



GOOD NEWS



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Published Bi-Monthly in Sunnyvale California
By The Northern California Council of Alcoholics Anonymous

November - December
1987

Stockton Conference

Stockton Conference- what fun. First I want to say that the Stockton Committee really did a great job. Being behind the scenes on some of this organization business I know the work involved. I think I really had a special, good time, because for the first time in years I was truly rested. Therefore, I had the energy to get totally involved. Proving that the old H.A.L.T. theory works.

Friday night our speaker was Rod C. from Arkansas, who I have met before. The message I got from Rod, had to do with Step Eight, making amends- he said "you don't just say you are sorry, you fix it." Because I haven't met a drunk yet that didn't have some fixing to do. I thought he was a good speaker to open their conference, usually he is a little more up, but his mother was ill.

Saturday- all day- what a ball. The first thing I went to was the General Service Meeting and they talked about issues going into action, how at a group level we feed information to New York, and how after much discussion and group conscious, we go into action.

Then we saw the film, "A.A. and Young People" after it was explained all that is involved in making a film like this. It was excellent, and very moving. I think everyone had a tear in their eye.

The Twelve Traditions Play was cancelled and will be done in Monterey. I then went to the NCC Steering Committee Meeting, it was interesting. A committee was formed to study if we need to raise registration and make registration mandatory. No comment.

Went and had a nice German lunch with some friends, it was good. Got back in time to hear Allen F. from Long Beach, I conceded myself a young person and really enjoyed Allen. Then a ten minute rest and dinner and back to see Tom O'S. from Louisiana, loved his sense of humor. That is one of the great gifts of recovery. Laughter- it heals the SOUL. I didn't stay for the dance.

Sunday morning- a time to reflect. Went to the A.A. Service meeting, it was interesting learning how it all works and that our primary purpose has not changed, to carry the message to the alcoholic who still suffers.

I truly enjoyed Marie S. from L.A., she reminded me once again how our children keep us in the here and now.

I met new friends, I had warm messages to take home, and going to these conferences really helps to keep my enthusiasm up, because we all share a common bond.

Tory D., Dist. 19

The Bill W. Carl Jung Letters

Here is a vital chapter of AA's early history, first published in the Grapevine in January 1963, and reprinted in January 1968. (Back copies of both issues have been entirely sold out.)

This extraordinary exchange of letters revealed for the first time, not only the direct historical ancestry of AA, but the bizarre situation wherein Jung, deeply involved with scientists and with a scientific reputation at stake, felt he had to be cautious about revealing his profound and lasting belief that the ultimate sources of recovery are spiritual sources. Permission to publish Dr. Jung's letter was granted to the Grapevine by the Jung estate.

January 23, 1961
Professor, Dr. C. G. Jung
Kusnacht-Zurich
Seestrasse 228
Switzerland
My dear Dr. Jung:

This letter of great appreciation has been very long overdue.

May I first introduce myself as Bill W., a co-founder of the Society of Alcoholics Anonymous. Though you have surely heard of us, I doubt if you are aware that a certain conversation you once had with one of your patients, a Mr. Roland H., back in the early 1930's, did play a critical role in the founding of our Fellowship.

Though Roland H. has long since passed away, the recollection
Continued on page 4

HELP! HELP! HELP! HELP! HELP!

I apologize for the lateness of this issue, but we are still in desperate need of contributing writers for the GOOD NEWS. Please help if you can, we need your support! Also if you have any old issues of GOOD NEWS, please photocopy

and send them to us. Any and all help will be greatly appreciated. Don't forget Monterey is coming:

March 11, 12, 13 (1988)

Hope to see you there
Paula D.

C.N.C.A. ARCHIVES COMMITTEE

Word has been received that several groups have created and filled the position of Group Historian. Just what the related responsibilities consist of have not been set forth as yet. There are not any published guidelines presently available. The Area Archives Committee, however, will gladly assist if, as and when asked to do so.

To some people A.A. memorabilia is just an aggregate of junk worthy of the garbage can. To others the memorabilia is fully alive with the past. There are the sheets that the group secretary fills out weekly showing: the secretary's name, the chairperson, the speaker, the topic, the number of members present, newcomers, visitors, money, etc. etc. The Archival Center has about seven or eight four inch binders, each pertaining to a separate Marin (10) or San Francisco (06) group and containing multi-year "secretary sheets" as well as a wide variety of other memorabilia. And there are the books, autographs, photographs, menus, programs, correspondence and so forth. To many these are real treasures, a most welcome reminder of the bumpy but ever so rewarding road towards recovery

with our A.A. companions.

