Connecticut 50th Anniv. Fellowship Day and Banquet. Write: Ch., Box 2971, New Britain, CT 06050-2971
- 27-29 — *Mt. Vernon, Washington*. Second Annual Mt. Baker Roundup. Write: Ch., 3212 Northwest Avenue, Suite C 323, Beltingham, WA 98225
- 27-29 — *Duncan, British Columbia, Canada*. Rally. Write: Ch., 460 Whistler St., Duncan, BC V9L 3W6
- 27-29 — *Winnipeg, Manitoba, Canada*. Manitoba Keystone Conf. Write: Ch., 505-365 Hargrave St., Winnipeg, MB R3B 2K3
- 27-29 — *London, Ontario, Canada*. 36th Annual Western Ontario Conv. Write: Ch., Box 725, London, ON N6A 4Y8