"KEEP THE MEMORY GREEN"

Another item has been received from the Estate of Horace B. This time it is an address and phone number book, probably over forty years old, containing many names, including most of the early leaders in bay area A.A.

Archives exhibits were displayed at both the Pre-Conference Assembly and the Alameda County All Groups Day.

Thy will be done.

Herb J. (06)

San Jose Conference

The committee met for pre-conference meeting last week, the contracts' signed, and the Holiday Inn was selected for the hosting hotel. All is going well. Flyers will be available at the Monterey Conference.

Mark Your Calendar, the dates for San Jose are:



JUNE 24, 25, 26
(1988)

SERENITY PRAYER

*GOD GRANT ME THE
SERENITY TO ACCEPT THE
THINGS I CANNOT CHANGE
COURAGE TO CHANGE THE
THINGS I CAN,
AND, THE WISDOM TO KNOW
THE DIFFERENCE.
LIVING ONE DAY AT A TIME;
ACCEPTING HARDSHIP AS THE
PATHWAY TO PEACE.
TAKING, AS HE DID, THIS
SINFUL WORLD AS IT IS, NOT
AS I WOULD HAVE IT
TRUSTING THAT HE WILL
MAKE ALL THINGS RIGHT IF I
SURRENDER TO HIS WILL.
THAT I BE REASONABLY
HAPPY,
IN THIS LIFE AND SUPREME
HAPPY WITH HIM FOREVER IN
THE NEXT.*

Reinhold Wieber

— 1988 Events —

MARCH

11-13: N.C.C.A.A. Conference, Monterey Convention Center, Monterey

May

27-29: 16th Annual Hospital & Institution Conference, Monterey

June

24-26: N.C.C.A.A. Conference, San Jose

DEADLINES FOR MATERIAL

Date	Issue
Dec 10	Jan-Feb
Feb 10	Mar-Apr
April 10	May-June
June 10	July-Aug
Aug 10	Sept-Oct
Oct 10	Nov-Dec

ME AND MY TRADITIONS

Sometimes passed over all too lightly, our Twelve Traditions are designed to protect YOU, the individual member of A.A.---

What the Twelve Traditions have taught me...

1. To try to put the common welfare first, rather than just my own - by being willing to yield, even when I may heartily disagree.

2. To put faith in the group conscience, and to try to believe it represents God's will for us today - if not forever.

3. To remember that the most significant experience of my life was becoming a member of A.A., that A.A. had room for me even before I wanted to join, and that they gave me the time to develop the desire to stop drinking, though at first I didn't have one.

4. To remind myself that nothing is really good for me unless other people are considered, too.

5. To take whatever extra time is needed to keep the primary purpose primary - to put first things first.

6. Not to be beguiled into activities and involvements, no matter how worthy or how attractive, that might undermine the primary purpose.

7. To carry my own weight in economic matters, and to support those things in which I believe.

8&9. To remind myself that I am simply one of many trusted servants, with no special training or talent beyond my desire to serve, responsibly and to the best of my ability, those people who have trusted me.

10. To be aware of the fact that, as an individual, I am entitled to hold any opinions which seem right to me and to defend them in the appropriate places.

11. To try to be prudent and not promote or oversell even my most cherished beliefs and ideas. If they are all I think they are, they

I AM NOT A DUCK

By John Foster

I may look like a duck and walk like a duck and quack like a duck and drink like a duck...

But I am NOT a duck! I'm an eagle in disguise.

If you could prove to me that it's respectable to be a duck, I might consider being one.

But don't waste your time... my mind is made up. I think it's shameful to be a duck. I won't be a duck.

It's so lonely here among all these ducks. I'm so out of place here. But for some reason, none of the other eagles will have anything to do with me.

Why are eagles so cruel?

Some of the ducks are quite nice. It's too bad I'm an eagle.

No, it isn't! I'm glad I'm an eagle.

Even if I WERE a duck, I wouldn't stay a duck. I'd become an eagle.

I can be anything I want to be and I owe it to myself to be an eagle.

Ducks are terrible. I hate ducks.

I keep trying to swoop down and grab a rabbit in my claws.

But, I can't do it. I have webbed feet.

It's all GOD's fault. Why would he make an eagle with webbed feet?

If I starve to death, God will have only himself to blame.

I do my part... why doesn't he do his?

The ducks all want to help me. But how can they?

What does a duck know about an eagle's problems?

Why can't they mind their own business?

Why don't the eagles offer to help?

Someday I'll get even with those eagles. I hate them.

I'm beginning to like ducks better than I do eagles.

Being an eagle is killing me.

Not being a duck is killing me.

I don't know what's killing me.

I just know I'm dying. Help me, God. God, help me.

Guess what, God!

I am a duck... whether I like it or not... I'm a duck.

Why didn't you tell me?

I've forgotten how to act.

Show me, God, how to be a duck. Help me.

Help me be a good duck.

Ducks are the best people in the world.

I love ducks.

I'm grateful to be a duck.

will have made sufficient difference in my own life and performance to carry their weight in that way. I am reminded not to seek personal credit for anything that I may do, and not to feel that I deserve it.

12. To remember that the prin-

ciple expressed is the important thing - not the person who is expressing it.

Anonymous

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BY THE WAY.

Continued from front page...

of his remarkable experience while under treatment by you has definitely become part of AA history. Our remembrance of Roland H.'s statements about his experience with you is as follows:

Having exhausted other means of recovery from his alcoholism, it was about 1931 that he became your patient. I believe he remained under your care for perhaps a year. His admiration for you was boundless, and he left you with a feeling of much confidence.

To his great consternation, he soon relapsed into intoxication. Certain that you were his "court of last resort," he again returned to your care. Then followed the conversation between you that was to become the first link in the chain of events that led to the founding of Alcoholics Anonymous.

My recollection of his account of that conversation is this: First of all, you frankly told him of his hopelessness, so far as any further medical or psychiatric treatment might be concerned. This candid and humble statement of yours was beyond doubt the first foundation stone upon which our Society has since been built.

Coming from you, one he so trusted and admired, the impact upon him was immense.

When he then asked you if there was any other hope, you told him that there might be, provided he could become the subject of a spiritual or religious experience-- in short, a genuine conversion. You pointed out how such an experience, if brought about, might re-motivate him when nothing else could. But you did caution, though, that while such experiences had sometimes brought recovery to alcoholics, they were, nevertheless, comparatively rare. You

recommended that he place himself in a religious atmosphere and hope for the best. This I believe was the substance of your advice.

Shortly thereafter, Mr. H. joined the Oxford Group, an evangelical movement then at the height of its success in Europe, and one with which you are doubtless familiar. You will remember their large emphasis upon the principle of self-survey, confession, restitution, and the giving of oneself in service to

"...there came a vision of a society of alcoholics..."

others. They strongly stressed meditation and prayer. In these surroundings, Roland H. did find a conversion experience that released him for the time being from his compulsion to drink.

Returning to New York, he became very active with the "O.G." here, then led by an Episcopal clergyman, Dr. Samuel Shoemaker. Dr. Shoemaker had been one of the founders of that movement, and his was a powerful personality that carried immense sincerity and conviction.

At this time (1932-34), the Oxford Group had already sobered a number of alcoholics, and Roland, feeling that he could especially identify with these sufferers, addressed himself to the help of still others. One of these chanced to be an old schoolmate of mine, named Edwin T. ["Ebby"]. He had been threatened with commitment to an institution, but Mr. H. and another ex-alcoholic "O. G." member procured his parole, and helped to bring about his sobriety.

Meanwhile, I had run the course of alcoholism and was threatened with commitment myself. Fortunately, I had fallen under the care of a physician-- a Dr. William D. Silkworth-- who was wonderfully capable of understanding alcoholics. But just as you had given up on Roland, so had he given me up.

It was his theory that alcoholism had two components -- an obsession that compelled the sufferer to drink against his will and interest, and some sort of metabolism difficulty which he then called an allergy. The alcoholic's compulsion guaranteed that the alcoholic's drinking would go on, and the allergy made sure that the sufferer would finally deteriorate, go insane, or die. Though I had been one of the few he had thought it possible to help, he was finally obliged to tell me of my hopelessness; I, too, would have to be locked up. To me, this was a shattering blow. Just as Roland had been make ready for his conversion experience by you, so had my wonderful friend Dr. Silkworth prepared me.

Hearing of my plight, my friend Edwin T. came to see me at my home, where I was drinking. By then, it was November 1934. I had long marked my friend Edwin for a hopeless case. Yet here he was in a very evident state of "release," which could by no means be accounted for by his mere association for a very short time with the Oxford Group. Yet this obvious state of release, as distinguished from the usual depression, was tremendously convincing. Because he was a kindred sufferer, he could unquestionably communicate with me at great depth. I knew at once I must find an experience like his, or die.

Again I returned to Dr. Silkworth's care, where I could be

once more sobered and so gain a clearer view of my friend's experience of release, and of Roland H.'s approach to him.

Clear once more of alcohol, I found myself terribly depressed. This seemed to be caused by my inability to gain the slightest faith. Edwin T. again visited me and repeated the simple Oxford Group formulas. Soon after he left me, I became even more depressed. In utter despair, I cried out, "If there be a God, will He show Himself." There immediately came to me an illumination of enormous impact and dimension, something which I have since tried to describe in the book *Alcoholics Anonymous* and also in *AA Comes of Age*, basic texts which I am sending to you.

My release from the alcohol obsession was immediate. At once, I knew I was a free man.

Shortly following my experience, my friend Edwin came to the hospital, bringing me a copy of William James' *Varieties of Religious Experience*. This book gave me the realization that most conversion experiences, whatever their variety, do have a common denominator of ego collapse at depth. The individual faces an impossible dilemma. In my case, the dilemma had been created by my compulsive drinking, and the deep feeling of hopelessness had been vastly deepened still more by my alcoholic friend when he acquainted me with your verdict of hopelessness respecting Roland H.

In the wake of my spiritual experience, there came a vision of a society of alcoholics, each identifying with and transmitting his experience to the next -- chain-style. If each sufferer were to carry the news of the scientific hopelessness of alcoholism to each new prospect, he might be able to lay every

newcomer wide open to a transforming spiritual experience. This concept proved to be the foundation of such success as Alcoholics Anonymous has since achieved. This has made conversion experiences -- nearly every variety reported by James -- available on almost wholesale basis. Our sustained recoveries over the last quarter-century member about 300,000. In America and through the world, there are today 8,000 AA groups. [In 1974, worldwide membership is estimated to be 725,000; number of groups, nearly 22,500.]

So to you, to Dr. Shoemaker of the Oxford Group, to William James, and to my own physician, Dr. Silkworth, we of AA owe this tremendous benefaction. As you will now clearly see, this astonishing chain of events actually started long ago in your consulting room, and it was directly founded upon your own humility and deep perception.

Very many thoughtful AAs are students of your writings. Because of your conviction that man is something more than intellect, emotion, and two dollars' worth of chemicals, you have especially endeared yourself to us.

How our Society grew, developed its Traditions for unity, and structured its functioning, will be seen in the texts and pamphlet material that I am sending you.

You will also be interested to learn that, in addition to the "spiritual experience," many AAs report a great variety of psychic phenomena, the cumulative weight of which is very considerable. Other members have -- following their recovery in AA-- been much helped by your practitioners. A few have been intrigued by the *I Ching* and your remarkable intro-

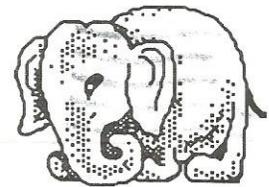
duction to that work.

Please be certain that your place in the affection, and in the history, of our Fellowship is like no other.

Gratefully yours,
William G. W ----

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I have written for permission from the Princeton University Press, who hold the copyright for the Carl Jung letter back to Bill W., unfortunately, it has not arrived in time for printing. I will print the Carl Jung return letter as soon as permission is received.



N.C.C. Financial Statement

1/1/87 to 6/30/87

INCOME

Fresno Conference	13,388.65
Santa Rosa Conference	11,211.97
Misc. Income	15.17
TOTAL Income	\$24,615.79

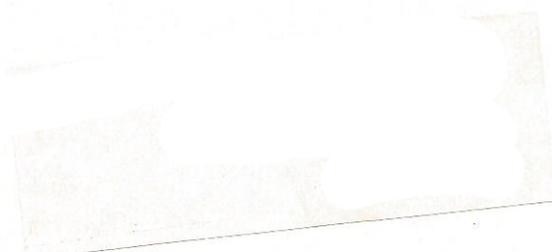
Balance on hand as of 1/1/87 8,968.56

EXPENSES

NCC Structure Printing	690.90
S.F. Central Office	150.00
GOOD NEWS	150.00
Fresno Conference	11,332.65
Santa Rosa Conference	5,250.68*
Officers Expense	929.15
Returned Check Charge	2.00
Deposits for Stockton Conference	375.00
TOTAL Disbursements	(18,880.38)

Balance on Hand 6/30/87 \$14,703.97

* All bills not paid as of 6/30/87



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